



# **FATH-HUDDAYYĀN FI FIQUHI KHĀIRIL ADHYĀN**

**OPENING TOWARDS UNDERSTANDING  
THE BEST OF RELIGIONS**

*A Compendium of Muslim Theology  
and Jurisprudence*

*by*

**HIS HOLINESS  
SAYYID MUHAMMAD IMAMUL AROOS  
MA'APILLAI LEBBAI ALIM (R.A.)**

*Translated by*

**Prof. SAIFUDDIN J. ANIFF-DORAY**

*With Messages from :*

**His Holiness Al-Haj Ash Shaikh Thaika  
Ahmad Abdul Quadhir Alim (R.A.)  
(Periya Shaikh Nayagam)**

**His Holiness Al-Haj Ash Shaikh  
Dr. Thaika Shu'aib Alim - Jalali  
(Shaikh Nayagam)**

*and*

**His Holiness Al-Haj Ash Shaikh  
Thaika Ahmad Nasir Alim - Jalali  
(Chinna Shaikh Nayagam)**





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In Memory of

**Marhoom**

**Al Haj MUHAMMAD UVAIS SUFI ISMAIL**

Former President

Aroosiyathul Quadhiriyyah world Sufistic Order  
(Sri Lanka Branch)



## TRANSLATOR'S NOTE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the name of Allah, Most Gracious, Most Merciful)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(Praise be to Allah, the Cherisher and Sustainer of the Worlds)

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى رَسُولِكَ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ ۝

(O Allah ! Bestow Thy blessings and peace upon Thy Messenger Sayyidina Muhammad (*Ṣal.*) and on his family and all his companions)

“ To seek knowledge is obligatory on every Muslim, man and woman ;” “ Seek knowledge even in China.” So our beloved Prophet (*Ṣal.*) has told us. Life is too short to encompass knowledge of all the sciences, but so much of each as bears upon the Religious law is well within everyone's reach. Little though one's knowledge be, its recompense is there if it is not divorced from appropriate conduct. Thought and deed are mutually complementary, there is no need to speculate on the superiority of one over the other. *Ṣalāt* (Worship) in ignorance of its pre-requisites like ritual purity, *Qiblah* or *Niyat* can be fruitless, what does it profit a man to be an authority on *Ṣaum* (Fasting) when he keeps not the fast ? He who seeks '*Ilm* (knowledge) for public approbation, not for the purpose of '*Amal*, is as much astray as he who is absorbed in '*Amal* without '*Ilm* concerning it. What is obligatory on every Muslim is that knowledge which leads to right performance of obligatory duties. “ I take refuge with Thee (O Allah),” said the Prophet (*Ṣal.*), “ from knowledge that profiteth not ”

Educated in institutions sponsoring an alien tradition hostile to their faith, and in a language which till recent times provided no access to Islamic literature, many Muslims of Ceylon, like me, owned neither the knowledge that would profit them as Muslims, nor the consequential



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spur to right conduct ; in the dark both about the letter and the spirit of the beliefs, laws and ideals of Islām, they embraced alien customs, habits and culture with as much alacrity as is their wont in attachment to the Muslim name.

But, fortunately, the establishment of Muslim Colleges and Schools in the English medium, the religious programmes on the radio, the variety of cultural Magazines, the political changes in the Island since 1948, the *Aḥadiya* and *Tablīq* movements, the inclusion of Islām as a subject for public examinations, have all combined to pinpoint the dangers arising from the neglect of Islamic knowledge ; to make such knowledge more readily available ; to lift the veil from the legacy of Islām to humanity ; and to exhort young and old alike to right conduct.

The initial results indicate at least a slowing down of the process of de-Islamization ; English education seems to have lost its crippling effect on the faith and morals of Muslim youth ; official or professional advancement which earlier presaged abandonment of Islām, has, in many instances now, inspired them to greater devotion which in its turn has heralded a return to the norms and notions which they jettisoned in the first flush of contact with non-Islamic society and traditions, a return to the path of Islamic knowledge, and a thirst for literature in the language they understand best. With reference to the English-educated, we are now at that stage where the author of *Fat-hud-Dayyān*, Muḥammad ibn Aḥmad Lebbai 'Ālim al Qāhīri al Kīrkari, better known as Māpillai 'Ālim-Sāhib, found the vernacular speaking Muslims towards the end of the 19th century. His introductory remarks have as much relevance now as then.

“ In the coastal parts of Ceylon, in Madras area and the rest of the cities, I observed many Muslims, although they could not understand religious literature in Arabic and were not proficient in other languages common among them, at first to understand Religious Laws, to know the beliefs of the *Mujtāhidīn* (the Diligent in Study), and the Mysticism of the *Sālikīn* (the Wayfarers to Allah) and the *Zāhidīn* (the Ascetics). Possessed though I am of little knowledge, I desired to translate for them that which, by the favour of Allah, was easy for me to gather from literary works and to explain it to them in plain language, so that they could benefit thereby.”—(cf. page xxxix intra.)



## TRANSLATOR'S NOTE

*Fat-hud-Dayyān fi Fiqhi Khairil Adyān*, to give the full title of the work which is here translated, was Māpillai 'Ālim's answer to the conditions he observed then. The book sets out in Arabic-Tamil the more important theological and legal principles which a follower of the Shāfi'i *Mazhab* needs to know ; based on the Holy Qurān, *Hadīth* (Traditions) of the Prophet (*Ṣal.*), *Ijma'* (Consensus of opinion) and *Qiyās* (deductions based on parallel cases), these laws were formulated by Imām Muḥammad ibn Idrīs al-Shāfi'i and other Imāms of his School who succeeded him. As the author says in his introduction, nothing is included in the text which has not already been discussed by reputed savants and jurists like Abul Ḥasan al Ash'arī, Abu Maṣṣūr al Māturīdī, Abu Yahya Muḥiyyiddīn an-Nawawī, Abū Ḥāmid Muḥammad al Qaz-zālī, Muḥiyyiddīn ibn al-'Arabī, Zakariyya al-Anṣārī and their followers (May Allah bestow Mercy on them and May He prepare for us special and general blessings) ; he has extracted from authoritative works, and grouped under specific heads, rulings and opinions on various subjects, knowledge of which a Muslim is obliged to possess : the obligatory (*fardh*) duties, the manner of their performance, and their pre-requisites (*sharṭs*) ; the supererogatory (*Sunnat*) and the praiseworthy (*Mustaḥabb*) acts ; the permissible (*Halāl*), the undesirable (*Makrūh*) and the forbidden (*Harām*). The religious aspect of practically every situation confronting a Muslim in his daily life has been discussed. The existence or absence of such knowledge distinguishes the pious man from the victim of Shaitān, one possessed of awareness of Allah's presence and fear of His disapproval, and the other blind to the snares and pitfalls that Shaitān has prepared for him.

*Fat-hud-Dayyān* is really a revised and enlarged edition of the author's *Fath as-Salām*, which too was the revised and enlarged edition of the earlier *Fath al-Matīn*. After the first edition of *Fat-hud-Dayyān* in 1291/1873. the author published in his own elegant handwriting a commentary on it which he named "*Maqāni Mulihat-Tibyān fi Sharhi Ma'āni Fathid-Dayyān* (briefly referred to as *Maqāni*), more detailed in the discussions and intended for the scholar rather than the ordinary Muslim, to whom perhaps some of the details may at times appear irrelevant. Despite the *Maqāni* superseding the *Fath-ud-Dayyān*, the latter retained its popularity so much so that the author put out a second edition with cross references to *Maqāni*.

It is this second edition which, moved by the same considerations that impelled the author in 1873, I, in parallel circumstances, sought,



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by Allah's Grace, to translate for the benefit of English-speaking Muslims whose knowledge of Arabic or Tamil is limited. I am fully conscious of my own limitations and I have no doubt that a Jurist or theologian would have been better equipped for the task ; but, though there are many of such high rank in Ceylon, none has hitherto thought it necessary, perhaps for want of opportunity or leisure, or because even the English-educated Muslim can at least read Arabic script and understand conversational Tamil, to make available an English translation of the book. Of course, most of its contents are available in English but scattered in several books, some of them very expensive, some out of print, some not available in Ceylon, some by authors whose main purpose is adverse criticism, and some that are not interested in the 'Ibādat aspect. A book like *Fath-ud-Dayyān*, wide in its scope but succinct in the treatment of the subjects would be hard to find. Many are the points confronting Muslims in daily life on which the *Fat-hud-Dayyān* provides authoritative guidance and explanation. For that reason, in all humility and with invocations to Allah for His blessings and guidance, I took upon myself the task of providing a translation. The finished product, respectfully and humbly, I place before Him as a thanks-offering for the inspiration to undertake the task, and the direction of my intelligence along right channels ; I further pray that He accept it of me, that He bless me with His mercy and forgive me my sins. Āmīn, to Him be praise.

What is now presented to the reader is a literal translation from the Arabic-Tamil of the original which the revered author made available to the Tamil speaking Muslims of South India and Ceylon whose insufficient knowledge of Arabic prevented their reaching source books in that language. The second edition of *Fat-hud-Dayyān* which I have made use of has in addition several *Maulid* recitals, *Rātibs*, *Bayts* and *Wirds* common among the *Ahl as-Sunna wa Jamā'a*, composed by the author, 'Umar Waliullah (*Rah.*), Shaikh 'Abdul Qādir al 'Allāma (*Rah.*), or Mastān Ṣāhib of Kunankudi (*Rah.*). These I have made no attempt to reproduce, for they are easily procured, nor to translate, for it would fall outside my competence, but I have reproduced as footnotes with the prefix ( هاشم ) in parenthesis the Arabic quotations cited by the author. Page reference to the text are indicated on the margin. I have indicated in the footnotes the authorities I have relied upon, among them pious and learned men whose opinion I obtained on points where I was assailed by doubts.

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Arabic terms like *Fardh*, *Shart*, *Sunnat*, *Halāl*, *Makrūh*, *Harām*, etc., are familiar to the Muslim reader and need no English rendering, which, in any event, cannot convey the exact significance. I have compiled a glossary of such terms, just before the table of contents, for the benefit of the non-Muslim reader if any. The author's interpretation of Quranic verses I have supplemented with the corresponding translations by Yūsuf Ali in preference to others, for the reason that his English translation is popular in Ceylon and available in many households. For the same reason again, I have adopted his scheme of transliteration in preference to that which now finds greater acceptance among modern Orientalists. Some of the Arabic recitals which the author recommended I have rendered into English with the assistance of those who are proficient in both languages, and these are shown in parenthesis.

"*Dayyān*" being a name of Allah, the title *Fat-ḥud-Dayyān fi Fiqhi Khairil Adyān* can be translated as "Allah's opening towards understanding the best of religions". "*Dayyān*" means "the decider" or "the judge with whom rests all decisions". "*Fath*" means "opening", but the rendering "decision" has also been given to it by eminent writers such as Yūsuf Ali and Rodwell. The title can also be rendered with equal truth as "The Decider's decisions relating to the laws of the best of religions".

I have attempted to use the simplest language in order that the book may be of value even to those with but an elementary knowledge of English.

Since *Fat-ḥud-Dayyān* is based on the teachings of Imām al Shāfi'i (*Raḥ.*) and Shāfi'is would appreciate biographical facts concerning him, I have included a sketch of his life and work drawn mainly, with the kind permission of its author Mr. A. R. P. Ganni of Madras, from *Imāmgaḷ Sarithai* (in Tamil).

Despite possible irritation to the non-Muslim reader, I have chosen not to dispense with the Muslim convention, oral and literary, of eulogia after the names of Prophets, Angels, *Aṣḥabi*, Saints and pious Muslims, and the expressions *Inshā Allāh* ("If Allah wills"), comparable to the Christian *Deus Volens* ("God willing"), with reference to accomplishment of a future event; *Allāhu A'lam* ("Allah knows best"), to express



the lack of certainty on any matter; *Āmīn* ("Accept our prayer, O Allah!"), similar to the Christian *Amen* ("So be it!"). However, instead of the full eulogia everywhere, I have abbreviated them as follows:

(*Ṣal.*) for *Ṣallallāhu 'Alaihi wa Sallam* ("Allah's blessings and His peace be upon him") after the name or title of our Prophet (*Ṣal.*);

(*Al. Ṣal.*) for *'Alaihi-is-salām* ("Peace be upon him") after the names of other Prophets and Angels;

(*Radh* or *Rah.*) for *Radhiallāhu 'anhu* ("May Allah be pleased with him") and *Rahmahullāh* ("Allah be merciful to him") after the names of *Aṣḥabi*, Saints, men of piety, etc.

Notwithstanding much care, there may be errors in this work which have escaped my notice, and I must caution the reader against attributing to the author or his authorities errors flowing from my imperfections or intention to hasten the completion of the task. For that reason I crave the reader's indulgence. It has been said: "When anyone begins an enterprise with the intention of finishing, he may be excused if imperfections appear in his work; and for this reason the Prophet (*Ṣal.*) said: 'The believer's intention is better than his performance.'" (Introduction to the *Kashful Mahjūb* of Imām 'Alī ibn Uthmān al Jullabi al-Hujwiri, translated by R. A. Nicholson—Luzac 1936.)

This book could not have been got up in its present form but for the assistance Allah rendered through certain scholars, truly His devoted servants (*Ābids*), whom He caused to befriend me. From the time I commenced this work I was blessed with assistance from Mr. I. L. Muḥammad Nilām, a student of Islām and a pious *Ābid* whom I had the good fortune to be associated with as a colleague for many happy years of my life at Zahira College, Colombo. He read through my script with a critical eye, corrected the errors therein, offered very valuable suggestions and rendered into English certain passages I found difficult to understand. He also provided verse renderings of certain stanzas of Arabic-Tamil poetry quoted in this book. The biographical sketch of the author appearing in this book was also written by him. I owe a great debt of gratitude to him and to Maulavi M. A. C. A. Lāfir who is presently Principal of that section of Zahira College which is at Kompaniwidiya, and who was for some time a colleague of mine at Zahira. Maulavi Lāfir is known throughout the Island as an eminent scholar of Arabic

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and *Fiqh*. He is an ardent worker in the *Aḥadiya* Movement which helps to disseminate Islamic instruction among the little children. He is presently engaged in bringing out, in close association with two others, a Sinhalese translation of the Holy Qurān. He carefully compared my translation with the original, and drew attention to several instances where my interpretations were not quite in keeping with the original text. Much of the credit for this work has to go to Mr. Muhammad Nilām and to Maulavi Lāfir. No amount of thanks I give them will ever be adequate in discharging my great debt to them.

My thanks are also due in no small measure, to Al Hājj Thaika Ṣāhib Shu'aib son of Thaika Ahmad 'Abdul Qadir who is the son of Shahul Hamīd 'Ālim (*Jalwat Wali*) the younger of the two sons of the revered author of this work. From the time that Maulavi Shu'aib came to know of my interest in an English translation of one of the works of his revered great-grandfather, he has rendered me every possible assistance by way of securing for me books and documents that proved to be of great value to me. A message from him and his father appears elsewhere. My thanks are also due to Arūs Maulāna Abdul Majīd, son of a grand-daughter of the author, for placing at my disposal the *Maulid* composed by him on the author and which provided most of the facts for the biography of the author; to Maulavi M. H. M. Shahul Hamid of Zahira College, Kompaniwidiya; to Maulavi Hāfiẓ 'Abdullah 'Abdul Rahman, *Khaṭīb* of the Grand Mosque, Colombo; to Mr. M. L. M. M. Hussain, Advocate, Kalmunai; to Mr. A. H. M. Ilyas of Dehiwala; to Mr. M. A. C. A. Rahman, Principal of Hussaini School, Colombo; to Mr. M. O. M. Thahir, Proctor, Kurunegala; to Seyed Ahmad Idroos Maulana of Pannala, and to many others who, each in his own way, helped to facilitate my task.

My thanks are also due to Dr. Abdul Majeed Mohamed MacKeen, B.A. (Hons.); Ph.D. (Lond.), Lecturer, Department of Islamic Studies, University of Malaya, who has prefaced this work with a scholarly foreword. The valuable suggestions made by him have, as far as possible, been incorporated in this work. Dr. MacKeen is a scholar of great eminence. He sacrificed a lucrative career under the Ceylon Government to pursue his studies in Arabic and Islamic Jurisprudence, and joined the University of London where he graduated and gained his doctorate. He has spent a great deal of his time doing Research Work in the Universities of Europe and North African countries. The Islamic World will soon hear more of this great scholar. *Inshā Allah*.

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Finally, I wish to express my gratitude to the members of the *Fat-hud-Dayyān* Publication Committee who undertook to publish this work, and to Al Hājj H. S. Ismail, former Speaker of the House of Representatives, Ceylon Parliament, for the encouragement and great assistance he readily offered to this Committee. But for the earnest efforts of the Publication Committee, consisting of Al Hājj A. H. L. A. Saleem (Chairman), Mr. E. L. M. Saleem (Vice-Chairman and Hony. Treasurer) and Mr. S. S. Issadeen (Hony. Secretary) and others co-opted as and when the need arose, this work would most probably not have seen the light of day for many more years to come. Just as Allah blessed me with time, energy and capacity to undertake and accomplish this work so did He bless these friends with zeal and earnestness to work in His cause, and thus earn His Pleasure. On the initiative of Mr. E. L. M. Saleem to whom I handed over my script, and the suggestions of Al Hājj A. H. L. A. Saleem and Mr. S. S. Issadeen, the funds required to meet the cost of printing were partly secured by a number of public spirited Muslims, to whom too I offer my thanks and gratitude, advancing the value of 10 to 20 copies of the Book at the pre-publication price, and partly by a loan of Rs. 10,000/- from the Baitul Māl Fund, thanks to the kind efforts of Al Hājj H. S. Ismail, Chairman of its Board of Management. I must also thank the Directors of The Times of Ceylon, Ltd., for the generous discount on their original quotation for the printing of this work.

The publication of *Fat-hud-Dayyān* has been undertaken not with a motive of pecuniary gain but for the purpose of disseminating knowledge which is obligatory upon all Muslims irrespective of the medium. This Book is therefore offered to the public at a price which covers the bare cost of printing.

May the Most Merciful Allah grant strength and firmness of Iman to all those who associated themselves with me in preparing and publishing this work. They have worked with great earnestness and, in doing so, have rendered *Ṣadaqā* in its highest form. Removing a thorn from a pathway is also *Ṣadaqā*, and giving water to the thirsty is also *Ṣadaqā*, but disseminating Religious Knowledge is *Ṣadaqatul Jāriya* for which the reward with Allah is seventy-thousand fold.

O Allah, the Most Gracious, the Most Beneficent, the Most Merciful, have mercy upon us for we can only be saved through Thy Mercy. Accept this poor effort of ours as our humble offering to Thee, and through that acceptance look with forbearance upon the author of this work Sayyid



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Muhammad ibn Aḥmad Lebbai and his progeny, and all those who joined in this offering to Thee, and forgive us all our sins. O Guide ! O Shower of the Right Path ! Cause us to do good according to Thy laws contained in this Book, and bless all those readers who strive to follow Thy Way with enlightenment, the certainty that leads to realization of the Truth. Let not our good actions fall short of the knowledge we gain, lest by failure to conduct ourselves according to our knowledge we incur Thy displeasure. O Allah, Who art Mercy itself, be merciful unto us and save us from the temptations of Shaitān and this world. Grant, O Allah ! that, on the Day Thou dost gather us all together, we stand side by side with the author of this *Kitāb* among that group of the faithful with whom Thou art well pleased. *Āmīn, Ya Rabbil 'Ālamīn !*

SAIFUDDIN J. ANIFF-DORAY.

157, Theliyagonna,  
Kurunegala, (Ceylon).

February 19th, 1963.  
(Ramadhān 24th, 1382.)

# A MESSAGE

from

THAIKA AHMED ABDUL QĀDIR

(Son of *Thaika Shahul Hamīd (Jalwat Wali)* son of the Author)

and his son

THAIKA SHU'AIB

(Head of the Order of " *Arūsiathul Qādiriya* " founded by the Author)

---

MUBASMILAN MUHAMDILAN MUSALLIYAN  
MUSALLIMA

Although Islam is a Universal religion for all times and all peoples, its Sacred Literature is predominantly in Arabic, an ancient language, rich in its literature and lore. A fear among the orthodox Muslims that translations into other languages result in misinterpretation of the original laws probably accounts for this predominance. The fear was also there among orthodox Muslims that misinterpretation through translation can result in deviation from the original, as has obviously occurred in the Sacred Books of many Religions. It was only in recent times that Islamic Literature in other languages became available to Muslims who were not Arabic speaking.

The crying need of the Tamil-speaking Muslims of Ceylon and South India was fulfilled by the great Arabic-Tamil works of His Holiness Al-Imām Aroos such as the *Maghāni*, *Fathus-Salām*, *Fathul-Mateen* and *Ghaneematus-Sālikeen*. These were the fruits of many years of hard labour. In addition to the above, his work *Fathud-Dayyān* also earned him an everlasting reputation among the Tamil speaking Muslims.

This great work *Fathud-Dayyān* of Al-Imām Aroos Mapillai 'Ālim Wali, has now been very successfully and satisfactorily translated into English by Mr. Saifuddin J. Aniff-Doray for the benefit of the English educated Muslims of Ceylon and abroad. Mr. Doray deserves

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to be thanked and congratulated by us for this exemplary task he has so capably and enthusiastically accomplished. Translating Arabic-Tamil religious books of this nature into English is of course not a task which everyone can perform successfully. We, the Grandson and the Great-grandson of the Holy Saint, are convinced that Mr. Doray has exercised great care in not allowing the meaning and the purpose of the original to suffer in translation. The sections relating to *Īmān* (Faith) and *Aquidah* (Belief) have been dealt with in the translation in a highly commendable manner.

The Muslim public are indebted to Mr. Doray for his great endeavour to continue the invaluable religious service started years ago by the late Al-Imām Aroos. His English translation of this book on religious law is of greater use now than ever before, particularly when we note with pleasure a religious renaissance among the English educated Muslims.

While we are confident that this work of Mr. Doray will cater to the religious needs of the English educated youth, particularly of Asian and African countries, we trust that the Muslim public will give him all encouragement so that he could continue his praiseworthy tasks.

May Almighty Allah bless Mr. Aniff-Doray with health, piety, prosperity and longevity and make his translation a medium for us to be blessed with paradise. *Āmīn*.

THAIKA AḤMAD ABDUL QĀDIR.  
THAIKA SHU'AIB.

“Aroosia Thaikā”  
Kilakarai.

26.12.62.



Mutha Awwizan Mubasmilan Muhamdhilan Musalliyan Musallima  
Allahumma Rabbana A'athina Sa'adhathidh Dharain – A'ameen  
(Having recited A – oozu Bismi, Salawath and Salam I begin  
Oh Lord Allah give us salvation in both the worlds.

Assalamu Alaikum Wa Rahmathuillahi Wa Barakathu – hu!

It gives this slave of Almighty Alah immense pleasure to learn that the Shafi-ee Mazhab's book on Jurisprudence "FATH-HUD-DAYYAN FI FIQUHI KHAIRIL ADDYAN" compiled in the 19th Century by the Great savant Allama Al Imamul Aroos Ma'adihus Sibthain Ash Shaikh Thaika Sayyid Muhammad alias Ma'apilai Alim (May Allah be pleased with him), which was originally written in Arwi Language – Arabic Tamil and had been translated meticulously by the Late (Marhoom) Al haj Prof. Saifudeen Aniff Doray into English, is now being printed in Sri Lanka for the 3rd time.

Being the 4th Generation of the said Allamah, this slave is besieging his master, Almighty Allah to accept the efforts of all those Mureedheens and Muhibbeens of the Allamah, who have indulged in who are indulging in the noble task of bringing out the reprint of this 'NEED OF THE ERA' Fiquhu Kithab, as more and more of our Muslim children are being educated in English worldwide, and especially at a crucial time when many less informed persons disregard the jurisprudence of the four Great Imams. Verily this Fiquhu Kithab will continue to keep alive the Ahlus Sunnath Wal Jama-ath's Madh-habs which are solely based on the Holy Qur'an the Holy Hadeeth and the path of our Holy Prophet Muhammad (Salaallahu Alaihiwa Sallam)

May the Almighty Allah accept and input us in heaven together with his 'Abrar' Victors.

*"Fly Your Praise Oh, Qayoiom do complete  
All good things for us and make replete  
Your bounties on us shall not deplete  
Thy Vision in Firdhouse, we entreat"*

Imamul Aroos Ma'apillai Lebbai Alim (Translated from his compilation - Rathibathul Jalaliyyah, by this descendent, in the same poetic meter as that of the original baith "WA BI HAMDHI KA" And therefore, he is in need of your Dua - Salaam

Thaika Ahmad Nasir  
08th Sh-abaan, 1432 A.H. (08 July 2011)  
Dubai - UAE

# A BIOGRAPHICAL SKETCH OF THE AUTHOR.

By

I. L. MUHAMMAD NILĀM

(Abridged translation of "Sirat Imām ul "Arūs" by 'Arūs Maulana 'Abdul Majid, son of a grand-daughter of the 'Allāmā. Extracts from the notes to "Hadya Malai" published by M. K. Sayyid Muḥammad Bukhārī Ṣāhib, and from the script of a talk over Radio Ceylon on 7.1.62 by Taika Ṣāhib Shu'aib 'Ālim, a great-grandson of the author, have also been used in the preparation of this Sketch.)

Sayyid Muḥammad, Māppillai 'Ālim Ṣāhib, was born on Tuesday, the 16th of Muḥarram\*, 1232 A.H. (1817 A.D.) in Kāyalpatnam (Kahirpatnam), Tinnevely District, S. India. Vellai Aḥmad Lebbai 'Ālim, his father, and Āmina Ummā (1205–1298/1790–1881), his mother, were both well known for their piety, learning and spiritual attainments.

Vellai Aḥmad Lebbai 'Ālim was the son of Mīrān Lebbai 'Ālim, the son of Shaikh Aḥmad 'Ālim, Majzūbi and ascetic, popularly referred to as *Kāttu Murithār*, who married Sārā Ummā, daughter of Shaikh Ṣadaqatullah Walīullah (d. 1115/1703), who was the son of Shaikh Sulaimān Walīullah (d. 1079/1668), a grandson of Shaikh Ṣadaq Marikār, who was a deputy and disciple of Nāgore Mīrān Ṣāhib and a descendant of Muḥammad Kḥalji. Muḥammad Kḥalji arrived in Kāyalpatnam from Egypt in the 4th century A.H. He was a descendant of Amīr-ul-Mu'minīn Sayyidina Abu Bakr Ṣiddīq. A number of *Walīs* and 'Ulamā including Pallāku Walīullah and Ḥabīb Muḥammad Marikār are said to figure in the 'Allāmā's pedigree

Āminā Ummā was the daughter of 'Abdul Qādir Lebbai 'Ālim and Mīrān Ummā, both descendants of Shaikh Ṣadaqatullāh. 'Abdul Qādir Lebbai 'Ālim died in Malacca. His mother was 'Āyisha, who was referred to as *Heavenly Lady* and in whose honour 'Umar Walīullah composed a *Qaṣīdā*.

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\*18th Jamādul Awwal according to *Hadyā Mālai*.

18th of Muḥarram according to the script of the radio talk,

## FATHUD DAYYAN

The 'Allāmā's spiritual ancestry runs through Taikka Ṣāhib ul Kirkari, 'Umar Waliullāh, Qutb Sayyid Muhammad Bukhārī Tangal, to 'Abdul Razzāq, son of Gauth-ul A'zam.

The 'Allāmā had 9 brothers and 4 sisters, of whom 4 brothers and 1 sister died young. A brother, Muhammad Lebbai 'Ālim died in Mandi-riwai, near Kurunegalla, in 1283/1866. Shaikhunā Lebbai 'Ālim, son of Khadija, sister of the 'Allāmā, died in Colombo, and lies interred in the premises of the Grand Mosque, New Moor Street.

When the 'Allāmā was 2 years old, his parents took up residence in Kīlakkarai in Ramnād District, in the house in which in later times the 'Allāmā's son Khalwat Nāyakam spent the first twelve years of his seclusion. Having begun the study of the Qurān at the age of seven, the 'Allāmā committed it to memory by his 10th year. In consequence of the *Du'ā* and ministrations of the saint Shaikh Ahmad, the 'Allāmā was relieved of a speech defect which afflicted him in his boyhood.

Under the guidance of his father, he commenced the study of Quranic interpretation, traditions, jurisprudence, *'Aqāid* (creed), *Taṣawwuf* (Mysticism), philosophy, Islamic History and other subjects. Even as a youth, he cultivated good habits and was respected for his wisdom and discernment; he avoided gossip and pastimes, and devoted himself to the pursuit of knowledge. With further studies under Shaikh 'Abdul Qādir, Kīlakkarai Taikka Ṣāhib (son of Muhammad Lebbai 'Ālim, the highly esteemed teacher of Kunankudi Mastān Ṣāhib), he gained proficiency in Arabic, Persian, Urdu and Tamil. He had the gift of poesy, and *beyts*, *gazals* and *qaṣīdas* flowed freely from his pen. It is said that, in keeping with tradition, his head was shaved on 40 Wednesdays in infancy, because of which he became a perfect 'Ālim.

By his attainments, piety and intellectual keenness, the pupil so impressed the teacher that, despite the approval of his wife, Taikka Ṣāhib gave his fourth daughter Sārā Ummā in marriage to the 'Allāmā, predicting that the 'Allāmā's literary output would secure wide acclaim and that he would sit on the throne of the Sultan. At a later date, the 'Allāmā occupied Tippu Sultan's throne at an assembly of poets, and was therefore called *Mālikush-Shu'arā* ("King of the poets"). At the Sultan's shrine, he sang some verses of his own composition in praise of the Sultan, seeking his favour and blessings. It was on the festive occasion of the 'Allāmā's marriage (12th of Rabī-ul-Ākhir 1253/



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1837) that Taikka Ṣāhib, to particularise the 'Allāmā, referred to him as *Māppillai 'Ālim Ṣāhib*, the name by which the 'Allāmā is best known.

He visited Cananore, Talaicheri, Ponnani and other famed Muslim cities in India, met the great Shaikhs there and received their blessings. He spent a few days at Kayalpatnam with the saint Shaikh 'Abdul Qādir Taikka Ṣāhib of Kāyalpatnam, the son of 'Umar Walīullāh, who was a deputy and disciple of the holy and ascetic Shaikh Sayyid Muḥammad Bukhāry Tangal, and was appointed *Shaikhul Kāmil* of the *Qādirīya Tariq*.

Taikkā Ṣāhib Walīullah having passed away on 3rd Shawwal, 1267/1851, the 'Allāmā took over the administration of the *Tariq* and Taikka. In 1260/1844 he married Fātimā Bīvi, daughter of Aḥmad Musaliyār of Wadakkara in Malayalam, by whom he had a daughter Sārā Ummā who died young. After the death of his first wife on 22nd Shawwal 1276/1859, the 'Allāmā married her sister Ummū Hāni, also known as Ummuchchi Ummā, but had no children by her. In his 78th year, by his *surriyat* named Māriyya, the 'Allāmā had a daughter, Sārā Ummā, who married Aḥmad 'Ālim of Ceylon.

With a view to perfecting his religious obligations, in his 55th year, accompanied by his nephew Falāḥ Tambi Walīullah (d. 1320/1902) the 'Allāmā went on pilgrimage to Mecca, Medina, Persia, Syria, Iraq, Yemen and other Middle-Eastern countries. He was honourably received by the notables there, some of them becoming his disciples. Poetic talents of such a high order in him, a non-Arab, was a source of amazement to the Arab Shaikhs. In a Meccan library he found a handwritten copy of his own *Minḥat-us-Sarandīb* in a silken cover placed on top of an almirah, which copy he was not allowed to handle except after ablutions. At Mina, before a large assembly, Shaikhul Islām Sayyid Fadl Pūkoya Tangal invested him with the title of '*Allāmā Quṭb-uz-Zamān*.

In 1251/1835 he set up in business at Madura, S. India, under the name of "Taikkā Hardware Store"; he travelled widely in Tamil Nād, Malayālam and Ceylon for business purposes but made use of the visits to preach to his co-religionists. When he paid his first visit to Ceylon he observed the neglect of religious knowledge and Islamic conduct among Ceylon Muslims, and at the request of their leaders abandoned his business to concentrate on missionary activities. He visited Ceylon often thereafter and devoted himself to religious work among the Muslims

of Colombo and other areas. He made it a practice to spend 2 or 3 months in Ceylon every 2 or 3 years. The Colombo Muslims are credited with rendering him much assistance in the business he was engaged in for purposes of livelihood, and by way of liberal contributions towards the 'Allāmā's *Madrasā* at Kilakkarai which his descendants continue to run to this day. At Galle it would appear that a collection of Re. 1/- from every ship calling there had been made for the benefit of the *Madrasā* he conducted at Kilakkarai. A letter of his to a disciple acknowledges the receipt of Rs. 175/- on that account.

It was the 'Allāmā's habit to recite the *Vitriyyā*\* and to preach to the people in the mosque of Shaikh Ṣadaqatullāh on the first ten days of Ṣafar. He was meticulous in observing the *fardh* and *sunnat* acts of *Sharī'at*. He preached much and devoted all his leisure to the compilation of religious texts. To his pupils in his *Taikka*, he gave freely of his store of knowledge, providing them with food too. He disapproved of reference to them as *Musāfirs*. A ready welcome and good advice always awaited those who visited him.

He never failed to pay due honour to *sādāt* and lavished gifts on them. Even at the approach of their children he would rise to pay respect. Respectful towards elders and kind to the poor, he extended his patronage to the pious. He associated even with those who disobeyed him, gave liberally even to those who never helped him in his cause, and forgave those who wronged him.

It is said that to collect funds for his *Madrasā* and to expose some improprieties at shrines, he set up a shrine which he termed the Shrine of *Turāb Ṣāhib Walī*; *Turāb Ṣāhib* means "owner of dust"; men who avoided assisting in good works and in spending for educational activity showed remarkable liberality in offerings to the shrine. Sometime later, the 'Allāmā laid bare the truth with regard to the shrine. The collections were made over to the *Madrasā*.

He wrote in an elegant hand. He it was who first published the *Vitriyyā*; his was the *fatwā* to interpret the *Jum'ā Khuṭbā*; he translated the *Khuṭbā Nabātiya*. The many volumes he wrote on Jurisprudence are standard works of reference. His *Maulids* and *Qaṣīdās* are a source of inspiration to all Muslims. To most Muslims in Ceylon and India,

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*Mukhammas*, by Shaikh Ṣadaqatullāh, to the *Vitriyyā* of Imām Muḥammad b. Abu Bakr al Bagdadi.

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the Islamic Classics in Arabic are a closed book. By means of his sermons and his tremendous literary output, he laid before them the highest ideals of Islām. The extent and variety of his works may be judged by the list below :

- |    |   |   |
|----|---|---|
| 1. | فَتْحُ السَّلَامِ   | ( <i>Fat-his-Salām</i> ), a short work on <i>Fiqh</i> which was surpassed by  |
| 2. | مَعَانِي مَلْعِ النَّبِيَّانِ فِي<br>سِرِّ مَعَانِي فَتْحِ الدَّانِ | (Explanation of <i>Fat-hud-Dayyān</i> —which formed part of the Book) setting out briefly but comprehensively in its 380 pages details of Islamic Laws; first published in the 'Allāmā's elegant handwriting in 1303 A.H. and reprinted by Sayyid Muḥammad and Jamāl Muḥammad 'Ālim in 1318, 1325, 1335 and 1345 ;  |
| 3. | فَتْحُ الْمَتَنِ  | ( <i>Fat-hil Matin</i> ) also on jurisprudence.   |
| 4. | غَنِيْمَةُ السَّالِكِيْنَ   | Lives of Imāms Ḥasan and Ḥusain, with a dissertation on Tauḥīd.   |
| 5. | أَحْسَنُ الْمَوَاعِظِ وَأَرْبَنُ<br>الْمَلَا فِظِ                   | a <i>Qaṣīdā</i> of 320 beyts on provision for the Hereafter, and some sermons.  |
| 6. | مَوْعِظَةُ مَرْيَمَةَ ، وَمُلَقَّطَةُ<br>مُحَسَّنَةِ                | known as يَأْمَنُ تَعَشَّى وَاسْتَبَنَ<br>a <i>Qaṣīdā</i> of 53 beyts containing good advice.   |
| 7. | هَدِيَّةٌ مَالِي  | A book of 33 poems in Tamil, setting out 40 "gifts" a man should make. The book is a treasury of wisdom and knowledge which he composed for the benefit of his wife and presented to her in lieu of a necklace of coins similar to those worn by her neighbours which she desired. He described it as "an ornament not intended for the body alone but may adorn the soul". His wife was steadfast in maintaining the |

- ideals set forth in the book and attained *walī*-hood.
8. رِيَاصَةُ الصَّوْفِ On *Taṣawwuf* for the benefit of the intellectuals.
9. خُطْبَةُ نَوَيْتِهِ . خُطْبَةُ رَأْسِهِ  
and  
مَعْرَاجُ خُطْبِهِ composed with intent to gain the favour of *Gauth-ul-A'zam*. The second *Khuṭbā* in many mosques is generally one from this work.
10. اسْرَارُ الْقَلَاةِ on Worship.
11. حَادِثَةُ حَمَالَةَ إِلَى رَأْسِهِ  
حَمَالَةَ Book of *ẓikr*, *ṣalawāt* and poems. *Murīds* recite this on Friday eve.
12. مَنَاقِبُ السَّرْنَدِيبِ فِي مَدْحِ  
النَّبِيِّ "Ceylon's Gift in praise of the Friend."  
14 *beyts* on the Prophet *Ṣallallāhu 'alaihi wa sallam*, composed at the request of his *murīds* in Ceylon.
13. *Maulid* of Lady *Khadija*.
14. *Talaifatihā* of 5 *beyts* on Lady *Fāṭimā*.
15. مَوَاقِبُ الزَّيْنِ فِي مَنَاقِبِ  
الْحُسَيْنِ On the virtues of Imāms *Ḥasan* and *Husain*. In *Muḥarram* 1311/1899 the 'Allāmā suffered from lock-jaw which did not yield to medical attention. At the stage of writing the *beyt* :
- أَحْمَدُ اللَّهِ نُورَ قَلْبِي وَعَيْنِي
- the 'Allāmā complained of his illness and sought and obtained relief by means of his poem. The book contains 11 poems. The 'Allāmā is called مَادِحُ الصَّبَاتِينَ because of this work.
16. مَوَدَّةُ رَبِّ الْبَيْتِ فِي مَحَبَّةِ  
أَهْلِ الْبَيْتِ *Maulid* of the wives and family of Prophet *Ṣallallāhu 'alaihi wa sallam*.



- ideals set forth in the book and attained *walī*-hood.
8. رِيَاضَةُ الصَّوْفِ On *Taṣawwuf* for the benefit of the intellectuals.
9. خُطْبَةُ نَوَيْتِهِ ، خُطْبَةُ رَأَيْتِهِ  
and  
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11. حَادِثَةُ حَمَالَةِ إِلَى رَأَيْتِهِ  
جَلَالَتِهِ Book of *zikr*, *ṣalawāt* and poems. *Murids* recite this on Friday eve.
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الْحَسَنِ "Ceylon's Gift in praise of the Friend."  
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الْحُسَيْنِ On the virtues of Imāms *Ḥasan* and *Ḥusain*. In *Muharram* 1311/1899 the 'Allāma suffered from lock-jaw which did not yield to medical attention. At the stage of writing the *beyt* :  
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16. مَوَدَّةُ رَبِّ الْبَيْتِ فِي مَحَبَّةِ  
أَقْدَمِ الْأَنْتِ *Maulid* of the wives and family of Prophet *Ṣallallahu 'alaihi wa sallam*.

28. *مَوَاهِبُ الْعَصْرِ فِي مَنَاقِبِ شَاءِ الْحَمْدِ* *Maulid of Nagore Miran Sāhib (910–978/1504–1570).*
29. *Maulid of Nainā Muḥammad Ṣāhib Waliullah, whose shrine is at Pāsipatnam.*
30. *Life of Ṣadaqatullah, Mādih-ur-rasūl.*
31. *مَوَاهِبُ قَوِيِّ الصِّتَنِ فِي مَنَاقِبِ الشَّيْخِ صَاحِبِ الدِّينِ* *Maulid of Shaikh Salāhuddīn (d. 1198/1783), known as Inipillai Appa, brother and disciple of Shaikh Ṣadaqatullah, author of ḤURU'U'Ṣ-ṢĀLĀḤ and whose shrine is in Erwādi.*
32. *Life and work of Al-Quṭb Sayyid Muḥammad Bukhārī Tangal, Walī-ul-Kāmil (d. 13 Shawwal 1207/1792) whose shrine is at Cananore. (A handwritten copy of this is available in the Bukhārī Mosque, Weligama.)*
33. *مَنْحَةُ الْبَارِي فِي مَذْحَةِ الْخَارِي* *Maulid of Bukhārī Tangal, of 35 chapters and 15 beyts.*
34. *نَعْمَةُ الْبَارِي الصَّمْدِي فِي مَذْحَةِ الْخَارِ السَّيِّدِ مُحَمَّدٍ* *Shorter Maulid of Bukhārī Tangal.*
35. *Maulid of Shaikh Abū Bakr Waliullah, whose shrine is at Tondi.*
36. *Qaṣīdā on Kāttu Taikkā Ṣāhib of Kāyalpatnam.*
37. *مَوْهِبَةُ الْمَوَاهِبِ فِي مَنْقِبِهِ الشَّيْخِ تَنَكَّا صَاحِبِ* *Maulid of Kayalpatnam. Taikkā Ṣāhib Waliullah, Shaikh of 'Umar Waliullah.*
38. *مَرْثِيَّةٌ عَنْقَرِيَّةٌ عَلَى صَاحِبِ صَوْمَعَةِ الْبُكْرُكْرِه* *being :  
(a) Shaf'iyāh—holy poem—  
(b) Shu'ab ud dīn, of 40 "garlands"  
(c) Life, work and writings of Kīlakkarai Taikkā Ṣāhib Waliullāh, author of Masā'il-ud-dīn (4,000 Problems)  
(d) Marthūyya 'Abqarīyyā of 132 beyts.*
39. *Qaṣīdā on Kīlakkarai Taikkā Ṣāhib, commencing : حَمْدُ اللَّهِ*

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40. مَرْثِيَّةٌ عَلَى الْأَبَوَيْنِ Lives and particulars of 'Allāmā's parents, brothers and sisters.
41. *Marthiyya* on Muḥammad Ḥusain Lebbai 'Ālim Walīullāh (1229–1303/1814–1886) whose shrine is at Gandara.
42. *Marthiyya* on Shaikh Aḥmad 'Ālim ibn Shaikh Ismā'īl (Kāyalpatnam Peria Muthuwāppa), grandson of Nūḥ Walīullāh, whose shrine is at Puwwar, India.
43. مَوْأَبُ الرَّحْمَنِ فِي مَنَاقِبِ  
حَسَنِ ابْنِ عُثْمَانَ *Maulid* of Muḥammad Ḥasan Lebbai 'Ālim ibn as-Shaikh 'Uṭhmān ul Makh-dūmi Walīullāh, whose shrine is at Alutgama, Ceylon.
44. *Maulid* of Peria Lebbai Appā Walīullāh, whose shrine is at Kīlakkarai.
45. *Beyt* on Galbanda Walīullāh of Kurunegalla.
46. *Qaṣīdā* on Jamāl Muḥammad Lebbai 'Ālim Walīullāh of Kīlakkarai (d. 1234/1819).
47. *Marthiyyā* on Makh-dūm Mirān 'Ālim Walīullāh of Kīlakkarai (d. 1238/1822) son of Jamāl Muḥammad Lebbai 'Ālim.
48. *Qaṣīdā* on Muḥammad ibn Muḥammad al Fāsi as Shāzulī.
49. *Qaṣīdā* on Kondakkarunai Appā of Kīlakkarai
50. *Qaṣīdā* on Sayyid Appā of Kīlakkarai.
51. *Qaṣīdā* on Sayyid Yahyā al Ahdali (d. 1300/1883).
52. *Ma'rifā* lullaby.

(The *Maulids* and *Qaṣīdās* have been published by Yūsuf Lebbai 'Ālim (known as *Melappalayam Khalifa*) under the title :

أَصُولُ الْأَسْنَى فِي حُصُولِ الْحُسْنَى

The 'Allāmā's works were published by مطبعة برکاتیه in Kīlakkarai which he established in 1300/1883, and in Bombay.)

Not content with his remarkable achievements in the field of literature the 'Allāmā busied himself with the administration of the affairs of the *Tariq*. He had many disciples in India and Ceylon, some of whom attained high spiritual rank, including Sayyid Muḥammad 'Ālim, known as *Colombo 'Ālim*. It was mainly through the 'Allāmā's efforts that in



1298/1881 the *Magṇam-us-Suʿadā Taikkā* at 159, Old Moor Street, Colombo, was established. He was also responsible for the extensions to the *Arūsia Taikkā* in Kīlakkarai in 1298/1881, the establishment of *Bukḥārā Taikkā* in Maradana, Colombo, in 1300/1883, the *Bukḥārī Masjid* in Weligama in 1301/1884, the *Welipitiya Taikkā* in Weligama in 1302/1885, the *Taikkā* in Fort, Matara, in 1303/1886, the *Masjid Muḥiyiddīn* in Miliduwa, Galle, in 1304/1887, the *Taikkā* in Kadawidiya, Matara, in 1305/1888, the *Taikkā* in Katugoda, Galle, in 1306/1889, the Mosque in Daravi Mahalla, Bombay, in 1308/1891, the *Husain Taikkā* in Gandara in 1311/1894, and the *Taikkā* in Melapalayam in 1313/1896. He laid the foundation for the Mosque at Maradana, Colombo, and through his efforts the Bambalapitiya Jum'a Mosque, and Mosques at Maligawatta and Layard's Broadway were established. On the nights of Thursday and Sunday, "*Rātīb*" recitals are conducted in many of these Mosques and *Taikkās*, and, on other appropriate days, the *Maulids* are celebrated of the Prophet *Ṣallallahu 'alihi wa sallam*, his Companions, and his family and the *Auliya*.

The 'Allāmā had five children :

Sayyid Fāṭimā (1261–1325/1845–1907),

Shaikh 'Abdul Qādir (*Kḥalwat Nāyakam*) (1st Rajab 1264–22no Shawwal 1331/1848–1913,

Pāl Āminā (b. 1268/1852),

Ummū Salma (1269–1323/1853–1905)

Shahul Ḥamīd 'Ālim (*Jalwat Nāyakam*) (1271–1339/1854–1920,

*Kḥalwat Nāyakam*, the elder son, spent 33 years of his lifetime in *Kḥalwa* (seclusion), and his shrine is in the *Kḥalwat Khāna* in Kīlakkarai. He attained very high rank as an 'Ārif. Shāhul Ḥamīd 'Ālim was originally named Aḥmad Muṣṭafā, but was called after the Nāgore saint when the child's illness on one occasion reminded the 'Allāmā of a vow he had made at Nāgore in 1263/1847. The 'Allāmā was at a certain stage not blest with sons, and used to pray Allah that He might bless him with two sons, one for the world and one for the Hereafter. Shāhul Ḥamīd 'Ālim was also known as *Jalwat Nāyakam*. He was a *Hāfiẓ* by his 9th year. Despite material prosperity through business successes, he was learned and pious, and was esteemed as an 'Ārif. While on pilgrimage, he died in Mecca and was buried in the *Jannat-ul-Mu'allā*.

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In bodily build and in beauty of countenance, the 'Allāmā suffered no defect. To the end he enjoyed undimmed vision and perfect teeth, and was as active as a youth.

In the last days of the 'Allāmā, large crowds visited him and received *Nasīha*, *Bai'ā* and *Silsilā*. On the 27th of Jumādul Ākhir 1316/1898, his illness took a turn for the worse. On that occasion, Khalwat Nāyakam, for the first time in 17 years, came out of seclusion to visit his father. Having inquired after his father's health, Khalwat Nāyakam commented : " He will not die now. Give him curd and rice." So saying, he returned to seclusion, without even visiting the grave of his wife Sayyid Mirān Ummā who had died 2 days earlier. On the 15th of Rajab 1316/1898, however, the 'Allāmā's health became much worse. He administered *Bai'a* and *Silsila* to a large crowd, asking them meanwhile to hold the two ends of a large shawl. He exhorted them to hold fast to the *Āyat* :

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

and the *Zikr* :

لَا إِلَهَ إِلَّا اللَّهُ

Happiness writ large on his countenance, he breathed no more. A few minutes later, tears pouring down his face, Khalwat Nāyakam came out of seclusion, sat by the 'Allāmā's head, and greeted the father thus :

السَّلَامُ عَلَيْكُمْ يَا وَالدِّي

Gently, the 'Allāmā's eyes opened and his lips parted to reply :

وَعَلَيْكُمْ السَّلَامُ يَا بَنِي

After exchange of a few words in Arabic, the 'Allāmā returned to the sleep of death.

The next day, after *Janāzā* Prayers led by Jalwat Nāyakam, a large crowd of his local and outstation disciples, tearfully and reverentially laid him to rest in the Khalwat Khānā by the side of Taikkā Sāhib Waliullāh.

Many are the "*Karāmāh*" ascribed to the 'Allāmā, most of them having been related by him to his great-child Mariam Bivi Hājājā. Even in death, he has answered those who sought his aid. Since his disciples

would appreciate a repetition of them, the following "Karāmāh" are reproduced in brief from "Sīrat Imām ul 'Arūs" :

1. On 22 Shawwāl 1276/1859, while returning with his son Khalwat Nāyakam from Nāgapatnam, 20 miles from Kilakkarai, the 'Allāmā had unconsciously sung :

سَارَتْ بِحُكْمِ اللَّهِ سَارَتْ رَوْحِي إِلَى حَمِّهِ الْفَرْدَوْسِ أَيْهِ حَمِّهِ

(By Allah's Command, my wife Sārā has attained the heaven of *Firdaus*, and hath departed thereto.)

Khalwat Nāyakam having begun to cry, the 'Allāmā inquired why, only to be told of the verse he had sung. Quickly he returned to Kilakkarai and found Sārā Ummā being laid to rest that day. Six days earlier, while in Kilakkarai, he had dreamt that Sārā Ummā would soon die and that he would marry her sister, Ummu Hāni, also known as Ummichchi Ummā.

2. Coming from Kandy to Colombo, he had lost his way near Kadugannawa ; it being quite dark, he went towards a light which proceeded from a distant house. While he was resting in the verandah, the occupier of the house came out and inquired from where he was. When told that he was from Kilakkarai, the man remarked, "Who is Māppillay 'Ālim to you ? I have long wished to meet him and invite him here. Where is he now ?" When the 'Allāmā smiled, the occupier recognised that his visitor was the 'Allāmā himself, fell at his feet, attended to his comforts and finally accompanied him to Colombo.

3. After two days in the Kalutara Jum'ā Mosque, with no one paying any attention to him, he was in a state of hunger ; when about to leave, automatically he wrote on the wall of the Mosque

سَيِّئِي قَوْمًا كَضُرِّي أَلَا نَ صَارَ بَضُرِّي

(This town from ancient times was named Kalutāra but it appears now to have changed to the town of murder.)

Later in the day it was discovered that a child of well-to-do parents had been murdered and robbed of her ornaments and left on the river-bank. To the people who had gathered there the Muazzin said, "Some traveller was here to sell some Books ; he has written this on the wall and gone away ; probably he committed the murder." When the 'Allāmā was traced and brought to the mosque, he declared his innocence.



## A BIOGRAPHICAL SKETCH OF THE AUTHOR

When questioned about the writing on the wall, he admitted writing it but denied the murder. The people were not convinced but someone came up and mentioned that he had seen the Muazzin returning from the river-bank in a hurry that morning, and suspected the Muazzin. On the man's suggestion, the Muazzin's locker was examined and the ornaments were found therein. The people realised that it was because the Muazzin neglected the duty of looking after travellers who came to the mosque for shelter that the writing had come up on the wall. Recognising the rank of the 'Allāmā, the people asked for his forgiveness and blessings.

4. After Jum'ā Service in the Matara mosque, he preached to the assembly and sold a few copies of "*Fat-his-Salām*" which he announced he had written with his own hand. When he had left for Dikwella one Deen Lebbai had referred to the 'Allāmā slightly, and, indicating his hand, remarked: "I have with this hand written many books. Is that hand better than this?"\* So saying, he had gone to the river bank only to be seized and carried away by a crocodile. Later, his body was found minus a hand. After due burial of the man, the people killed the crocodile and found in its stomach the missing hand. When wondering about the rules governing the burial of the hand, someone who had bought a copy of his book suggested looking up the book. There they found the rule that when a part of the body of a Muslim was discovered, it was necessary to deal with it as with the whole, unless the body to which it belonged had already been buried as required in Islām. The people realised the value of the book and the greatness of the 'Allāmā, several of them becoming his disciples.

5. In 1270/1853, the 'Allāmā and a friend of his, Shaikh 'Abdul Qādir of Kāyalpatnam, sailed from Bombay for Kāyalpatnam in two different sailing boats. Midway, a storm knocked one boat against the other so much so that they were inseparable and about to capsize. In the midst of the panic and despair of the passengers, the 'Allāmā touched the side of his boat and recited aloud:

بِسْمِ اللَّهِ عَلَى نِيَّةِ سَيِّدِي مُحَمَّدٍ الدِّينِ

Instantly, the two boats separated, and the passengers were saved.

\*According to the radio script, copies had been sent to his disciple Abū Bakr of Matara; 'Abdul Rahmān Lebbai, *Khatib* of Kottakkarai (?) Jum'ā Masjid, on seeing a copy, did not recognise its merits and spoke slightly of it, remarking that he had written many such works.

6. In 1300/1883, while in Galle, he was taken to a lady disciple who for four days had suffered with a bone stuck in her throat. The 'Allāmā recited :

بِسْمِ اللَّهِ عَلَى سِتْرِي فِي الدُّنْيَا

over a little honey and directed that a part be taken in and the rest gently applied over the affected part. He told the lady, "Allah will give relief; make an intention to recite the *Maulid* of Shaikh Muhiyyid-dīn." When the honey was used as directed, the bone slipped down and the lady dozed off. She saw Gauthul-A'zam telling her in a dream, "Prepare the *niyat* duty you undertook." Accordingly, *Maulid* was recited and a feast celebrated.

7. A man who had a jak tree in his garden refused to donate it for building the Muhiyyid-dīn Mosque at Miliduwa, Galle. That night, a gale uprooted the tree. The man sought the 'Allāmā's forgiveness the next morning, and donated the tree.

8. In Galle he was taken to see a child who had been crying for several days and had not slept. He straightaway composed the *Ma'rifa* Lullaby, and, when he recited it, the child fell asleep.

9. When he arrived at Galle Railway Station with his followers, he found that the train had left. To everyone's surprise, the train returned to the Station on account of an earthslip, and later left with the 'Allāmā.

10. When the foundation stone was to be laid for the Katugoda mosque, no one knew the correct direction of the *Qibla*. The 'Allāmā remarked, "Allah will show it to us soon," and offered a prayer. An European in a horsecart who was going to an estate came over to inquire why there was a crowd. When told of the difficulty, he produced a compass which enabled the true direction to be found.

11. A captain of a sailing vessel leaving Beruwela for Kīlakkarai left without waiting for some timber the 'Allāmā wanted transported. The 'Allāmā remarked, "All right, you have set sail without taking in the timber; we will see." Almost immediately, the boat ran aground and suffered damage. Later, the boat left Beruwela with the timber.

12. When the 'Allāmā had visited the shrine of Pitchai Bāwā Lebbai 'Ālim at Beruwela late at night, he developed a gripe, and, while resting, thought he would compose a *Qaṣīdā* in the saint's honour if.

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by the saint's *barakā*, he got some curd. He fell asleep; someone woke him up and asked him to take a pot of milk he had brought as an offering to the shrine, and to recite a *Fātiha*. The 'Allāmā recited the *Fātiha*, but found that the pot contained curd.

13. Hasan Lebbai 'Ālim, whose shrine is in Alutgama, directed his nephew in a dream to take his cloak, walking stick and ink pot from his house and give them as a present from him to the 'Allāmā who he said was coming to Colombo. The same night, the saint had appeared in a dream and told the 'Allāmā to accept the gift the saint had sent by his nephew. The following day, the saint's nephew handed over the gift to the 'Allāmā in Colombo and took him to Alutgama. There he developed a stomach upset, and, as a remedy, asked for the flesh of a Shimmari goat. When told it would not be easily available, he vowed that if he got what he wanted, he would compose a *Maulid* in the saint's honour. In a little while a man from afar brought a Shimmari goat as an offering to the shrine. The animal was made use of for a feast, and, having benefited from the Shimmari mutton, the 'Allāmā promptly composed a *Maulid*.

14. By means of some water over which the 'Allāmā had recited, the Rājā of Ettiāpuram, who had been childless for many years, was blessed with a son who succeeded him.

15. By applying as instructed by the 'Allāmā all over her body, some saffron over which he had recited, a Hindu girl of Malayālam was rid of an incurable leprosy.

16. A person of Veythalai had been childless for years. The 'Allāmā gave him an "*Ism-plate*"\* with the instruction that his wife should drink the water with which the plate was to be washed, and that when his wife conceived he should make an offering of 51½ Rupees to the Taikkā. Though conception had occurred and 7 or 8 months had passed, the man defaulted with the offering. When reminded of it, he attributed the conception to his reciting *Fātiha* for 40 weeks at the shrine of Sini Appa. Thereafter, the woman's bosom began to contract, and no child was born.

17. Ummu Salmā, his daughter, had 4 daughters but no son. He passed his hand over her stomach and told her, "By Allah's grace, a

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\*A white porcelain plate on which is written Quranic verses and/or other Arabic text.



son will be born, make intention that you will name him after Bukhārī Tangal." Ummu Salmā was thereafter blessed with a son whom she named "Sayyid Muhammad Bukhārī"

18 When, heedless of the 'Allāmā's warning against frolics and noisy demonstrations at the Flag-hoisting in Vellātti St, Kilakkarai, the organisers made ready for such activities, the flagpost was struck by lightning and crashed down no sooner the Shaikh remarked, "Is this a flagpost (*kodimaram*) or an *Idimaram* (a post struck by lightning)?"

19 As a result of the 'Allāmā's prayer Muhiyyid-dīn Madār of Panakulam who had been childless for many years was blessed with a child.

20 On being disturbed by a turkey while he was writing, he remarked, "Is this a turkey or a useless fowl?" The turkey ceased to make any noise thereafter or to lay eggs.

21. When he was seriously ill, he was asked by Periatamby Marikār who visited him where he would like to be buried in case he died. The 'Allāmā remained silent. In a few days Periatamby Marikār died. The 'Allāmā mentioned the man's visit and asked how, had he not remained silent but expressed his desire, Periatamby Marikār could have fulfilled it

22. While in Kilakkarai, the 'Allāmā had suggested an inauspicious day to a man for his daughter's wedding. The *Qādhi* to whom the man extended an invitation remarked that according to the 'Allāmā's "*Magāni*" the day was very inauspicious, and advised that the following day was better. Two or three days after the wedding on the day suggested by the *Qādhi*, unfortunately, the bridegroom died of a snakebite, and the people blamed the 'Allāmā. When the 'Allāmā heard of it, he prayed 2 *rak'āts* of *Ṣalāt-ul-Shukr* and thanked Allah that the wedding had not taken place on the day he had suggested and he was free from blame, though the man would have died whatever the day he wed.

23. While at Dikwella, he was invited to Tangalle by some Tangalle disciples. On account of an incidence of cholera in Tangalle, the Dikwella disciples told him he should not go. The 'Allāmā suggested consulting the womenfolk, and they too agreed he should not go. Remarking that the Prophet (*Ṣallallāhu 'alaihi wa sallam*) had said that there would be "*barakā*" in acting contrary to the views of womenfolk who are consulted on the good or evil of a step, he left for Tangalle. When he

## A BIOGRAPHICAL SKETCH OF THE AUTHOR

arrived there, a hare approached him from the jungle, and he remarked, "The '*musal*' (hare) has come; the '*nasal*' (disease) has gone." There was no more cholera in Tangalle thereafter.

24. As a result of a visit to the 'Allāmā and fulfilment of certain desires, the Government Agent of the Southern Province, Le Mesurier, embraced Islām at his hands.

25. When a citizen of Pettai, Tinnevely District, remarked to Ahmad 'Alī 'Ālim Ṣāhib that a man was casting derogatory remarks about the 'Allāmā, Ahmad 'Ali remarked, "If the man runs down our Shaikh, Allah will injure his eye." Soon after, a turkey pecked the man's eye.

26. A childless Sinhalese lady was blessed with a son after she had taken some water over which the 'Allāmā had recited. Years later, when the boy had become a high Government Official, the mother and son visited the 'Allāmā in Ceylon and made an offering of water melons.

27. Following a prayer by the 'Allāmā at the request of Ahmad 'Alī 'Ālim Ṣāhib for a son like the 'Allāmā, Ahmad 'Ali was blessed with a son in 1313/1895, whom he named Sayyid Muḥammad. The boy became a *Hāfiẓ* at 9 years of age, acquired wide knowledge in Arabic, Tamil and Persian, and was the *Khalifā* of the *Tariqat-ul-Ilāhiya*.

28. The 'Allāmā's *Khalifā*, Muḥammad Ibrāhīm 'Ālim of Weligama, failing to find a Quranic authority which the Matara Muslims sought in support of their protest against a post-mortem examination, expressed his grief that the 'Allāmā was no longer available. However, while asleep, he saw the 'Allāmā reading to him in a dream the passage :

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

The *Khalifā* made the authority available to the Matara Muslims and the rule was withdrawn.

29. Muḥammad Maulāna of Weligama, when conversing with Notary Uthmān Lebbai Marikkār of Galbokka at his house, mentioned that he had six days previously lost two cows. On the suggestion of the Notary, he made a vow in the 'Allāmā's name. The following day, at about the time of the previous day's conversation, two cows strayed into the Notary's house and laid themselves down at the place where the conversation had taken place. On information being sent, the Maulāna came and removed his cows and fulfilled his vow,

30. For one of the annual feasts at the Wellawāya mosque in honour of the 'Allāmā, the organisers were worried that they could not get a goat. Just then a deer ran into the mosque from the jungle, and was made use of for the feast. On another occasion, after the goatherd had refused to sell to the organisers 2 goats for the feast, two goats of his strayed into a paddy field and were shot at. Penitently, the goatherd made an offering of them for the feast.

31. In the course of a riot in Wellawāya, Mukhtār Hājiar vowed that he would visit the 'Allāmā's grave if he and his shop were saved from attack. Though other shops nearby were looted and set fire to, his was left untouched. Mukhtār Hājiar visited the 'Allāmā's grave in 1362/1943.



## TRANSLITERATION OF ARABIC WORDS AND NAMES

In transliterating the letters of the Arabic alphabet the system followed is the one adopted by 'Allāmā A. Yūsuf 'Ali in his translation of the Holy Qurān.

ا ء	Consonantal sound	.. a	ط	.	.. t
ا	Long vowel	.. ā	ظ	.	.. z
ب	.. ..	.. b	ع	.. ..	'
ت	.. ..	.. t	غ	.	.. <u>g</u>
ث	.. ..	.. <u>th</u>	ف	.. ..	f
ج	.. ..	.. j	ق	.. ..	q
ح	.. ..	.. h	ك	.. ..	k
خ	.. ..	.. <u>kh</u>	ل	.. ..	l
د	.. ..	.. d	م	.. ..	m
ذ	.. ..	.. z	ن	.. ..	n
ر	.. ..	.. r	ه ه ه	.. ..	h
ز	.. ..	.. z	و	consonant	.. w
س	.. ..	.. s	و	long vowel	.. ū
ش	.. ..	.. sh	و	diphthong	.. au
ص	.. ..	.. s	ي	consonant	.. y
ض	.. ..	.. <u>dh</u>	ي	long vowel	.. ī
			ي	diphthong	.. ai

Short vowels : َ (fatha) .. a  
ِ (kasra) .. i  
ُ (dhamma) .. u

For the " hamza " ( ء ) no distinctive sign is used. Wherever possible it has been shown with an apostrophe. This should not be confused with the " Inverted apostrophe " used to indicate 'ain ( ع ).

## THE AUTHOR'S INTRODUCTION TO *FAT-HÜD-DAYYÂN*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Most Beneficent the Most Merciful.

All praise be to Allah, the Opener (*Fattāh*) (of gateways to Divine Grace), the Judge (*Dayyān*) (on the Judgment Day), Who guided us to understand the best of Religions (Islām). So long as the eyes of the pious are delighted by worship of the Most Beneficent, may blessings be upon our chief, the Chosen from the progeny of 'Adnān, the Intercessor for the errant and disobedient people, Muḥammad (*Ṣal.*), and upon his family and his Companions, people of the covenant and of acceptance.

Now, desiring the Mercy of the One, the Eternal, I, Sayyid Muḥammad ibn al 'Ālim Ahmad, declare as follows :

In the coastal parts of Ceylon, in Madras area and the rest of the cities, I observed many Muslims, although they could not understand religious literature in Arabic and were not proficient in other languages common among them, athirst to understand religious laws, to know the beliefs of the *Mujtahidīn* (the diligent in study), and the mysticism of the *Sālikīn* (the wayfarers to Allah), and the *Zāhidīn* (the ascetics). Possessed though I am of little knowledge, I desired to translate for them that which, by the favour of Allah, was easy for me to gather from literary works and to explain it to them in plain language, so that they could benefit thereby.

I have undertaken this work with a view to acting in accordance with the Prophetic traditions that were reported as follows :—

“Allah granting through you right guidance to a man is better for you than red camels and in the end better than the world and everything therein.”

## FAT-ḤUD-DAYYAN

“ Whoso directs to good (acts) is like him who performs them,”  
and hoping that I may be perfumed by them with the odour of righteous-  
ness and that my heart may rejoice on the day when the righteous are  
rewarded with success, as described in the verse :

أَحِبُّ الصَّالِحِينَ وَلَسْتُ مِنْهُمْ      لَعَلَّ اللَّهَ يَرْزُقَنِي صِلَا حَا  
وَأَرْجُو أَنْ أَجْزِيَ بِالنَّجَاحِ      بِحَدِّمْهُمْ إِذَا رَزَقُوا فَلَاحَا

“ I love the righteous, though I am not of them.  
Perchance Allah may provide for me virtue.  
I hope that I shall be rewarded with success,  
Through service to them—when they are provided with success.”

Through the favour of the Most Beneficent this comes as a concise  
explanatory book which I have named :

مَعَ الدِّنَانِ فِي مَعْرِفَةِ الْأَدْيَانِ

(“ Allah’s (the Judge’s) Opening towards understanding the best  
of Religions ”.)

I have not mentioned herein anything other than the views of  
the great Savants and Jurists like Abu’l Ḥasan al Ash’arī, Abū Manṣūr  
al Māturīdī, Abū Yaḥyā Muḥyiyiddīn an Nawāwī, Abū Ḥāmid Muḥammad  
al Gazzālī, the *Hujja* (argument) of Islām and Chief of (authors), Muḥi-  
yyiddīn ibn al ‘Arabī, the Ocean of truths, Zakariyyā al Anṣārī and  
their followers. May Allah bestow perfect Mercy on them and prepare  
for us special and general blessings.

Here I have set forth the fundamental laws and their branches and  
rules more exhaustively than in the two earlier Books of translations  
“ *Fat-ḥul Matīn* ” and “ *Fat-ḥus Salām* ”. With reverence and supplica-  
tion, I ask Allah, the Supreme Majesty, that He make me sincere for  
His Honoured sake and that I and my brethren may generally benefit  
by it until we are established on the straight path, and that we may be  
recompensed with the great reward in the Gardens of Bliss. He is the  
Most Merciful of the merciful, the Most Generous of the generous. I



## THE AUTHOR'S INTRODUCTION

request readers who discover any faults of mine to correct them with perfect knowledge and grant me forgiveness.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ  
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَتَ لَنَا بِهِ وَاعْقُ عَنَّا وَعَاقِرُ  
لَنَا وَارْحَمْنَا إِنَّكَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ .

(" Our Lord ! condemn us not if we forget or fall into error ; our Lord ! lay not on us a burden like that which Thou didst lay on those before us ; our Lord ! lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness, have Mercy on us. Thou art our Protector ; help us against those who stand against Faith."—Qurān : ii . 286.—Yūsuf Ali—)

وصلّى الله وسلّمه على خير خلقه سيدنا محمد وآله وصحبه وتابعيه  
أجمعين والحمد لله رب العالمين

" And may Allah bestow blessings and peace upon the best of His creation, Sayyidinā Muḥammad (Ṣal ) and on his family and his companions and all his followers. All praise be to Allah, the Nourisher of the Worlds."



## GLOSSARY OF ARABIC TERMS EMPLOYED IN THE TEXT

<i>Ab'ādh Sunnat</i>	ابحاض سنة	"Some supererogatory acts" that are of special importance in Prayer, and that can be expiated by <i>Sajdā Sahw</i> .
<i>Adā</i>	اداء	An act (of devotion) performed at the time it falls due.
<i>Aiyām-ul-tashrīq</i>	ايام التشريق	The last three days of the Hājī Pilgrimage (11th, 12th and 13th days of <i>Zul Hājī</i> ).
<i>Ajnabī</i>	اجنبي	An outsider not closely related and touching whom will annul a person's <i>wudhū</i> .
<i>Ākhir waqt</i>	آخر وقت	The last part of a period (of Prayer).
<i>Āl</i>	ال	Family.
<i>Āmīn</i>	امين	"O Allah! accept our Prayer."
<i>Arḥām</i>	ارحام	Non-inheriting relation. Uterine relation.
<i>Aṣl</i>	اصل	Source.
<i>Attahīyāt</i>	التحيات	The recital made in the sitting position of Prayer.
<i>Awwal Waqt</i>	اول وقت	The first part of a period (of Prayer).
<i>Āyat</i>	اية	Verse (of the Qurān).
<i>Aẓān</i>	اذان	The Call to Prayer.
<i>'Ajāmī</i>	عجمي	A non-Arab (Muslim)
<i>'Ālam</i>	عالم	World.
<i>'Ālim</i>	عاليم	A learned person

# FAT-HUD-DAYYAN

	عمل	Deed. A good deed.
'Amal		
'Aqīqā	عقیقه	Sacrificial offering made on behalf of a child born.
'Arafā	عرفة	Mt. 'Arafā near Mecca.
'Ārif	عارف	Gnostic
'Aṣaba	عصبه	Agnate. Male relative on paternal side.
'Āshūrā	عاشورا	10th day of a month. (10th day of <i>Muḥarram</i> ).
'Aṣr	عصر	The Afternoon Prayer.
'Aurat	عورت	Private part (that section of a person's body that must necessarily be kept covered while at Prayer).
Ba'diyā	بعدیه	What comes after (The supererogatory Prayer due after the obligatory Prayer of a period).
Baitullāh	بیت اللہ	"The House of Allah", i.e., the <i>Ka'bā</i> .
Baitul Māl	بیت المال	The Treasury.
Bāṭin	باطن	Inward. Hidden.
Barā'at	برائت	The 15th day of <i>Sha'bān</i> .
Barakat	برکہ	Blessing. Favour.
Bid'ā	بدعه	Innovation.
Dīn	دین	Religion. Theology.
Du'ā	دعاء	Words of Prayer.
Dunyā	دنیا	The world we live in.
Fajr Ṣādiq	فجر صادق	Genuine Dawn.
Faqīr	فقیر	The poor.

## GLOSSARY OF ARABIC TERMS EMPLOYED

<i>Fardh</i>	فرض	Obligatory. Compulsory. Obligatory duty.
<i>Fardh 'Ain</i>	فرض عين	Obligatory on every individual. Personal obligation.
<i>Fardh Kifāyā</i>	فرض كفايه	Obligatory on a community. Collective obligation.
<i>Fāsiq</i>	فاسق	Profligate. Rake. Great sinner.
<i>Faskh</i>	فسخ	Dissolution of marriage.
<i>Fātiḥā</i>	فاتحة	The opening Chapter of the Qurān.
<i>Fatwā</i>	فتوى	Ruling. Decision.
<i>Fidyā</i>	فدية	Redemption. Atonement.
<i>Fiqh</i>	فقه	Jurisprudence. Rules of Religion.
<i>Fī-Sabīl (illāh)</i>	في سبيل (الله)	In the way (of Allah).
<i>Fitrā</i>	فطرة	The giving away of food-grains on the day of the <i>Ramadhān</i> Festival.
<i>Ḥadīth</i>	حديث	Tradition of the Prophet (Ṣal.).
<i>Ḥadīth Qudsī</i>	حديث قدسي	Holy tradition where Allah inspires the Prophet (Ṣal.) direct without the agency of Jibrīl ('Al. Ṣal.).
<i>Hāfiz</i>	حافظ	One who has committed the entire Qurān to memory.
<i>Haidh</i>	حيض	Menstruation.
<i>Hajj</i>	حج	The Pilgrimage.
<i>Hākīm</i>	حاكم	Governor. Ruler.
<i>Halāl</i>	حلال	Lawful. Permissible.
<i>Hamd</i>	حمد	Praise.
<i>Ḥanafī</i>	حنفى	A person of the Ḥanafī Mazhab.

# FAT-ḤUD-DĀYYĀN

<i>Hanafī Mazhab</i>	حنفى مذهب	Imām Abu Ḥanifā's School of Jurisprudence.
<i>Ḥarām</i>	حرام	Forbidden.
<i>Haram</i>	حرم	Sacred ground.
<i>Ḥarf</i>	حرف	A letter of the Alphabet.
<i>Ḥayāt Mustaqirrā</i>	حياة مستقرة	Possibility of life continuing.
<i>Ḥawā</i>	هوا	Desire.
<i>Iblīs</i>	ابليس	Satan (Shaitān).
<i>Iftirāsh</i>	انتراش	The sitting position adopted for the recital of mid- <i>Attahīyāt</i> .
<i>Iḥrām</i>	احرام	Pilgrim's garb.
<i>Ījāb</i>	ايجاب	Oral declaration made by a <i>Walī</i> (guardian of a bride).
<i>Ijmā'</i>	اجماع	Consensus of opinion.
<i>Imām</i>	امام	Leader. One who leads a congregational Prayer.
<i>Īmān</i>	ايمان	Faith.
<i>Iqāmā</i>	اقامة	The Institution. The Prayer Call immediately before commencement of a Prayer.
<i>Islām</i>	اسلام	Submission. The Religion.
<i>Ism</i>	اسم	Name.
<i>Istigfār</i>	استغفار	Praying for forgiveness.
<i>Istiḥādhā</i>	استحاضة	Menorrhagia.
<i>Istirāḥā</i>	استراحة	A sitting position after the 2nd <i>sujūd</i> of the 1st and 3rd <i>rak'āts</i> (before standing for the 2nd or 4th <i>rak'āt</i> ).
<i>I'tidal</i>	اعتدال	The erect position after <i>Rukū'</i> .



# GLOSSARY OF ARABIC TERMS EMPLOYED

<i>I'tikaf</i>	اعتكاف	The pious act of remaining in a Mosque.
<i>'Ibādat</i>	عبادة	Act of devotion.
<i>'Īd</i>	عيد	Day of the Festival.
<i>'Iddā</i>	عدة	Period of waiting of a wife after separation from her husband (by divorce or death of husband).
<i>'Ishā</i>	عشاء	The Night Prayer.
<i>Jam'u</i>	جمع	Combining (of Prayers).
<i>Jamā'ū</i>	جماعة	Congregation.
<i>Janābā</i>	جنابة	Impurity of the body (arising from a sex act) necessitating a bath.
<i>Janūzā</i>	جنازة	Funeral.
<i>Jumādul Awwal</i>	جمادى اول	5th month in Islamic Year.
<i>Jumādul Ākhir</i>	جمادى آخر	6th month in Islamic Year.
<i>Jum'ā</i>	جمعة	Friday Service.
<i>Ka'bā (Ka'batullāh)</i>	كعبة	The <i>Ka'ba</i> in Mecca.
<i>Kafan</i>	كفن	Shroud.
<i>Kaffārā</i>	كفارة	Expiation. Atonement.
<i>Kāfir</i>	كافر	Infidel. Unbeliever.
<i>Kalanji (Tamil)</i>	كَنْجِي	One-sixth of an ounce.
<i>Kalimā</i>	كلمة	Sentence embodying article of belief.
<i>Kiswā</i>	كسوة	Providing clothing.
<i>Kitāb</i>	كتاب	Book.
<i>Kufw</i>	كفو	Equality of status.
<i>Khatīb</i>	خطيب	Preacher.

FAT-HUD-DAYYÂN

<i>Khul'</i>	خلع	Extricating from marriage ties.
<i>Khutbā</i>	خطبة	Sermon.
<i>Lailatul Qadr</i>	ليلة القدر	The Night of Power.
<i>Ma'āshir</i>	معاشر	A short address by the <i>Muazzin</i> before commencement of the Friday Sermon.
<i>Magrib</i>	مغرب	The West. Sunset Prayer
<i>Mahar</i>	مهر	A husband's dower to his bride.
<i>Mahar Mithl</i>	مهر مثل	An amount paid to a girl as <i>Mahar</i> similar to the amount generally paid to girls of her status.
<i>Mahram</i>	محرم	A member (of the opposite sex) so closely related that touching him/her will not annul a person's ablution.
<i>Makrūh</i>	مكروه	Undesirable.
<i>Makrūh Tahrim</i>	مكروه محريم	Highly undesirable.
<i>Ma'mūm</i>	مائموم	One who follows the <i>Imām</i> in a Congregational Prayer
<i>Marakkāl (Tamil)</i>	مَرَكَاز	+ handfuls (both hands held together).
<i>Masbūq</i>	مسبوق	One who joins a Congregational Prayer after a part of the Prayer has been offered.
<i>Mashriq</i>	مشرق	East
<i>Maulā</i>	مولی	Ward. Friend.
<i>Mawāfiq</i>	موافق	The <i>ma'mum</i> who has been with the <i>Imām</i> from the commencement of a Congregational Prayer
<i>Mazhab</i>	مذهب	School of Jurisprudence.

GLOSSARY OF ARABIC TERMS EMPLOYED

<i>Mihrāb</i>	محراب	Prayer niche. Sanctuary.
<i>Minbar</i>	منبر	Pulpit.
<i>Miswāk</i>	مسواك	Tooth-brush.
<i>Muazzin</i>	مؤذن	The Caller to Prayer.
<i>Muballig</i>	مبلغ	A person who repeats aloud the words of a speaker for the benefit of those further away.
<i>Muḥarrām</i>	محرم	1st month in Islamic Year.
<i>Mu'min</i>	مؤمن	A person of faith.
<i>Murtadd</i>	مرتد	Apostate
<i>Muṣḥaf</i>	مصحف	A copy of the Qurān.
<i>Mustaḥabb</i>	مستحب	Good. A good act.
<i>Mustahādha</i>	مستحاضة	A female suffering from Menorrhagia.
<i>Musta'mal</i>	مستعمل	Previously used
<i>Mustarāḥā</i>	مستراحة	The seat in the minbar.
<i>Nabī</i>	نبي	Prophet.
<i>Nafaqā</i>	نفقة	Providing of food and water.
<i>Nafl Muṭlaq</i>	نفل مطلق	A supererogatory devotional act with no particular object.
<i>Nafs</i>	نفس	Soul. Self.
<i>Najīs</i>	نجيس	Filth.
<i>Nifās</i>	نفاس	Impurity arising from childbirth.
<i>Nikāḥ</i>	نكاح	Marriage.
<i>Nīyat</i>	نية	Intention.
<i>Qadhā</i>	قضاء	An act (of devotion) made good at a later stage when one failed to do it at the time it was due.

<i>Qablīyā</i>	قبلية	What comes before (The supererogatory Prayer due before the obligatory Prayer of a period).
<i>Qabūl</i>	قبول	Acceptance (by the bridegroom).
<i>Qārī</i>	قاري	A specialist in the recital of the Qurān.
<i>Qaṣr</i>	قصر	Shortening (of Prayers).
<i>Qaṣr Jam'u</i>	مصرجمع	Shortening and combining of Prayers (permitted on a lawful journey).
<i>Qiblā(h)</i>	قبلة	The direction of the <i>Ka'bā</i> .
<i>Qiyās</i>	قياس	Deduction or inference based on a parallel case. Analogy.
<i>Qullā</i>	قلة	A measure of water equivalent to about 250 lbs.
<i>Qunūt</i>	قنوت	A recital made in the <i>I'tidāl</i> position in the final <i>rak'āt</i> of certain Prayers.
<i>Rabī'ul Ākhīr</i>	ربيع الآخر	4th month in Islamic Year.
<i>Rabī'ul Awwal</i>	ربيع الأول	3rd month in Islamic Year.
<i>Radhi'allāhu 'anhu</i>	رضي الله عنه	"May Allah be pleased with him", used as a suffix after names of Companions of the Prophet ( <i>Ṣal.</i> ) and sometimes after names of people of learning and piety.
<i>Rāfiḍhī</i>	رافضي	A dissenter (generally denotes the Shi'ites).
<i>Rahimahullāh</i>	رحمه الله	"May Allah be Merciful unto him", used as a suffix after names of people of learning and piety.



# GLOSSARY OF ARABIC TERMS EMPLOYED

<i>Rajab</i>	رجب	7th month in Islamic Year.
<i>Rak'āt</i>	ركعة	One cycle of postures and recitals in Prayer.
<i>Ramadhān</i>	رمضان	9th month in Islamic Year.
<i>Rasūl (Allah)</i>	رسول (الله)	Messenger (of Allah).
<i>Rūh</i>	روح	Soul.
<i>Rukn</i>	ركن	Pillar. Essential.
<i>Rukū'</i>	ركوع	The bending position at Prayer.
<i>Saḥar</i>	سحر	Meal taken before dawn to observe a fast.
<i>Sajdā</i>	سجدة	Prostration.
<i>Sajdā Sahw</i>	سجدة سهو	Prostration for forgetfulness.
<i>Sajdā Shukr</i>	سجدة شكر	Prostration of thanks.
<i>Sajdā Tilāwa</i>	سجدة تلاوت	Prostration made on hearing or reciting certain verses of the Qurān.
<i>Salām</i>	سلام	Salutation of "Peace."
<i>Sirumā (Tamil)</i>	سِرْمَا	Antimony.
<i>Sujūd</i>	سجود	Prostration.
<i>Sukūn</i>	سكون	( م ) the sign of quiescence.
<i>Sunnat</i>	سنة	Supererogatory. Optional.
<i>Sunnat 'Ain</i>	سنة عين	Supererogatory duty on an individual.
<i>Sunnat kifāyā</i>	سنة كفاية	A supererogatory duty on a community.
<i>Sunnat Mu'akkadā</i>	سنة مؤكدة	Confirmed <i>sunnat</i> .
<i>Sunnat Rātibā</i>	سنة راتبة	The <i>Sunnat</i> Prayers attached to the five <i>fardh</i> Prayers.

<i>Sūrā</i>	سورة	A chapter of the Qurān.
<i>Sutrā</i>	سترة	Cover (reservation) for Prayer one makes for oneself.
<i>Sha'bān</i>	شعبان	8th month in Islamic Year
<i>Shadd</i>	شدّ	( ّ ) the mark denoting the doubling of the letter over which the sign is placed.
<i>Shāfi'ī</i>	شافعي	A person in the <i>Shāfi'ī Mazhab</i> .
<i>Shāfi'ī Mazhab</i>	شافعي مذهب	Imām Shāfi'ī's School of Jurisprudence.
<i>Shāhid</i>	شاهد	Martyr.
<i>Shaikh</i>	شيخ	Spiritual Leader. Chief.
<i>Shafā'ā</i>	شفاعة	Intercession.
<i>Shaiṭān</i>	شیطان	Satan.
<i>Sharī'ā</i>	شریعة	Religion. Religious Practices.
<i>Shart</i>	شرط	Pre-requisite. Requisite.
<i>Shar'u</i>	شرع	Religious Laws.
<i>Shawwāl</i>	شوال	10th month in Islamic Year.
<i>Ṣadaqā</i>	صدقة	Charity.
<i>Ṣafar</i>	صفر	2nd month in Islamic Year.
<i>Ṣaff</i>	صف	Row. Rank. Line.
<i>Ṣaḥābī</i>	صحابي	Companion of the Prophet ( <i>Ṣal.</i> )
<i>Ṣalāt</i>	صلوة	Prayer.
<i>Ṣalawāt</i>	صلوات	Invocation of blessings.
<i>Ṣāliḥ</i>	صالح	A pious person.
<i>Ṣallallāhu 'alaihi wasallam</i>	صلى الله عليه وسلم	'May the blessings of Allah and peace be upon him', suffixed to the name or title of the Prophet ( <i>Ṣal.</i> ).

# GLOSSARY OF ARABIC TERMS EMPLOYED

<i>Ṣifat</i>	صفة	Attribute. Quality.
<i>Ṣūfī</i>	صوفى	A mystic.
<i>Ṣiqā</i>	صنعة	Form (of procedure).
<i>Ṣubḥu</i>	صبح	The Dawn Prayer.
<i>Ṣandūq</i>	صندوق	Box (Coffin).
<i>Tafsīr</i>	تفسير	Explanation of the Qurān.
<i>Tahlīl</i>	تحليل	Going through marriage and divorce by a different husband to become lawful for remarriage.
<i>Takbīr</i>	تكبير	Extolling Allah (saying : <i>Allāhu Akbar</i> : اللَّهُ أَكْبَرُ).
<i>Takbīratul Thrām</i>	تكبيرة الاحرام	The first <i>Takbīr</i> (the <i>Takbīr</i> pronounced with the <i>nīyat</i> of Prayer).
<i>Taqwā</i>	تقوا	Piety.
<i>Tartīb</i>	ترتيب	Order. Arrangement.
<i>Tasbīḥ</i>	تسبيح	Glorifying Allah. Rosary.
<i>Taubā</i>	توبة	Repentance.
<i>Tauḥīd</i>	توحيد	Oneness of Allah.
<i>Tawarruk</i>	تورك	The sitting position adopted for recital of final <i>Allaḥīyāt</i> .
<i>Tayammum</i>	تيمم	Use of clean sand in the absence of water.
<i>Tāhīr</i>	طاهر	Pure. Clean.
<i>Tahūr</i>	طهور	Pure and capable of purifying others.
<i>Talāq</i>	طلاق	Divorce.
<i>Tawāf</i>	طواف	Circumambulation.

<i>Udhhiyā</i>	اصحیہ	Sacrificial offering on 'Id Adhḥā (Hajj Festival Day).
<i>Ummā</i>	امہ	Brotherhood. Community. Nation.
<i>Ummī</i>	امی	Unlettered.
<i>Ustāz</i>	استاذ	Teacher.
<i>'Umrā</i>	عمرة	The Lesser Pilgrimage.
<i>'Urf</i>	عرف	Convention.
<i>Wājib</i>	واجب	Compulsory.
<i>Watī</i>	ولی	Guardian.
<i>Walī or Walīullāh</i>	ولی اللہ	Saint. Friend of Allah.
<i>Wa'z</i>	وعظ	Religious Discourse.
<i>Wird</i>	ورد	Supererogatory recital of piety.
<i>Wudhū</i>	وضوء	Ablution.
<i>Zakāt</i>	زکوٰۃ	The Poor Rate.
<i>Zindīq</i>	زندیق	Atheist.
<i>Ziyārā</i>	زیارۃ	Visit.
<i>Zāt</i>	ذات	Essence. Truth. Self.
<i>Zikr</i>	ذکر	Remembrance. Invocation.
<i>Zimṁī</i>	ذمی	A non-Muslim enjoying the pro- tection of a Muslim Government.
<i>Zul Qa'dā</i>	ذوالقعدة	11th month in Islamic Year.
<i>Zul Hijjā</i>	ذوالحجۃ	12th month in Islamic Year.
<i>Zāhir</i>	ظاهر	Manifest. Outward.
<i>Zuhr</i>	ظهر	The Noon Prayer.



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أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ .

"I seek protection in Allah from Shaitān the accursed."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ .

"In the name of Allah, the Beneficent, the Merciful."

## CHAPTER I. AN INTRODUCTION TO THEOLOGY

( المقدمة في الدين )

- 4 The word *Dīn*<sup>1</sup> or Religion, has three meanings. Firstly *Dīn* means Obedience, i.e. submission to Allah's Laws and Commands. Secondly, *Dīn* means Practice, i.e. performance of Duties and Devotions that we owe to Allah. Thirdly, it means Reward on the Day of Judgment, or, Day of Judgment, i.e. reward or punishment on the Day of Judgment for our deeds, good or bad, in this world.

SUBMIT TO ALLAH IN YOUR GENERAL CONDUCT IN LIFE AND EARN HIS PLEASURE sums up the teachings of Religion.

- 5 The word *dīn* which occurs in the Quran in many places, bears one or the other of the meanings referred to above, for example :—

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

"Truly, the Religion with Allah is submission". (Quran : iii 19)<sup>2</sup>.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"To you your practice of Religion and to me mine,". (Quran-cix 6)<sup>3</sup>.

مَالِكِ يَوْمِ الدِّينِ

"King of the Day when Reward and Punishment will be meted out." (Quran : i 4)<sup>4</sup>.

1. دين

2. Yūsuf Ali translates : "The Religion before God is *Islām* (submission to His will)."

3. Yūsuf Ali translates : "To you be your way and to me mine".

4. Yūsuf Ali translates : "Master of the Day of Judgment."

*Tafsir-ul-Baidhāwī*,<sup>1</sup> gives the meaning "Day of Judgment" to  
يوم الدين

It is said that there are as many as 1,700 Religions that lead Man out of the correct or right path. Therefore has Allah said :

إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

"Allah has selected for you THE RELIGION, therefore die not except as those who have submitted to it." (Quran: ii 132).<sup>2</sup>

*Dīn* is referred to as the Religion of those who have submitted to Allah. *Dīn* therefore comes to mean *Islām* and *Islām* means "Submission" or "Obedience," another word for which is *Istislām*.<sup>3</sup>

كَمَا قِيلَ الْإِسْلَامُ مَوَاسِيئًا

The aspects of *Dīn* can be grouped into four chief categories, which as four chief pillars, support the building that is *Dīn*.

They are in short :

(a) *ĪMĀN*<sup>4</sup> or Faith. Faith here means belief with strong conviction of the existence of Allah.

(b) *ISLĀM*.<sup>5</sup> *Islām* means submitting oneself to Allah, and acting in obedience to His Laws and Commands.

(c) *TAUHĪD*.<sup>6</sup> *Tauhīd* establishes the One-ness of Allah.

(d) *MA'RIFĀ*.<sup>7</sup> *Ma'rifā* is knowledge of Allah.

Neglect of any one of these four "pillars" is virtually neglect of the entire structure which it supports.

نَعُوذُ بِاللَّهِ مِنْهَا وَنَسْتَعِذُّهُ الْإِيمَانُ

("We seek protection in Allah from doing any such action, and we beseech Him to grant us safety.")

1. تفسير البضاوي

2. Yūsuf 'Alī translates : "God hath chosen the Faith for you ; then die not except in the Faith of Islām."

3. استسلام "Istislām" inward aspect of Islam. cf. "Moslem Saint of the Twentieth Century by Martin Lings (p. 107, 176)

4. إيمان

5. اسلام

6. توحيد

7. معرفة



## CHAPTER II. ĪMĀN OR FAITH

( إِيْمَان )

The first of the "pillars" of *Dīn* is *Īmān* or Faith.

There are verses in the Quran which indicate that *Īmān* and *Islām* are the same. There are also verses that show that they are different.

It is reported that Jibrīl ('*Al. Sal.*')<sup>1</sup> and the Prophet (*Ṣal.*) dealt with the two subjects separately, and that to the questions asked by Jibrīl ('*Al. Sal.*') the Prophet (*Ṣal.*) gave answers separately. Therefore are they dealt with separately in this Book.

- 6 *Īmān* or Faith is necessary in six matters which are generally spoken of as the "six articles of Faith." They are enunciated in the following sentence:—

أَمَنْتُ بِاللَّهِ وَمَلَيْكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ غَيْرِ شَيْءٍ مِنْ اللَّهِ تَعَالَى

("I believe in Allah, and in His Angels, and in His Books, and in His Prophets, and in the Day of Judgment and that the power of doing actions, good and bad, proceeds from Allah.")

### 1. "I Believe in Allah"

The first of these is *belief in Allah*, belief that Allah is ONE and ONLY. Allah has no associate in His Truth or Essence (*Zāl*)<sup>2</sup> or in His Attributes or Qualities (*Ṣifāt*)<sup>3</sup> or in His Holy Names (*Asmā'*)<sup>4</sup> or in His Acts (*Af'āl*)<sup>5</sup>. He was not begotten, nor does He beget. He does not have parents or children or relatives. He does not need food or drink or any form of nourishment. He is free from sleep or forgetfulness or weeping or laughter or sickness or good health. He is not of any colour† or form,†† and no idea of length or width or shortness or tallness can be associated with Him. He is neither male nor female, and no idea of sexual class can be applied to Him. He is free from any limitation of space or time and He is not of the present or the past or the future,

1. The Angel entrusted with Allah's message to Prophets.

† . See note at foot of this para.

2. ذات

3. صفات

4. أسماء

5. أفعال

††

„

„



or of the six directions, front, behind, left, right, above and below, or of the Cardinal Points, North, South, East, West, North East, South East, North West, South West His Knowledge is not gained by the five senses of sight, hearing, touch, smell and taste, or by thought or by reasoning.

*Marginal Note :*

- † Colour such as white, black, red, green, yellow, blue.  
 †† Forms also refers to moods such as rheumatic, bileous, or phlegmatic.)

## 2. " And in His Angels "

The second article of belief is belief in Allah's Angels. Allah created His Angels, which are Spirits, out of the substance of LIGHT, without mixing any of the five elements with it.

Angels are neither male nor female ; they have no sex. Their only concern is obedience to Allah's commands and they never fail in this duty.\* Some of them have been assigned the duty of conveying Allah's messages to the *Rasūls*<sup>1</sup> i.e. Messengers of Allah. They deliver their messages without any addition to them, or any omission from them. Some of the Angels inhabit the regions above us, and some the regions below us. Some of them descend upon the earth by day, and some by night, bringing with them Allah's Mercy and Grace upon those inhabiting the earth \*\* Some take their turns in bearing the 'Arsh,<sup>2</sup> i.e. the Throne of Allah. Some are assigned duties in Paradise and some in Hell. Some inhabit the regions of the Heavens and some the regions of the Earth, some act as special messengers in *Bait-ul-Ma'mūr*<sup>3</sup> and *Baitullāh*<sup>4</sup>, and *Bait-ul-Muqaddas*.<sup>5</sup> Some inhabit the Oceans and the shores, the mountains and dales. Some frequent mosques and other places of worship where the name of Allah is mentioned. Some attend congregational Prayers and Friday Service and are present at all assemblies

1 رسل

2. عرش

3. بيت المعمور

"The much frequented Fane" (Quran lii 4). Some understand this to mean any House of Worship dedicated to Allah; some say it refers to the Heart of Man which craves to find and worship Allah; others say it is a Mosque frequented by Prophets and Angels.

4. بيت الله

"The House of Allah" or the Ka'bā.

5. البيت المقدس

The Sanctified House or Jerusalem.

\* See note at foot of this para.

\*\*

"

"

where people have gathered together for *zīkr*<sup>1</sup>, i.e., remembrance of Allah, or for *ḥadīth*<sup>2</sup>, i.e. narration of traditions, or for *Wa'z*<sup>3</sup> i.e., sermons or religious discourses.\*\*\*

(Marginal Notes :

\*That Hārūt<sup>4</sup> and Mārūt<sup>5</sup> were two Angels, who, overcome by their fascination for beautiful female mortals, acted in disobedience to Allah; that the Angel of Death<sup>6</sup> took the soul of Jarīd ibn 'Atā<sup>7</sup> by an error; that the Angel of Death was in a state of confusion and excitement when he took the soul of Aflātūn al-Ḥakīm,<sup>8</sup> are all based on very weak authority. One should not therefore accept these narratives with firmness of mind.

\*\*Angels decending with Allah's Mercy and Grace will not be present in places where people deliberately delay their ceremonial baths of purification after sex acts, in places where pictures and paintings have been placed on walls or elevated places, and in places where there are dogs and swine.<sup>9</sup>

\*\*\*Some will also be present during the Hajj Pilgrimage on occasions like the *Tawāf*<sup>10</sup>, i.e. circumambulation of the Ka'bā,<sup>11</sup> and the staying at Mt. 'Arafā.<sup>12</sup> Some have also been assigned the duty of conveying the pronouncements of *Ṣalawāt*,<sup>13</sup> i.e. blessings, made upon the Prophet (*Ṣal*). Some have been assigned duties in Paradise and in Hell).

Angels possess wings in pairs of two or three or four.

(Marginal Note :

كما قال تعالى . مَا عَلِمَ الْمَلٰٓئِكَةُ رُسُلًا اَوْ لِيْ اُجْنِحَةَ مِثْنٰی وَثَلٰثَ وَرُبْعَ

(" He made the Angels Messengers with wings—two or three or four (Pairs) " (Quran xxxv 1)—Yūsuf 'Alī).

- 
- |                |  |              |
|----------------|--|--------------|
| 1. دکر         | 2. حدیث  | 3. وعظ       |
| 4. ماروت       | 5. ماروت   | 6. ملك الموت |
| 7. جرید بن عطا | 8. افلاطون الحکیم                                |              |
| 9. ( ہامش ) :  | كما روي لا تدخل الملكة بيئانه حنب او كلب او صورة |              |
| 10. طوان       | 11. كعبة   | 12. عرفة     |
|                |  | 13. صلوات    |



Their food and drink consist of:—

- (a) *Tasbīh*,<sup>1</sup> i.e. glorifying Allah, as for instance by saying *Subhā. nallāh*<sup>2</sup> ("Glory be to Allah.")
- 7 (b) *Tahmīd*,<sup>3</sup> i.e. praising Allah, as for instance by saying *Alḥamdu. lillāh*<sup>4</sup> ("All praise be to Allah.")
- (c) *Takbīr*,<sup>5</sup> i.e. extolling Allah, as for instance by saying "*Allāhu Akbar*"<sup>6</sup> ("Allah is Greatest.")
- (d) *Tahlīl*,<sup>7</sup> i.e. declaring the Unity of Allah, as for instance by saying *Lā-ilāha-illallāh*<sup>8</sup> ("There is none worthy of being worshipped except Allah"), and
- (e) praying for *Mu'mins*<sup>9</sup> i.e. people of faith, and begging for Allah's forgiveness for the sins of such Mu'mins.

Their number and their excellence are known only to Allah their Creator, the Mighty, the All-Knowing.

The highest in dignity among them is the Angel Jibril ('*Al. Sal.*)<sup>10</sup> who is entrusted with Allah's messages to His Prophets on earth. The next is the Angel Mikā'il ('*Al. Sal.*)<sup>11</sup> who is entrusted with all water and is guardian thereof.

Then comes the Angel Isrāfil ('*Al. Sal.*)<sup>12</sup> who is entrusted with all air. Then comes the Angel 'Izra'il ('*Al. Sal.*)<sup>13</sup> who is entrusted with the taking of all souls at the moment of death. He is also known as *Malakul-Maut* i.e. the Angel of Death.<sup>14</sup>

### 3. "And in His Codes of Religion"

The third Article of Faith is Belief in all Allah's Codes of Religion revealed to His Prophets, and Belief in all His Commandments.

His Codes of Religion are four, and they are:—

- (a) *Taurāt*<sup>15</sup> revealed to the Prophet Mūsā<sup>16</sup> ('*Al. Sal.*) in the Hebrew Language ('*Abrānīya*).<sup>17</sup>

1. تسبیح	2. سبحان الله	3. تحمید	4. الحمد لله
5. تكبير	6. الله اكبر	7. تهلل	
8. لا اله الا الله	9. مؤمنون	10. جبريل عليه السلام	
11. ميكائيل عليه السلام	12. اسرافيل عليه السلام	13. عزرائيل عليه السلام	
14. The author mentions Isrāfil after 'Izra'il. The usual order is to have Isrāfil before 'Izra'il (' <i>Al. Sal.</i> ).			
15. تورا	16. موسى عليه السلام	17. عبرانية	

- (b) *Zabūr*<sup>1</sup>, revealed to the Prophet Dāwud ('*Al. Sal.*)<sup>2</sup> in the Greek Language (*Yūnānīya*).<sup>3</sup>
- (c) *Injīl*,<sup>4</sup> revealed to the Prophet 'Īsā ('*Al. Sal.*)<sup>5</sup> in the Syriac or Aramaic Language (*Suryānīyā*).<sup>6</sup> and,
- (d) *Furqān*,<sup>7</sup> revealed to our beloved Master the Prophet Muḥammad (*Ṣal.*)<sup>8</sup> in the Arabic Language ('*Arabīya*).<sup>9</sup>

Of the Commandments revealed to Prophets there are a hundred and ten according to some authorities, and a Hundred according to others. They are :—

- 10 Commandments revealed to the Prophet Ādam ('*Al. Sal.*)<sup>10</sup>  
 50 Commandments revealed to the Prophet Shīth ('*Al. Sal.*)<sup>11</sup>  
 30 Commandments revealed to the Prophet Idrīs ('*Al. Sal.*)<sup>12</sup>  
 10 Commandments revealed to the Prophet Ibrāhīm ('*Al. Sal.*)<sup>13</sup>  
 10 Commandments revealed to the Prophet Mūsā ('*Al. Sal.*)

These ten Commandments were revealed to him before the Code of Religion.

All these Codes and all these Commandments are Allah's Holy Words, and were therefore not created by Him. They are the Truth. They do not possess sound or utterance like the sound or utterance of living beings or inanimate objects.

Except the Laws laid down in *Furqān* (i.e. the Quran) all the other Laws and Codes of Religion have undergone several changes.<sup>14</sup> The Laws contained in *Furqān* will continue to remain pure and unchanged till the Last Day. In the Quran certain verses have been abrogated by other verses. In certain instances there are differences in sense but not in recitation, while in others there are variations in recitation but not in regard to meaning. If you are interested to know what these

- 
1. زبور 2. داود عليه السلام 3. يونانية 4. انجيل  
 5. عيسى عليه السلام 6. سريانية 7. فرقان  
 8. محمد صلى الله عليه وسلم 9. عربية 10. آدم عليه السلام  
 11. شيث عليه السلام  
 12. ادريس عليه السلام  
 13. ابراهيم عليه السلام 14. (ما مشر) : فاما ما نسخ تلاوتها ولم ينسخ حكمها كقوله الشيخ والشيخه اذا زنيا فارجموهما نكالا من الله اما ما نسخ حكمها ولم ينسخ تلاوتها كاية فاتقوا الله حق تعالته وهي منسوخة باية فاتقوا الله ما استطعتم .



passages are you may learn them from learned theologians who have specialised in the subject of the Quran and its recitation.

Many proofs are given to show that the Quran was not created<sup>1</sup>. The Quran is *Kalāmullah*<sup>2</sup>, i.e. the words of Allah Himself. It is Allah Who speaks. If He Who speaks is not created then the words spoken by Him could also not have been created. It is only when the words proceed from our mouths that they have utterance and sound.

Certain Muslim rulers of old failed to understand this. They maintained that the Quran was created, and they sought to impose their doctrine on the public. They therefore ordered learned theologians like Ahmad bin Hanbali (*Radh.*)<sup>3</sup> and certain Imāms to declare that the Quran was created by Allah. These great men knew that it was wrong to say so, but, in order not to offend their ruler, they remained silent and did not make the declaration. Allah raised them to stations of high dignity.

The Quran is a miracle. Even if all the people in the world got together in an attempt to produce a verse like the verses of the Quran they will never succeed. Poets of great fame who lived before us<sup>4</sup> tried to do so and failed miserably. If *Qārīs*<sup>5</sup> deliberately omit or add a Chapter (*sūra*)<sup>6</sup> or a verse or even a word or a letter, they will be guilty of a heinous crime and will immediately become apostates or *Murtadds*<sup>7</sup>. نعوذ بالله منها

#### 4. "And in His Messengers"

The fourth article of Faith is belief in all of Allah's Prophets, belief not only in the messages they brought from Allah, but also belief that they all enjoyed Divine protection, and were consequently free from the commission of both the greater sins and the lesser sins, and that they were all males and free men, and also that they were all free from physical defects.

There has been a little controversy over the statement that Prophets have been free from the lesser sins. Certain *Imāms*, like Abu 'Ali ul

1. وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ (هَامِش):  
("And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a *Sūra* like thereunto;")—Quran: ii. 23—(Yūsuf 'Ali).

2. كَلَامُ اللَّهِ

3. أَحْمَدُ بْنُ حَنْبَلٍ رَضِيَ اللَّهُ عَنْهُ

4. Poets like Musailma, who not only attempted to produce such verses but also claimed that they were Prophets too.

5. i.e. those specialised in the recital of the Quran. 6. سُورَةٌ 7. مُرْتَدٌّ



Isfarānī<sup>1</sup>, have maintained that Prophets have not been free from the lesser sins. They based their arguments on certain statements in the Quran, and the implications of these statements<sup>2</sup>. Counter-arguments have been made also on the authority of the Quran. The following example reveals a type of the lesser sins :—

The main purpose of clothing is to cover the parts of a person. For this purpose white clothing has been recommended in preference to coloured material. When both white material and coloured material are at hand, then the use of the coloured material in preference to the white is a type of the lesser sins.

The Prophet Ibrāhīm ('Al. Sal.)<sup>3</sup> is alleged to have spoken what was not truthful on three matters. Our Prophet (Sal.) has explained this and shown that the words spoken by Ibrāhīm ('Al. Sal.) were not false but true.

With regard to physical defects it has been contended that Ya'qūb ('Al. Sal.) was blind at a certain stage of his life as a result of his sorrowing for his beloved son Yūsūf ('Al. Sal.) and that Aiyūb ('Al. Sal.) was for a certain period ailing from a disease of a severe type. Both these instances, however, do not falsify the statement that Prophets have been free from physical defects, for the Almighty Allah not only restored eyesight to Ya'qūb ('Al. Sal.) and good health to Aiyūb ('Al. Sal.) but also raised them to very high degrees of honour after they had patiently endured the trials which He put them through.

1. ابو علي الاسفرائي

2. اخذ بظاهر قوله تعالى وعصى ادم وايضا ولم نجعله عزما في حق ادم عليه السلام وقوله في حق داود عليه السلام قال لقد ظلمك وفي حق نوح عليه السلام لا تسأكني ما ليس لك به علم بل لكل منها مراد يؤول الى كمال عصمتهم المذكور في الكتب المستمدة .

3. الاول قال بل فعله كبيرهم والثاني فقال اني سقيم والثالث : ( مما مش ) قوله ان هذه اي سارة اختي وقد اول للاول بانه رأي نفسه اكبر من الاهتمام والثاني بانه سقيم القلب والثالث بانها اخته من رضاع الايمان قال تعالى انما المؤمنون اخوة كما قال في حق يعقوب عليه السلام فلما جاء البشير القيه اي اطرح قصيص يوسف على وجهه فارتد بصيرا وفي حق ايوب عليه السلام فكشفنا ما به من ضرر . كما اشار اليه البصار .

With regard to the statement that all Prophets were free men it has been contended that Yūsuf ('Al. Sal.) was a slave. Though his brothers sold him to members of a caravan<sup>1</sup>, and they in turn sold him in the slave market (of Egypt), it cannot be said that Yūsuf ('Al. Sal.) was not a free man, for Allah raised him in honour (and made him the 'Azīz of Egypt).

According to certain *Hadīth* Allah has sent 124,000 Prophets to the peoples of the world. Of this number 313 or 315 have been *Rasūls* i.e. Messengers. It is not necessary to know all their names. Only 27 of them have been mentioned in the Holy Quran, and of this number, five\* belong to the category known as *Ūlul-'Azm.*<sup>2</sup> They are:—

Ādam ('Al. Sal.) ... ..	أَدَمُ عَلَيْهِ السَّلَامُ
Nūḥu ('Al. Sal.) ... ..	نُوحٌ عَلَيْهِ السَّلَامُ
Ibrāhīm ('Al. Sal.) ... ..	إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ
Mūsā ('Al. Sal.) ... ..	مُوسَى عَلَيْهِ السَّلَامُ
ʿĪsā ('Al. Sal.) ... ..	عِيسَى عَلَيْهِ السَّلَامُ
Muḥammad (Ṣal.) ... ..	مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(Marginal Note :

\* It will be more correct to say six, for Ādam ('Al. Sal.) has to be included among them).

The first of the Prophets was Ādam ('Al. Sal.), and the last was our most beloved Prophet Muḥammad (Ṣal.), honoured above all Prophets, above all Angels and above all Allah's creation. His mother was Āminā<sup>3</sup> and his father was 'Abdullah<sup>4</sup> (*Radh.*). His paternal grandfather was 'Abdul Muṭṭalib<sup>5</sup> and his paternal great-grandfather was Hāshim<sup>6</sup>.

1. The brothers of Yūsuf ('Al. Sal.) cast him into a well, which at that time of the year was dry. He was picked up by members of a passing caravan, taken to the slave market in Egypt and sold there.

2. أُولُو الْعِزِّم

3. أَمِينَةُ رَضِيَ اللَّهُ عَنْهَا

4. عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ

5. عَبْدُ الْمُطَّلِبِ

6. هَاشِمُ بْنُ عَبْدِ مَنَافٍ : (هَاشِم)

Hāshim b. 'Abd. Munāf.



Our Prophet was born in Mecca<sup>1</sup>. He attained Prophethood at the age of 40 years. When 50 he fled to Medina<sup>2</sup>. This flight is known as the *Hijrat-Kubrā*<sup>3</sup>, i.e. the greater flight. He passed away at the age of 63 years in Medina<sup>4</sup>.

With his passing away Prophethood has been sealed, and no new Prophet will appear after him till the end of the world. Towards the end of the world *Isā* ('*Al. Ṣal*') will return to the world and invoke the people to embrace Islām. He will not come as a new Prophet but as a helper to our beloved Prophet. However, the title "Prophet" will continue to be applied to him and will not be taken away from him. His appearance and his being called "Prophet" is similar to the Moon being called "Moon" even when it is merely present in the sky during the day when the Sun shines in all its splendour and glory. After a time he too will die, and be buried beside the grave of our beloved Prophet (*Ṣal.*).

10 All the Prophets were sent by Allah<sup>5</sup>. They may have differed in their *Sharī'ā*<sup>6</sup> (laws relating to Religious Practices), but they were all one in *Imān*, (Faith,) in which they did not waver.

For our certainty and firmness of belief in the Messengers of Allah there were necessarily present in them three characteristics. They are :—

1. Truthfulness,
2. Dependability, and
3. Conveyance of Allah's messages strictly according to His Commands (without concealment of any part thereof).

1. In the Year of the Elephant on the 12th day of the month of *Rabi'ul-Awwal*. The Corresponding date according to Christian era was 29th August 570 A.D.

2. According to authentic sources this event occurred in *Rabi'ul-awwal* in the year 622 A.D. when the Prophet (*Ṣal.*) was 53 years old.

3. When the early Muslims were persecuted in Mecca by the Quraish the Prophet (*Ṣal.*) sent some of them to seek refuge in Abyssinia. This is known as "the lesser flight." When the persecution became very intense and the Quraish sought to kill the Prophet (*Ṣal.*) the Muslims fled in groups to Medina, and the Prophet himself was forced to join them. This is known as the "greater flight." This event marks the beginning of the Muslim era.

4. On Monday the 12th *Rabi'ul-Awwal* 11 A.H. during the *Dhuḥā* (ضحى) period (June 1st 632 A.D.)

5. (ما مش) : وروي ابيه بعث ثمانية الاف نبي اربعة الاف من بني اسرائيل واربعة الاف من سائر الناس عليهم وعلى نبينا وآلهم واصحابهم الف الف صلوة وسلام.

6. ( - ) : شريعة



There were three characteristics which none of them could be said to have possessed. They are :—

1. Uttering of falsehood,
2. Perfidy, and
3. Concealment of what they were commanded by Allah to convey to their peoples.

The prophets were all human beings, and there were many human qualities or characteristics which they possessed and many which they did not possess. Their possession of these human qualities or characteristics did not in any way lower their high degree of honour. Some of the human qualities or characteristics which they possessed were :—

necessity to eat and drink,

sleep and rest,

hunger and thirst,

capacity to weep and smile,

liability to sickness and enjoyment of good health,

joy and sorrow,

excretion of waste matter,

marriage,

livelihood by trade, handwork,

employment for wages other than employment as "writers,"

attraction to swimming, fencing etc.

Some of the human qualities or characteristics which they did not possess are :

femininity,

state of being hermaphrodites,

deformity,

lameness, deafness or dumbness,

folly,

poesy,

authorship.

To call Maryam ('Al. Sal.)<sup>1</sup> a Prophet is incorrect.

1. مريم عليها السلام

the mother of 'Isa ('Al. Sal.).

Ādam ('Al. Sal.) is alleged to have composed poetry<sup>1</sup> on his son Hābil<sup>2</sup> who was murdered. The fact is that he conveyed the meaning of his words in poetic form ; he did not compose poetry as such.

Many poets have sung beautiful verses of praise as coming from the lips of our Prophet (Ṣal.). It is not wrong to recite or to learn these verses of praise.

The name *Ummīy*<sup>3</sup> which means "unlettered," and the term "miracle" will always be applied to our beloved Prophet (Ṣal.) and his works. He had no schooling whatever, and he could not read or write. These facts alone suffice to establish the truth of his mission. Just as there were three hundred odd practices which were incumbent upon our Prophet (Ṣal.) so were there practices<sup>4</sup> which were incumbent upon each of the other Prophets. Among the practices of our Prophet (Ṣal.) were the praying of *Witr*<sup>5</sup>, the praying of *Tahajjud*<sup>6</sup> and the brushing of teeth (*Siwāk*)<sup>7</sup>, all of which were made compulsory on him. To have more than four wives was made lawful to our Prophet (Ṣal.), and for anyone else to marry any of his wives was forbidden.<sup>8</sup>

### 5. "And in The Day of Judgment"

The fifth article of Faith is belief that the Last Day is a certainty. After death, wherever our bodies are, whether they are buried in graves or amidst rocks, or whether they are in water or in the stomachs of fishes or animals, or in the clouds or on the surface of land, the Angel named

و مثال مرثية احم عليه السلام على ابنه هابيل تغيرت البلاد ومن عليها. (هامش) 1.  
فوجه الارض مغبر قبيح. وما لي لا جود بسكب دم مع. و هابيل تضمنه  
ضريح الى اخر ما قال. كذا في معالم التنزيل.

2. هابيل 3. أمي  
كقوله صلى الله عليه وسلم افضل كلمة او اصدق كلمة قالتها العرب: (هامش) 4.  
كلمة لبيد وهي قوله الا اكل شيئا ما خلا الله باطل وكل نعيم لا محالة  
زائل وقوله ايضا انا ابن عبد المطلب انا النبي لا كذب لا انشاء الشعر  
لم يحزن عليه صلى الله عليه وسلم لقوله تعالى وما علمناه الشعر وما ينبغي  
له وكذا سائر الانبياء عليهم السلام.

5. وتر 6. تهجد 7. سواك  
وقد عُدَّ جملة منها الشيخ زكرياء رحمه الله في شرح الروض 8. (هامش)



Fattān<sup>1</sup> will bring back the *Rūh* i.e. the soul, and ask a few questions relating to its life in this world. Thereafter, the two Angels, Munkar and Nakir<sup>2</sup> will appear and question further to find out whether the life it led in this world was a good life or an evil one, and what faith it professed. If they find the person to have been a *ṣāliḥ*<sup>3</sup>, i.e., a pious and righteous person, they will have the doors of Paradise opened for him or her. On the other hand, if they find him or her to have been a *fāsiq*<sup>4</sup>, i.e., a great sinner and profligate, they will have the gates of Hell opened for him or her and invoke chastisement.

(Marginal Note :

\* Munkar and Nakir will, in appearance at this time, be black with eyes of brass. They will not be like Angels, nor like birds, nor like animals).

On the Last Day the Trumpet will be sounded twice by the Angel Isrāfil ('*Al. Sal* ). When the trumpet is sounded the first time, all creatures living on the earth at that time will be destroyed, the mountains will crumble to dust, and the earth will be levelled. After a certain length of time, the trumpet will be sounded a second time, as and when it pleases Allah to command so. Then there will be a general resurrection of all the dead, and they will all be made to stand for Judgment. The *Mu'mins* i.e., the people of faith, will receive in their right hands the scroll recording all their good deeds. The *Kāfirs*, i.e., the Infidels, will receive in their left hands the scroll recording all their evil deeds.

The actions of every person will be weighed in the Scale or *Mizān*<sup>5</sup>, and all will be questioned. Then they will be made to cross the bridge known as *Aṣṣirāt-ul-Mustaqīm*<sup>6</sup>. Those who have found their good deeds heavy will cross the "bridge" like a flash of lightning and gain salvation. They will be made to drink from the River known as *Haudhul-Kauthar*,<sup>7</sup> (the water of which is of special sweetness). They will be made to stand in the shade of the Throne or '*Arsh*<sup>8</sup> and under the Flag known as *Liwā-ul-Hamd*<sup>9</sup>. Finally, they will be admitted to Paradise, wherein they will dwell for ever.

1. فَتَّان i.e. the Tempter 2.

3. صالح نكير and منكر

4. فاسق

5. ميزان

6. الصراط المستقيم

7. حَوْضُ الْكَوْثَرِ

8. عرش

9. لواء الحمد

Our Prophet Muhammad (Sal) will be greatly concerned about his followers. He will plead for them in twelve different places, and as a result of his pleading many of the sinners will be saved. By his intercession, known as *Shafā'at Kubrā*<sup>1</sup>, i.e., the Great Intercession, many more of the sinners will be saved. There will however be many who had stubbornly persisted in sinning while they lived in this world. These will not be able to cross the "bridge" to salvation, but will be cast into Hell. Of them, those who had as little faith as even the size of a grain of rice, will not be allowed to remain in Hell for ever. They will be saved after they have suffered the torments of Hell for a time according  
12 to the Will and Pleasure of Allah, the Almighty. The non-believers, and those of no faith, will continue to suffer in Hell, and will never at any time leave it.

The power to intercede will be granted to Prophets, to the '*Ālims*,'<sup>2</sup> i.e., the learned, and to the *Shāhids*<sup>3</sup>, i.e., the martyrs.

The fifth article of Faith, which is belief that the Last Day is certain, also includes belief in the truth of the questioning in detail, of the Bridge known as *Aṣṣirāt ul Mustaqīm* and the crossing of this Bridge, of the chastisements of Hell, the Pleasures and Beauty of Paradise, and all matters relating to the Last Day as described in the Quran and *Hadīth*.

## 6. " And That the Power of Doing Actions Good and Bad, Proceeds from Allah "

The sixth article of Faith is belief that all good and all evil, all gains and all losses, all pleasures and all sorrows are from Allah; that they are all of His creation and that they happen according to His Commands.<sup>4</sup>

- 
- |                |          |          |
|----------------|----------|----------|
| 1. شفاعۃ کبریٰ | 2. علماء | 3. شہداء |
|----------------|----------|----------|
4. ( ھامش ) : لقوله تعالى والله خلقكم وما تعلمون (xxviii: 36)  
ولقوله تعالى ولا يرضى لعباده الكفر وان تشكروا يرضه لكم .  
لقوله تعالى ان الله لا يظلم الناس شيئاً ولكن الناس انفسهم بظلمون . (xxviii: 4)  
ولا يصدر شيء من عباده الا وقد سبق في علمه وقضاء . ولم يطلع احد  
سوا . تعالى .  
كقوله صلى الله عليه وسلم ان الله خالق الافعال وانت كاسبها .  
كيف تكفرون بالله وكنتم امواتا فاحياكم ثم يميتكم ثم يحييكم ثم  
اليه ترجعون . (ii: 28)



Allah bears with us in our good deeds and does not bear with us in our bad deeds. It may be asked therefore how it is that, if it is His Command, we have the power to do good or bad deeds. Allah has granted us knowledge of many things but He has not granted us knowledge of the future. The knowledge He has granted us is that we should carry out all His Commands and refrain from doing those acts that He has forbidden. It is therefore up to us to act according to this knowledge, and not to delve into matters of which we have no knowledge.

Suppose a King summons you and commands you to go in a certain direction and to keep to that direction and none other. You do not know what you will meet by following the King's direction, and you also do not know what you will meet by going in any other direction. If you disobey the King and do not go in the direction as commanded by him but deliberately take one of the directions he has forbidden you to take, you know what the consequences will be, don't you?

Since Allah has given us knowledge of His commands and of His prohibitions it behoves us to act according to them. It is not at all proper to talk of Allah's wish, as Iblis did<sup>1</sup>, and fell on the wrong path. We can never come to know of Allah's wish. Even what one person wishes, another does not know. How then can one, who is not worth the weight of the particle of food an ant carries in its feet, ever come to know of the will of Allah his Creator, and also talk at length about His Will? Wonder of wonders! Can there ever be a wonder like it? I say "NO! NO!" One cannot know Allah's Will.

نُودِيَ بِاللَّهِ مِنْ ابْلِيسَ وَالضَّالِّينَ الْمُضِلِّينَ وَالْجَبَرِيَّةَ وَالْقَدَرِيَّةَ أَجْمَعِينَ

### Some Questions That May be Asked

(فَضَّلَ فِي بَعْضِ مَسَائِلِهِ )

You may be asked the question :

Are you a *Mu'min* ? " i.e., a person of faith.

- 
1. Allah commanded Iblis to venerate Adam ('*Al. Sal.*) but he disobeyed Allah, for he was haughty. Then Allah cursed him and he became one of the "damned." Iblis was reported to have said : "'Tis true that Allah commanded me to venerate Adam, but it was not His Will that I should do so Had He so wished I could not have disobeyed Him."

- 13 Reply to this question with the blessings of the words: *Inshā Allah* i.e., "if Allah wills it," as follows:—

"I am a Mu'min, *inshā Allah*."<sup>1</sup>

This is in accordance to the doctrines of Imām Shāfi'ī<sup>2</sup> (*Radh.*). Members of the Ḥanafī sect will disagree with you, for they will say, "I am in truth a Mu'min, all praise be to Allah."<sup>3</sup>

Both Imāms have given very good reasons for the answer that those who follow them are expected to give.

If you are asked, "What is your religion, and in whose *Ummat*<sup>4</sup> i.e., brotherhood or community, are you?"

You should reply: "My religion is the religion of the Prophet Ibrāhīm ('*Al. Sal.*)<sup>5</sup> and I belong to the *Ummat* of the Prophet Muḥammad (*Ṣal.*)."

If you are asked, "What is your *Mazhab*?"<sup>6</sup> i.e. creed, or in other words, "Whose doctrines do you follow?" the reply you should give is:

"My *Mazhab* is the *Shāfi'ī Mazhab*."

There are four *Mazhabs* that lead you along the way of Truth, and they are the *Mazhabs* of the four Imāms Ḥanafī<sup>7</sup>, Mālikī<sup>8</sup>, Shāfi'ī and Ḥanbalī<sup>9</sup> (*Radh.*) You may give the name of the Imām whose doctrines you follow and say that you follow his *Mazhab*<sup>10</sup>. It will be wrong to say that you belong to a *Mazhab* other than these four.\*

(Marginal Note :

\* as for instance مذهب عطاء - مذهب ثوري - مذهب داود

You may be asked the question, "When did you submit yourself as a Muslim?"

- 
1. انا مؤمن بإنشاء الله
  2. Muḥammad bin Idrīs as-Shāfi'ī al Hijāzi 150-204 A.H.; 767-820 A.D.)
  3. انا مؤمن حقا الحمد لله
  4. أمة
  5. لتتوله تعالى ان اتبع ملة ابراهيم حنيفا - : (هامش)
  6. كقول الشاعر - ومالي الا مذهب الحق مذهب - : (هامش)
  7. Abu Ḥaniffa an-Numān i Thābit (80-150 A.H.; 700-767 A.D.).
  8. Abu 'Abdullah Mālik bin Anas (94-179 A.H.; 713-796 A.D.).  
Prolific traditionist.
  9. Aḥmad bin Muḥammed bin Ḥanbal (164-241 A.H.; 780-855 A.D.).
  10. والعاقبة لم يجر تقليد بشيء من غير المذاهب الاربعة : (هامش)



The correct reply to this question is : " I submitted myself as a Muslim on the Day of 'Ahdū-mithāq<sup>1</sup> i.e., pledged covenant."

This is the day on which Allah commanded all the souls, before He created Ādam ('Al. Sal.), to stand before His Majestic Presence and asked them : " Am I not your Lord ? "

They replied confirming, " O Lord ! Truly Thou art our Lord ! " <sup>2</sup> and submitted themselves to Him. On this day you too submitted yourself to Him.

### The Composition of Īmān

#### ( فصل في معرفة حواشي الايمان )

The Head of Īmān is the Kalimā Tayyib<sup>3</sup>

لا اله الا الله محمد رسول الله

The Heart of Īmān is the Recitation of the Quran.

The Body of Īmān is Zikr, i.e. Remembrance of Allah or Invocation, and Ṣalāt, i.e., Prayer.

What nourishes Īmān is Zakāt, i.e., the Poor Rate, which is a Tax on the Rich to help the Poor, and Ṣadaqā, i.e., Charity. Only people who are in possession of wealth and property should pay Zakāt. Ṣadaqā or Charity should be done by all, and is not limited by capital or wealth. Every kind act, either by hand or by words, is Charity. Charity should be practised by all, even by those who possess nothing whatsoever in this world.

The Soul of Īmān is Conviction.

The Light of Īmān is Cleanliness.

The Friend of Īmān is the Acquisition of Knowledge.

The Rule of Īmān is the Desire for Allah's Mercy, and the Fear of Allah's Wrath and Punishment.

The Throne of Īmān is Fasting.

#### 1. عهد ميثاق

#### 2. واذ اخذ ربك من بني ادم من ظهورهم ذريتهم واشهدهم على انفسهم المست بربكم قالوا بلى

" When thy Lord drew forth from the children of Ādam—from their loins—their descendants, and made them testify concerning themselves (saying) : " Am I not your Lord (Who cherishes and nourishes you) ? " They said, " Yea ! We do testify ! " (Quran : vii 172—Yūsuf Āli).

#### 3. كلمة طيبة



## The Dangers that Beset Īmān

( فصل في آفات الايمان )

The " fire " that can destroy Īmān completely consists of falsehood (lies), jealousy and anger.<sup>1</sup>

One of its worst enemies is hypocrisy, i.e., showing oneself outwardly in a form of behaviour that is not true inwardly. To act thus in 'Ibādat, i.e., worship, is worse than being a Kāfir, i.e., non-believer. Such people are the ones who show partiality, and according to the Quran they are liable to Allah's chastisement in the deepest depths of the seventh Hell,<sup>2</sup> for they are worse than the Kāfirs. The great Shaikh Muḥiyiddīn-ibn-'Arabī<sup>3</sup> gives an explanation of this. He says that the Kāfir keeps his idol in front of him, a short distance away from him, while he worships it. When the man who shows partiality and is a hypocrite falls prostrate, ostensibly worshipping Allah, he has in his mind, in his very inmost thoughts, his *hawā*,<sup>4</sup> i.e., desire, which becomes the object of his worship. That is why, it is said, he incurs a greater punishment than the Kāfir.

Pride prevents Īmān from taking root. It acts like the worms that eat up the tender roots of a growing plant and destroy it.

There are three-hundred and odd acts that can make a believer become a *Murtadd*, i.e., an apostate. (This is detailed in Books of *Hadīth*, i.e., traditions, and *Fiqh*, i.e., the Rules of Religion.) When a man takes to committing one or several of these acts, his Īmān is removed from him in the way the Sirocco pulls out trees by their very root. This can happen in three ways: by his speech, by his actions and by his thoughts.

1. قال صلعم الحسد ياكل الايمان كما تاكل النار الحطب . ( هامش ) :  
سئل صلى الله عليه وسلم ايسرق المؤمن قال لا ثم قال يكون ذاك ثم  
سئل ايزني المؤمن يا رسول الله قال لا ثم قال ويكون ذاك ثم سئل ايشرب الخمر  
يا رسول الله قال لا ثم قال ويكون ذاك ثم سئل ايكذب المؤمن يا رسول الله قال  
لا ثم قال لا ثم قال لا وقرأ انما يغتر الكذب الذين لا يؤمنون بآيات الله .

2. قال تعالى ان المنافقين يخادعون الله وهو خادعهم الى آخرها : ( هامش ) :  
ثم قال ان المنافقين في الدرك الاسفل من النار .

3. Shaikh Muḥiyiddīn Muḥammad Ibnu 'Alī commonly known as Ibn 'Arabī and Ash-Shaikhul Akbar (b. 560 A.H.—1164 A.D. d. 638 A.H.—1240 A.D.)

4. هوا



A *Mu'min*, i.e., a person of faith, should therefore necessarily pay special attention at all times to his speech, to his actions and to his thoughts. It therefore becomes necessary for us to pray to Allah always to safeguard us from the dangers that can destroy our *Īmān*, and to make our *Īmān* permanently firm. The following is a short prayer that is recommended :—

اللَّهُمَّ ثَبِّتْنَا عَلَى الْإِيمَانِ وَاحْرُسْنَا مِنْ زَوَالِ الْإِيمَانِ يَا اللَّهُ يَا رَحْمَنُ الْأَمَانِ الْأَمَانِ  
مِنْ زَوَالِ الْإِيمَانِ -

(“ O Allah ! Strengthen us in our belief, Protect us from cessation of belief, O Allah ! O Most Beneficent ! The Security, The Security against cessation of belief.”)

The ordinary whisperings and suggestions in a *Mu'min's* heart will not normally weaken his *Īmān* or make him a *Kāfir*. If forbidden thoughts and suggestions enter his mind and if doubts cloud his mind, he should seek protection in Allah and beg for His forgiveness.

When a non-believer invites a *Mu'min* to a deed the doing of which is forbidden, and persists in his invitation, and compels the *Mu'min* to join him, the *Mu'min* is placed more or less under duress. By his per-  
15 forming that deed while still earnestly and sincerely professing his faith, he does not become a *Kāfir*. The same holds good even in regard to speech under similar circumstances. However, if the speech is such that it lends itself to a double meaning,<sup>1</sup> then his assuming the second meaning in the utterance will save him. For instance, when a non-believer compels him with the order, “ Say, I am the Lord ! ”, he should say outwardly, “ You are the Lord,” but say inwardly in his mind “ You are the Lord to your slaves.”

When a *Mu'min*<sup>2</sup> dies and is buried, his *Rūh*, i.e., soul, and his *Īmān* will be admitted into a garden known as ‘*Illiyīn*’<sup>3</sup> while his body and the roots of his *Īmān* lie buried in the grave.\*

(Marginal Note :

\* A *Mu'min's* *Īmān* and *Rūh* will remain together as in the breast of a beautiful bird. In whichever place the bird desires

1. One prohibited and the other permitted.

2. ( هَامِش ) : كَقَوْلِهِ النَّارِ فِي الشَّتَاءِ خَيْرٌ مِنَ اللَّهِ وَرَسُولِهِ فَيُؤْوِلُ بَانَ مِنْ فِيهِ الْقِصَمُ

3. او متعلقة بحروف تقدير خيراتي من الله  
عَلَيْنِ

to rest and gain satisfaction in Paradise there will it fly and fulfil its heart's desire.)

Firm Faith leads a person to do several good acts, and these acts are referred to as the good acts of *Īmān*. These good acts have been grouped into seventy-seven classes. Those of you who are keen to know what they are may refer to *Shu'abul Īmān*<sup>1</sup> by Bai-Haqī (*Rah.*).<sup>2</sup>

### Types of *Īmān*

There are five types of *Īmān*. They are :

1. *Īmān* existing in itself, pure and simple. This is the *Īmān* of Angels.
2. *Īmān* that is protected. This is the *Īmān* of the Prophets.
3. *Īmān* that is acceptable. This is the *Īmān* of Muslims.
4. *Īmān* that is not stable. This is the *Īmān* of the seventy-two sects that have gone astray.<sup>3</sup>
5. *Īmān* that is easily brushed off. This is the *Īmān* of the hypocrites or *Munāfiqs*.<sup>4</sup>

The *Īmān* of the Muslims (3 above) is divided into two sub-types :

- (a) *Īmān-ut-taqlīd*<sup>5</sup>, i.e., "Imitated" or "Traditional" *Īmān*.

This is the *Īmān* of those who believe in obedience to others. One example is the *Īmān* of children, who believe in obedience to their parents who explain to them the Power and Might of Allah. Another example is the *Īmān* of those who are under guardianship. Those who enjoy this protection are known as *Maulās*<sup>6</sup> and they are guided by the doctrines held by their guardians or their masters.

1. شعب الإيمان

2. Abu Bakr Bin al Hussain al Bai-Haqī (d. 458 A.H.).

3. According to a tradition, the Prophet (*Sal.*) is reported to have said :

"Among my followers will rise seventy two divisions. Only one of these divisions will gain entry into Paradise, all the rest will fall into Hell."

4. منافقون

5. إيمان التقليد

6. مولى



(b) *Īmān-ul-Ikhtiār*<sup>1</sup>, i.e., *Īmān* of Choice.

This is *Īmān* gained by increase of a person's knowledge, by meditating on Allah's Greatness and Excellence and by certainty that is gained in the mind. This is the *Īmān* every Muslim must strive to attain. It is *Fardh-'ain* i.e., obligatory, on him.

It is not at all proper that we should continue in the first state of *Īmān*, i.e., *Īmān-ut-taqlid* or Imitated *Īmān*. With increase in knowledge and experience, our *Īmān* should pass from the first to the second stage. Some Imāms have said that the first *Īmān* will not be accepted of us who are not children or wards.

### The *Sharṭs* or Pre-requisites of *Īmān*

16 For *Īmān* to be firm there are eight *Sharṭs* i.e., pre-requisites. These have been detailed by Shaikh 'Abdul Qādir-il-'Allāma<sup>2</sup> in his *Sharī'at-Mālai*<sup>3</sup>—*Garland of Sharī'a*, where he says :

“ For belief in Allah there are twice-four *Sharṭs*, listen.”

They are briefly :

1. Bearing love towards Him Who is Incomparable (i.e., Allah).
2. Bearing love towards His Angels.
3. Bearing love towards His Prophets.
4. Inclining to be angry towards those who act wrongly.
5. Acting in obedience to Allah's Commands.
6. Refraining from those acts Allah has forbidden us to do.
7. Having anxiety to gain Allah's Mercy.
8. Fearing Allah's chastisement.

### The Characteristics of *Īmān*

( حَقِيقَةُ الْإِيمَانِ )

A person whose *Īmān* is firm can be known by his manner of life on this earth. The following will be five characteristics of such a person :—

1. When he makes suggestions he will do so with the best of intentions.

2. His good deeds will be many and he will continue to do them.
3. When he does good deeds his intention will be the doing of good, and he will not look forward to rewards.
4. He will do much of the supererogatory acts recommended by our great Prophet (Ṣal).
5. He will always strive to be just and honest.

### The Aṣl or Sources of Īmān

( اصل الايمان )

The following seven acts help to make Īmān firm. They play such an important part in strengthening Īmān that they are looked upon as different "sources" or Aṣl<sup>1</sup> of Īmān.

1. Contemplating Allah with a feeling of joy, i.e., coming to love Allah.
2. Being truthful.
3. Placing responsibility for all affairs on the Great One, i.e., Allah.
4. Fearing the Lord.
5. Adoring Allah at the appointed times with a feeling of joy.
6. Submitting to Allah's decree.
- 17 7. Being a true friend to others of faith. A true friend is here defined as one who brings knowledge to a Mu'min (a person of faith).

### Differences Between Īmān and 'Amal

Īmān, i.e., Faith, and 'Amal<sup>2</sup>, i.e., Good Deeds, are closely connected but there are many differences between them. Twelve differences are given below :

1. 'Amal is the beginning of Īmān.
2. Īmān is a continuous state, but 'Amal is an act of the moment.



3. *Īmān* is obligatory on all humanity but '*Amal*', which is the doing of good according to the commands of Allah, is obligatory on Muslims only.
4. All the wise rules of Islām pertain to, or are closely linked to *Īmān*.
5. It is *Īmān* that makes '*Amal*' acceptable, for '*Amal*' (Good Deeds) are of no value if they are done without *Īmān* or Faith.
6. *Īmān* brings one closer to Paradise, but not '*Amal*' without *Īmān*.
7. Reward is not for *Īmān* but reward is for '*Amal*'.
8. *Īmān* will not be weighed or measured but '*Amal*' or all one's good actions will be weighed.
9. Injunctions are not in relation to *Īmān* but all injunctions and commandments relate to '*Amal*'.
10. One who has no *Īmān* becomes a *Kāfir* or Unbeliever, but not one who has no '*Amal*' to his credit.
11. It is through *Īmān* that Prophets have been protected by Allah.
12. *Īmān* cannot become excessive nor can it fall short,<sup>1</sup> but if '*Amal*' is increased then a *Mu'min* can become perfect (*Kāmil*).<sup>2</sup> If the '*Amal*' of a *Mu'min* decreases then he becomes a *Nāqis*<sup>3</sup>, i.e., a defective person.

### Marks of a *Mu'min*

It is stated both in the Quran and in *Hadīth* that a *Mu'min* can be identified by certain "marks" that he bears. The Quran states that the "marks" of a *Mu'min* are :

Truthfulness,  
 Fear of Allah,  
 Entrustment of all things to Allah,  
 Cleanliness,

---

1. If it falls short it would not be *Īmān*.

2. كامل

3. ناقص



Paying particular attention to Regular Prayers, to Payment of *Zakāt* (i.e. Poor Rate), to *Ṣadaqā* (i.e. doing of Charity), to Fasting, to guarding of the tongue and of the private parts,

Freedom from reliance in the assistance of fellow beings.

It is stated in *Hadīth* that a *Mu'min* will always submit to what Allah has decreed, he will be patient in calamities, he will be grateful for Allah's *Ni'mat*<sup>1</sup>, i.e., Blessings, he will be faithful, he will keep his promises and be true to his word, and that he will be trustworthy.

- 18 Certain *Ṣūfis* have said that no man's *Īmān* can become perfect unless he treats his self with humility, and frees himself from the influences of *Nafs-Ammāra*<sup>2</sup>, i.e., the Evil-Prompting Soul.

The *Munāfiq* (i.e., the Hypocrite), as opposed to the *Mu'min*, bears three characteristics by which he can be identified.

They are :

addiction to falsehood or resorting to lies,  
failure to keep his word, and  
being false to trust or being untrustworthy.

### Priority in Dignity

It is necessary for a *Mu'min* to know that of all things Allah created, our beloved Prophet Muhammad (*Ṣal.*) holds the highest position in dignity and honour. In all matters he holds precedence over any other creature. Next to him, in order of precedence, are the following :—

2. Those Prophets who were *Rasūls*<sup>3</sup>.
3. The other Prophets (*Nabīs*)<sup>4</sup>.
4. The Angels *Jibrīl*, *Mikā'il*, *Izrā'il* and *Isrāfil* (*'Al. Ṣal.*), who are known as "Special Angels".
5. Abu Bakr Aṣ-Ṣiddīq (*Radh.*)<sup>5</sup>.

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1. نعمة	2. نفس امارة	3. رسل	4. انبياء
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5. Father-in-law and Companion of the Prophet (*Ṣal.*) and the first *Khalīfa* (d. 13 A.H.).

6. 'Umar Ibnul Khattāb (*Radh.*)<sup>1</sup>
7. 'Uthmān Ibnu 'Affān (*Radh.*)<sup>2</sup>.
8. 'Ali Ibn Abī-Tālib (*Radh.*)<sup>3</sup>.
9. The six others who were guaranteed Paradise with the four mentioned in 5-8 (above), namely : Sa'd<sup>4</sup>, Sa'id<sup>5</sup>, Ṭalḥa<sup>6</sup>, Zubair<sup>7</sup>, 'Āmir<sup>8</sup> and 'Abdur Rahmān<sup>9</sup> (*Radh.*),
10. The Angels in general<sup>10</sup>.
11. Imām Ḥassan<sup>11</sup>, Imām Ḥussain<sup>12</sup>, Ḥamzā<sup>13</sup> and 'Abbās<sup>14</sup>.
12. The Muhājirs<sup>15</sup> from Mecca.
13. The Anṣārs<sup>16</sup> of Medina.

- 
1. The second Khalifa (d. 23 A.H.).
  2. Abu 'Amr 'Uthmān ibn 'Affān, son-in-law of the Prophet (*Ṣal.*), and third Khalifa (d. 35 A.H.).
  3. Cousin and son-in-law of the Prophet (*Ṣal.*) and father of the Imāms Ḥassan and Ḥussain, and the fourth Khalifa (d. 40 A.H.).
  4. Sa'd bin Abi Waqqāṣ. (سعد بن أبي وقاص).
  5. Sa'id bin Zaid. (سعيد بن زيد).
  6. Ṭalḥa bin 'Abdullah (d. 36 A.H.). (طلحة بن عبد الله).
  7. Abu 'Abdullāh Az-Zubair bin al- 'Āwwām al Qurshi.  
(أبو عبد الله الزبير بن الأوام القرشي)
  8. Known also as Abu 'Ubaidah' Āmir bin al Jarrāḥ. (أبو عبيدة عامر بن الجراح).
  9. 'Abdur-Rahmān ibn 'Auf. (عبد الرحمن ابن عوف) :  
Those mentioned in 5-9 are known as " 'Ashara al Mubashara", the ten early Muslims.
  10. (هامش) :  
ولا يلتفت الى قول المعتزلة بتفضيل الاملاك على الانبياء  
متصكين بظاهر قوله تعالى ما كن لي من علم بالملاء الاعلى  
اذ يختصمون ورد ايضا قول من مال الى قولهم من اهل  
السنّة والجماعة كالحملي وتابعه
  11. Ḥassan bin Ali ibn Abi Tālib (d. 44 A.H.).
  12. Ḥussain bin Ali ibn Abi Tālib (d. 62 A.H.).
  13. & 14. Paternal uncles of the Prophet (*Ṣal.*).
  15. The Refugees, those who fled from Mecca to Medina.
  16. The Helpers, the early Muslims of Medina.



14. The other Companions or *Ṣaḥābīs*<sup>1</sup> of the Prophet.
15. The Followers or *Tābi's*<sup>2</sup>.
16. The Four Imāms (see page 17).
17. The Mujtahids<sup>3</sup>, i.e., those who persevered (through research) to establish the Islamic Code.
18. The *Qutubs*,<sup>4</sup> i.e., Saints of the highest order.
19. The *Walīs*,<sup>5</sup> i.e., the Saints or Friends of Allah. -
20. The Pious or *Ṣāliḥs*.<sup>6</sup>

Those very high in honour and dignity among females, according to authentic sources, are the following (in order of precedence) :

1. Maryam<sup>7</sup> and Fāṭimā<sup>8</sup> (*Radh.*)
2. 'Āyishā<sup>9</sup> (*Radh.*)
3. Khadijā<sup>10</sup> (*Radh.*)
4. The other wives of the Prophet (*Ṣal.*). They are also known as the " Mothers of the Faithful ".

### Miscellaneous

#### A. " Community Duties "

It is the duty of the Muslims living in a place to do the following acts. These acts come under the category of *Fardh-Kifāyā*<sup>11</sup>, i.e., they are obligatory acts on the part of all the Muslims living in the place but the onus will be removed from them by some of the Muslims or by one of them doing the act. If the act is not done, then all the Muslims in the place become sinners, being responsible for the failure to do it.

They are :

1. To appoint an 'Ālim, i.e., a learned man, as *Qādhī*<sup>12</sup> i.e., Judge, of the place.

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1. اصحاب	2. تابعون	3. مجتهدون
4. اقطاب	5. اولياء	6. صالحون
7. Mother of 'Isa ('Al. Sal.).		
8. Daughter of the Prophet (Ṣal.) and wife of 'Ali ibn Abi Tālib.		
9. Daughter of Abu Bakr Ṣiddīq and wife of the Prophet (Ṣal.).		
10. Wife of the Prophet (Ṣal.).		
11. فرض كفاية	Called " Community Duty".	
	12. قاضي	



2. In the event of the death of a member of the community, to prepare and give burial to the body after conducting the *Janāza*,<sup>1</sup> i.e., funeral, prayers. These rights have to be performed with respect to the dead body of a person who has pronounced the *Kalimā Shahādā*,<sup>2</sup> however great a sinner he might have been.
3. To arrange for congregational Prayers. It is permissible to have as the *Imām*, i.e., one who leads the Prayers, any Muslim, even though he be a mischief-maker or a bad and wicked person, or even a *'Rāfidhī*,<sup>3</sup> i.e., a dissenter, who according to law is branded a non-believer. It is best, of course, to have an *'Alīm* or a pious person to lead the Prayers.<sup>4</sup>

*B. Reference to the Companions of the Prophet (Ṣal).*

It is *ḥarām*, (forbidden), to speak ill of any of the *Ṣaḥābīs*, (companions of the Prophet (Ṣal)).

Imām Gazzālī (*Rah.*)<sup>5</sup> and Imām Ibn-Hajar (*Rah.*)<sup>6</sup> have held that if occasion does arise to refer to the following incidents one may refer to them lightly, stating the bare facts and without expanding on them or abridging them. As far as possible, they state, it is best to avoid reference to the incidents. The incidents referred to are :—

- (i) The differences between Ḥadhrat 'Ali and the Lady 'Āyisha (*Radh.*).
- (ii) Events leading to the Battle of Siffin between Ḥadhrat 'Ali (*Radh.*) and M'āwiyah (*Radh.*).<sup>7</sup>
- (iii) Events leading to the Battle of Karbalā between Ḥadhrat Hussain (*Radh.*) and Yazīd<sup>8</sup> in the land of Kūfā.

(Marginal Note :

- (iv) The martyrdom of Ḥadhrat 'Uthmān (*Radh.*).)

1. جنازة

2. See Chapter III.

3. رافضي

4. (هامش) : ويصلي على من نطق بالشهادتين بالغلو وغيره ولا يدخل فيه اطفال الكفار الذين نطقوا بالشهادتين قبل البلوغ.

5. Abu Hamid Muhammad bin Muhammad al-Gazzālī (b. A.H. 450 d. 505 ; A.D. 1058-1111).

6. A pupil of Ibn Khaldūn.

7. Mu'āwiyah ibn Abu Sufiyan. This is Mu'āwiyah I (d. 61 A.H. 680 A.D.).

8. Yazīd ibn Mu'āwiyah ibn Abu Sufiyan. This is Yazīd I (d. 64 A.H. 683 A.D.).

In referring to the above incidents one is likely to speak critically of the Companions of the Prophet (Ṣal.). It is best therefore to avoid reference to them.

*C. Prayers and Charity on behalf of Departed Souls.*

It is necessary that a *Mu'min* should hold, among his other beliefs, the belief that Charity or *Ṣadaqā* done on behalf of departed souls, and recitals recited on their behalf, benefit both the doer of the act and the soul concerned.

*D. Passing Judgment*

It is also necessary for a *Mu'min* to believe that :

if an 'Ālim passes judgment on any matter after taking great pains to refer to Books on Jurisprudence, he will be recompensed both for his efforts and for his judgment ; if his judgment is incorrect, he will be recompensed for his efforts but he will be liable to punishment for his error ; if, at a later stage, he discovers his error and corrects his decision, he will be free from the guilt of his error.

The *Mu'tazilās*<sup>1</sup>, who have isolated themselves from the *Sunnat-wa-Jamā'a*<sup>2</sup>, i.e., that group of Muslims who have accepted the Traditional Teachings of the Prophet (Ṣal.), say that he will be punished for the mistakes he committed.

نعوذ بالله منهم



## CHAPTER III.

### ISLĀM

#### (i) *The "Kalimā"*

The second of the "pillars" of *Dīn* is *Islām*.

*Islām* means "submission to Allah," submitting to Him in all our actions. These actions may be committed in three ways, by a person's tongue, by the parts of his body and by what he possesses.

The principles of *Islām* are detailed in the following sentence, in the words of our beloved Prophet Muḥammad (*Ṣal.*).

يُنْبِئُ الْإِسْلَامُ عَلَى خَمْسٍ شَمَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ . وَإِقَامُ  
الصَّلَاةِ - وَإِيتَاءُ الزَّكَاةِ - وَصَوْمُ رَمَضَانَ - وَحَجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا .

("The principles of *Islām* are five: bearing witness that there is none worthy of being worshipped except Allah and that Muḥammad (*Ṣal.*) is the Messenger of Allah; constant performance of Prayer; giving away of *Zakāt*, fasting during the month of *Ramaḥān* and performance of the Pilgrimage to the "House of Allah" by those who are able).

These five principles of *Islām* are like five pillars on which *Islām* 20 stands, and they are very often referred to as "THE FIVE PILLARS" or *RUKNS*<sup>1</sup> of *Islām*.

The first of these "pillars" is bearing witness to the truth of two statements. The first of them is that "there is none worthy of being worshipped except Allah" ( لَا إِلَهَ إِلَّا اللَّهُ ), and the second is that "Muhammad is the Messenger of Allah" ( مُحَمَّدٌ رَسُولُ اللَّهِ ). This bearing of witness is generally termed "the pronouncing of the *Kalimā*."

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1. أركان



The *Kalimā* will therefore be :

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

(" I bear witness that there is none worthy of being worshipped except Allah, and I also bear witness that Muḥammad (Ṣal.) is the Messenger of Allah.")

The meaning of the expression *ash-hadu*<sup>1</sup> quoted above is " I bear witness." We can bear witness only to what we see with our eyes. If we bear witness to what we have not seen with our eyes we shall become guilty of bearing false witness. All things that we see in the world around us are but manifestations of the attributes or *ṣifāt* of Allah. These manifestations constitute not only the things we see now but also the things we are likely to see in the future. As certainty or *Yaqīn*<sup>2</sup> is created in our minds of the existence of ONE SUPREME BEING by seeing such things, we are able to bear witness to the existence of Allah. The meaning of the sentence would therefore be " with certainty in my mind I bear witness that there is none worthy of being worshipped except ALLAH, etc."

The " WAY " of Islām really consists of four ways. These four ways are :

- (i) *Sharī'ā*<sup>3</sup>,
- (ii) *Tarīqā*<sup>4</sup>;
- (iii) *Ḥaqīqā*<sup>5</sup>,
- (iv) *Ma'rifā*<sup>6</sup>.

According to *Ḥadīth*<sup>7</sup>, *Sharī'ā* consists of the words of the Prophet (Ṣal.), *Tarīqā* consists of the actions of the Prophet (Ṣal.), *Ḥaqīqā* consists of the state of the Prophet (Ṣal.) and *Ma'rifā* consists of the secrets of the Prophet (Ṣal.). These four ways are very closely linked together and cannot be separated one from the other. They are like the pearl in the oyster that lies in the dark caves of ocean beds, they are like the marrow in creatures constituted of skin, flesh, bones and brain matter.

- 
- |              |              |               |
|--------------|--------------|---------------|
| 1. أَشْهَدُ  | 2. يَقِينٌ   | 3. شَرِيعَةٌ  |
| 4. طَرِيقَةٌ | 5. حَقِيقَةٌ | 6. مَعْرِفَةٌ |
7. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشَّرِيعَةُ أَقْوَالِي وَالطَّرِيقَةُ : ( 'مَامَشْ )  
أَعْمَالِي وَالْحَقِيقَةُ أَحْوَالِي وَالْمَعْرِفَةُ أَسْرَارِي .

Our Shaikh (i.e., Shaikh Abdul Qādir-il-‘Allāmā)<sup>1</sup> gives in his *Sharī‘at*. *Mālai* the same explanation of this *Hadīth* in Arabic-Tamil verse thus:‘

طَرِيقَتَاوْتُ رَسُوْدُ شَيْكَلَمْ	شَرِيْعَتَاوْتُ رَسُوْدُ شَلَّتَاْم
حَقِّيْ اَرُوْتُ رَسُوْدُ سِرَتَاْم	حَقِيْقَتَاوْتُ رَسُوْدُ خَالَتَاْم
بَيْنِيْ اَرِيَاْمَلْ جِرْكِفُوْنَاَز	فَرِيْقَتِيْمُ شَيْعَةُ كُوْدَكَارَر
صَمَدَانْ رَيْلْ وَاَجِلَاْ وَاَز	شُرُوْتُ جَاتِيْ تَيْلْ نَدَنْتُوْر

The *Kalimā* has four meanings according to these four ways.<sup>1</sup> According to *Sharī‘ā* the meaning is :

“ There is nothing in the world that can be worshipped with certainty except Allah.”<sup>2</sup>

(Marginal Note :

When we note the different types of worship practised in different parts of the world it strikes us that whatever idea is uppermost in a worshipper's mind is the Lord of his worship. However, when the Lord Who cannot be defined as possessing any form or shape, takes form in a worshipper's mind, that worshipper is liable to go astray).

( نَعُوْذُ بِاللّٰهِ مِنْهُمْ ) .

According to *Tarīqā* the meaning is :

لَا فَاعِلَ اِلَّا اللّٰهُ

“ There is none that can do a thing except Allah.”

According to *Haqīqā* the meaning is :

لَا مَقْصُوْدًا اِلَّا اللّٰهُ

“ There is none who is sought after except Allah.”

1. See page 22.

2. ( هامش ) : قُلْ اللّٰهُ تَعَالٰى وَاَنْ مِنْ شَيْءٍ اِلَّا يَسْبَعُ بِحَمْدِهِ . كُلِّ لَهْ قَانْتُوْن .  
وهو الذي في السَّمَاءِ اِلَهٌ وَفِي الْاَرْضِ اِلَهٌ



According to *Ma'rifā* the meaning is :

لَا مَوْجُودَ إِلَّا اللَّهُ

“ There is nothing existent except Allah.”

- 21 It is for the purpose of understanding these four meanings clearly that one looks for a *kāmil* Shaikh, i.e., a Spiritual Leader who is Perfect

The *Kalimā* begins with the word “Lā”<sup>1</sup> which means “No” or “Not” To understand fully the meaning of this word in its context we have to go somewhat deeper into the subject.

There are present in the mind of the devotee several impurities which can be classified thus :

- (i) *ANNĪYA*<sup>2</sup>, i.e., various vain and useless matters,
- (ii) *GAIRĪYA*<sup>3</sup>, i.e., various matters concerning others, and
- (iii) *ANA-NĪYA*<sup>4</sup>, i.e., thoughts of one's own self and self-adoration.

These are all impurities of the mind. The mind must be cleansed of them all before the devotee can entertain thoughts of the Highest Being of all—ALLAH. The devotee should free his mind of these impurities by concentrating on the words *Lā-ilāha*,<sup>5</sup> i.e. “no object of worship”. When his mind is thus made free of all other objects of worship he should proceed to the rest of the words, namely *illal-lāh*,<sup>6</sup> i.e. “except Allah”. In this manner he is able to confirm with sincerity the ONENESS of Allah and also that there is none other worthy of being worshipped.

This freeing of the mind of its impurities may be compared to the emptying of a vessel full of a certain substance of no value. This vessel can hold nothing better unless a part or all of the original substance is first removed. The heart of the devotee is like this vessel, full of impure thoughts which have to be removed before thoughts of Allah can be put in.

1. لَا

2. انية

3. غيرية

4. انانية

5. لا اله

6. الا الله



The word *ilāha*<sup>1</sup> means "any object of worship". The term can be generally applied to any created or uncreated object that is taken for worship and adoration. It can belong to any one of the following categories :—

- (i) *Ilāhun Bāṭil*<sup>2</sup>. These are invisible objects of worship that have been created. They include Jinns<sup>3</sup> and Shaitān<sup>4</sup> and other Spirits. Such objects of worship are false and unreal gods. They will all be destroyed one day just as much as they were once created.
- (ii) *Ilāhun Muqayyad*<sup>5</sup>. These are particular objects of worship that are visible and that can be described. In this category are objects like the Sun, the Moon, the Stars, the Wind, the Earth, the Water, the Fire and any image or idol or any object set up for worship.
- (iii) *Ilāhun Haqq*<sup>6</sup>. These are created beings that are real and that are taken for worship. Under this category are beings like Kings and Monarchs, fathers, mothers, teachers, people of means and people holding power to whom obedience is due and who are therefore taken as lords for worship.
- (iv) *Ilāhun Muṭlaq*<sup>7</sup>. This is the Absolute Lord. This is the Lord Who is free from any description or any illustration. He is the One and Only. He is the Lord Who rules supreme, creating what He likes and destroying what He likes. This is the only Lord worthy of being worshipped.

Therefore the meaning of the first part of the *Kalimā* in its present light, reads :—

"I have made myself free of the first three types of lords and I affirm the Lord Absolute Who is Self-Existent<sup>8</sup>, Who is Allah, and I bear witness that there is none worthy of being worshipped except Allah."

1. إله

2. إله باطل

3. جن

4. شيطان

5. إله مقيد

6. إله حق

7. إله مطلق

8. واجب الوجود

The second sentence of the *Kalimā* is: "I bear witness with knowledge that Muḥammad is truly the Messenger of Allah." In the very 22 messages revealed by Allah to the Prophet (*Ṣal.*) Allah has constantly referred to him as the "Messenger of Allah". All Allah's creation, the animals, the plants, the wild beasts, the Sun, the Moon, the Heavens, the Earth and the Clouds, have accepted him as the Messenger of Allah. Even if the whole world gets together in an attempt to produce a *sūra* or chapter like the *sūras* that were revealed to him they will not succeed. By meditating on the miracles that took place (at his birth and during his lifetime and at the mention of his name), the fact that he is truly the Messenger of Allah is firmly established in our minds. Therefore do we "bear witness with knowledge" that Muḥammad (*Ṣal.*) is truly the Messenger of Allah.

Know ye, that when a *Kāfir* or non-believer wishes to become a Muslim he becomes a Muslim only on an oral declaration of these two "*Kalimās* of bearing witness". It is *fardh*, i.e., obligatory, on the part of a Muslim to teach him to declare the two *Kalimās* correctly, and also to teach him the meanings of the *Kalimās*.

Where a Muslim turns apostate or *Murtadd* and desires to re-enter the fold of Islām he has to make a verbal declaration of the two "*Kalimās* of bearing witness" and also declare:

"By that act of mine where I (here state the crime) I became a *kāfir*. Now I revoke that act of mine and re-enter Islām."

If he makes the declaration in Arabic it will be sufficient to say:

كَفَرْتُ بِمَا أَشْرَكْتُ بِهِ

After this he has to pray fervently begging for forgiveness from Allah and do good deeds of piety.

The "*Sharṭs*" of the "*Kalimā*".

There are four *Sharṭs* in making a declaration of the "*Kalimā* of bearing witness",<sup>1</sup> They are:

1. *Iqrārūn bil-lisāni*<sup>2</sup>, "making the declaration with the tongue".

1. كلمة شهادة

2. اقرار باللسان



2. *Wa taṣḍīqu bil jīnāni*<sup>1</sup>, "affirming the truth with the heart".
3. *Wa ikhlāsu a'mālil adyāni*<sup>2</sup>, "showing sincerity by acts of devotion".
4. *Wa adā'ul arkāni*<sup>3</sup>, "observing all the *fardhs* that are *adā* and the *fardhs* that have become *Qadhā*".

*Exactness in pronouncing the words of the "Kalimā"*.

(Exactness in the pronunciation of Arabic syllables cannot be over-emphasised. The mispronunciation of a syllable can alter the sense of a whole sentence considerably). It has been stated in *Assairu-was sulūk*<sup>4</sup> that when we say *Lā-ilāha* we have to pronounce the syllables clearly. The "i" of *ilāha* has to be sounded from the throat, almost like a guttural. If we give it the sound of *yi* we will be saying *yilāha* or *yilla*, and what we declare will not then become the *Kalimā*.

*The Fardhs of Kalimā.\**

There are four *fardhs* of *Kalimā*. They are :

1. *Ithbāt Zātillāh*<sup>5</sup>, i.e., "establishing the reality of the existence of Allah".
2. *Ithbāt Ṣifātillāh*<sup>6</sup>, i.e., "establishing the Attributes or Qualities of Allah".
3. *Ithbāt Af'ālillāh*<sup>7</sup>, i.e., "establishing the Acts of Allah".
- 23 4. *Ithbāt Ṣidqi Rasūlillāh*<sup>8</sup>, i.e., "establishing the truth of the words of the Messenger of Allah".

(Marginal Note :

\* There are twelve letters in the main part of the *Kalimā*. They are **ل ه ا ل ل ه ا ل ل ه ا ل ل ه**. Some theologians have stated in verse form that the *Kalimā* has twelve *fardhs* to correspond to the twelve letters. All these twelve so-called *fardhs* relate

- |                     |                         |                    |
|---------------------|-------------------------|--------------------|
| 1. وتصديق بالجنان   | 2. واخلاص اعمال الاديان | 3. واداء الاركان   |
| 4. السير والسلوك    | 5. اثبات ذات الله       | 6. اثبات صفات الله |
| 7. اثبات افعال الله | 8. اثبات صدق رسول الله  |                    |



to noble and decent qualities. Six of them can be present outwardly and six inwardly. They are :

*Outwardly Evident :*

- (i) Cleanliness of person,
- (ii) Cleanliness of clothing,
- (iii) Observance of Prayer,
- (iv) Giving away *zakāt*, i.e., the Poor Rate,
- (v) Observing the fasts during *Ramadhān*,
- (vi) Performing the *Hajj* Pilgrimage.

*Inwardly Present :*

- (i) Resignment or *Tawakkul*<sup>1</sup>,
- (ii) Contentment or *Qanā'a*<sup>2</sup>,
- (iii) Patience or *Ṣabr*<sup>3</sup>,
- (iv) Satisfaction with what has been decreed, or *Ridhā-un-bil-Qadhā*<sup>4</sup>,
- (v) Thankfulness for blessings or *Shukru-linni'ma*<sup>5</sup>, and
- (vi) Submitting to Allah's commands or *Taslīm*<sup>6</sup>.

These twelve essentials are *compulsory on the part of the person* who has pronounced the *Kalimā*, and they are NOT the *fardhs* of *Kalimā* itself. If they are treated as *fardhs* of the *Kalimā* then the omission of any one of them will make the *Kalimā* itself void. These may therefore be called THE PILLARS OF *KALIMĀ*. There is no doubt whatever that they are compulsory on the part of the one who has pronounced the *Kalimā* (i.e. a Muslim.)

1. توكل

2. قناعة

3. صبر

4. رضا بالقضاء

5. شكر للنعمة

6. تسليم

Imām Gazzālī (Rah.) says in his *Ihya 'Ulūmuddīn*<sup>1</sup> that each of these four *fardhs* can be sub-divided into ten sections.<sup>2</sup> The details he gives are briefly set forth thus :

1. *Ithbāt Zātillah*. "Establishing the reality of the Existence of Allah".

1. Everything that this Earth contains and everything that is between the heavens and the earth could not have come into being on their own but for the pre-existence of His Being or *Wujūd*<sup>3</sup>. If they had come into being on their own then the changes that occur in them, their movements, their rising and their setting are all matters that do not postulate the need for the Existence of Allah. Their presence or absence will not be necessary for Allah's Existence, as His Existence is independent of His creation.
2. The *Zāt*<sup>4</sup>, i.e., the Essence or Personality of Allah, is eternal. If He was a new Being, i.e., Created Being, then He will be beholden to another Creator. If He was a New Being and if He continues to be so to Eternity, then it follows that He cannot be ONE BEING. Therefore, it necessarily follows that He is Eternal without beginning and that it was HE Who brought everything into being.
3. He is Everlasting. He has had no beginning and He continues to be without end. He manifests Himself in many things, and He is also inwardly hidden in all things.
4. He is not an atom. If He was so, He will become confined to it, and will be either moving or static. In this case He would be new, i.e., a thing that has come into being or is created, and this He is definitely not.

1. احيا علوم الدين

2. ( هامش ) :  
 الأصل الاول معرفة وجوده تعالى والثاني العلم بان الله تعالى قديم  
 لم يزل ازلًا ليس لوجوده أول والثالث العلم بانه تعالى مع كونه  
 ازلًا ابديًا ليس لوجوده آخر والرابع العلم بانه ليس بجوهر والخامس  
 العلم بانه ليس بعرض والسادس العلم بانه تعالى منزّه الذات  
 عن الاختصاص بالجهات

3. وجود

4. ذات



5. He is not a material being. If He was one, then, He will be composed of a collection of atoms. He will assume a shape and form. He will be capable of being separated and analysed. He will be subject to dimensions. He will be either moving or static. All these are signs of created beings.
6. He is not a being fixed in any particular place or supported by anything. Being in or on a place is a characteristic of created beings. He exists by Himself, and all Creation looks forward to Him for nourishment and assistance.
- 24 7. He is free of all directions. If He is subject to them, He will be above some other thing, or below it, or to the right of it, or to the left of it, or in front of it, or behind it. He exists without any limitations of this nature.
8. Allah alighted on the Throne or 'Arsh<sup>1</sup> in a manner befitting His Majesty, and not as we understand it<sup>2</sup>.
9. He is free from all estimation of form. It is stated in the Quran :

لَا تُدْرِكُهُ الْآبْصَارُ

"No vision can grasp Him." (vi, 103)

However, He will be seen in the next world. The Quran states :

وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ

"Some faces, that day, will beam (in brightness and beauty) looking towards their Lord." (lxxv, 22-23)

10. He is One and Only. If there is another, when One says "Be!" the other can say "Perish!", and there will be confusion. If they act in association and both say "Be!", then one will be assisting the other<sup>3</sup>. If one opposes the other, then one will be the winner and the other the loser.

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1. عرش 2. (هامش) الرَّمْعُنَ عَلَى الْعَرْشِ اسْتَوَى ثُمَّ اسْتَوَى إِلَى السَّمَاءِ (هامش)  
3. ولا يشرك في حكمه احدا : (هامش)

"He does not associate another with Him in His Rule."



The Quran says:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

"Had there been gods other than Allah (in the Heaven and the Earth) there would be confusion (xxi, 22)<sup>1</sup>.

Allah is free from all these. That He is One and Only is firmly established.

قُلْ هُوَ اللَّهُ أَحَدٌ

"Say (O Muhammad!) He is Allah, the One and 'Only,'" says the Quran (cxii, 1).

## II. *Ithbāt Ṣifātillāh.* "Establishing the Attributes or Qualities of Allah."

- 25 1. Allah Who is the Creator of the World has power over all things in the World. Great skill is evident, and order prevails in all things created by Him. His Power and His Skill are beyond description. For example, when we see a beautiful piece of cloth and admire its beautiful texture and its excellent finish, can we doubt that it is indeed the work of a living being endowed with remarkable skill, and that it cannot be the work of a helpless corpse?
- 2 Allah has knowledge of all things. We cannot say that He Who creates everything does not know what He creates.
- 3 Allah is Living. There can be no doubt that He Who creates and knows what He creates is a Living Being.
- 4 Allah has a Will. How is it possible for Him to create a thing if He has no wish to bring it into being?
- 5 Allah is Hearing and Seeing. He even hears the plaint of the tiny ant in the deepest rock, sees the manner of its crawling, and attends to all its needs.
- 6 He has power of Speech. His Speech is within His Essence and is not composed of syllables and sound. If His Speech

1. Yūsuf Ali translates. "If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both!"

had syllables, then one syllable will come before another, e.g., when we say "*Bismi*" the "*bi*" comes before, and the "*s*" comes after. Therefore "the one that comes after" is not eternal and it therefore did not exist from the beginning. Allah is Eternal. How then can His Speech be said to be non-eternal? His words that we read (i.e. the Quran) contain syllables and sound because they were communicated to man and written down by man on parchment and read and committed to memory by man in syllables and sound. The essence of His Speech was so communicated. For example: Take "fire". You first have the notion of "fire" in your mind. You write the word "F-I-R-E" on a sheet of paper. Does "fire" descend on that sheet of paper and burn it? Ponder over this.

7. His Speech exists in Himself and is Eternal. "New" things that are created cannot comprehend it. Mūsā ('*Al. Sal.*) heard the Speech of Allah in the burning Bush through gnosis and not through his physical ears, his organs of hearing.
8. His Knowledge is Eternal. The knowledge of Him Who knows His Own Essence, Who knows His Own Attributes and Who knows all things He created, cannot be anything but Eternal. For example, when we gain knowledge of an object, our *knowledge* does not precede the *object*. Therefore the *object* is *new* and so our *knowledge of it* is also new.
9. His Wish is Eternal. If we say that His Wish is new, then His Wish must be contained in and limited to things *new*. If His Wish proceeds from what is not in His Essence or *Zāt*, or in His Mind, then He does not wish through His Mind. However much power one may have, that power will be new. A movement is caused and becomes necessary according to a wish, and, consequently, movements will begin and have no end. If Allah's Wish is of this nature, then His Wish becomes new, and it can even be stated that the world came into being without His Wish. Allah is not that.



## فَعَالٌ لِّمَا يُرِيدُ

“(He is) the Doer of all that He intends.”—(Quran lxxxv, 16)

10. Allah is Knowing through knowledge, He is Living through life, He wields Power through power, He Wishes through wish, He has Speech through speech, He Sees through sight and He Hears through hearing. These Attributes of His are Eternal. To say that without knowledge He is Knowing is similar to calling a person a “capitalist” when he does not possess any capital. Knowledge, the Knower, and the object of Knowledge, are all in the Knower.

### III. *Ithbāt Af'ālillah.* “Establishing the Actions of Allah.”

1. Everything that is “new”, i.e., all things created, are of Allah's work and creation.
2. Allah is the Causer of the actions of His servants. The movements, according to the acts performed by man, pertain to the power invested in man. Because Allah created man, man possesses this power, man's selection of actions and the actions selected, all become man's attributes, but they are all of Allah's creation. The power invested in man is not what he earned. Man's movements are of Allah's creation, but they are man's earning. The Holy Quran states :

27

## وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

“Allah created you and that which you do.” (Quran: xxxvii: 96)<sup>1</sup>

and the Prophet (Ṣal.) has said :

## إِنَّا لِلَّهِ خَالِقُ الْأَفْعَالِ وَأَنْتَ كَاِسِبُهَا

“Verily, Allah is the Creator of actions and you earn them.”

3. Though man's actions are what he earns they nevertheless occur according to Allah's Will. Therefore, anything

1. Yūsuf Ali translates :—“God has created you and your handiwork.”



that happens in this world happens according to Allah's Will. It may be asked, "Will Allah command us to act contrary to what He wills?" The answer to this is: "WILL is different from COMMAND."

4. Allah created all the things He caused to come into being in so wonderful a fashion not because His decree compelled Him to do so but because of His Mercy. The *Mu'tazilās*<sup>1</sup>, i.e., a sect outside the circle of *Sunnat-wa-Jamā'a*, say that it is due to Fate. May Allah protect us from the evils of such doctrines!
5. That Allah places no burdens on His creatures greater than they can bear is not a governing attribute of His. The *Mu'tazilās* say it is. If it is agreed that it is not reasonable to say He may be placing such burdens then it becomes futile to pray for their removal. This is not so. The fact that the Quran includes the prayer :

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

- 28 "O Lord! Lay not on us a burden greater than we have strength to bear" (Quran, ii 286),

implies that Allah is not governed by the Quranic statement :

لَا يَكِلِي اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

- "On no soul doth Allah place a burden greater than it can bear."  
(Quran, ii 286.—Yūsuf Ali)

6. It is left to Allah to punish His creatures for the sins they have committed, or to reward them (for good works) while they have sins lying to their debit. The *Mu'tazilās* say that it is according to one's fate.
7. Allah can do what He pleases with His creatures. He is under no compulsion to pay attention only to those things that are agreeable to them.

8. Coming to know Allah, and acting in obedience to Him, have been decreed by Allah. Man does not gain such knowledge by his intelligence.
9. The sending down of Prophets is not an impossible act of Allah, nor is it an act that is completely absent from Him. There is disagreement on this question by the *Brāhima*s<sup>1</sup> who are a people who have gone astray. They have shown vast intelligence on this matter. Intelligence, however will not always show the right way towards safety on the Day of Reckoning. Safety can be gained only through our good acts. Does not intelligence direct us to the physician who can cure us of our physical diseases? In a similar manner, people need Prophets just as the sick need the physician. The physician examines the patient and comes to understand the truth of his ailment. So do Prophets come to understand the truth of our deficiencies and the evils in us miraculously.\*

(Marginal Note :

\*We can gain salvation by acting in obedience to Prophets.)

10. Allah sealed Prophethood with our beloved Prophet (*Ṣal.*). Through him He also abrogated certain of the *Shari'ā* or Religious practices of previous Prophets. He also caused many new things to be known, and caused many miracles to happen. All these were His acts. That is why we say that the words spoken by our Prophet (*Ṣal.*) were His words. When we act according to our beloved Prophet's commands we act according to Allah's Commands. We are firm in this opinion. It is by acting in obedience to our Prophet (*Ṣal.*) that we can gain salvation in the next world.

29 IV. *Ithbāt Ṣidqi Rasūlillah*. "Establishing the truth of the words of the Messenger of Allah."

The Prophet has spoken of the ten matters given below. Belief in them is therefore incumbent upon us.

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1. *برائة*



1. After every creature has been made to die Allah will raise them all to life again. They will be gathered together in one place. They will be questioned with regard to their actions in this world, and they will give a correct rendering of their accounts. All these are true.
2. The questioning in the grave by *Munkar* and *Nakir* is true.
3. Chastisement in the grave is a fact.
4. The scale or *mīzān* for weighing our actions does exist.
5. The Bridge known as *Āṣṣirātul-Mustaqīm*, i.e. "The Straight Way", does exist.
6. Heaven and Hell have been created.
7. After our Prophet (*Ṣal.*) the legitimate Imāms are the following : Caliph Abu Bakr, (*Radh.*) and after him Caliph 'Umar (*Radh.*) and after him Caliph 'Uthmān (*Radh.*) and after him Caliph 'Ali (*Radh.*).
8. The degree and honour of the Companions is according to their order of succession to the *Khilāfa*<sup>1</sup>.
9. Rulers who wield the authority of Caliphs after our Prophet (*Ṣal.*) should be Muslims of the age of responsibility and fulfil the following five requirements :—
  - (1) be a male,
  - (2) be exact (in the observance of Religious duties),
  - (3) possess wisdom and knowledge,
  - (4) be content, and,
  - (5) belong to the tribe of Quraish<sup>2</sup>.
10. For appointment as Caliph a person of piety and learning should be selected in order to benefit Islām. If no such person is available then other befitting qualities should be considered.

The forty sub-divisions of the *fardhs* of *Kalimā* detailed above have been accepted as articles of belief by those who act according to the words and the actions of the Prophet (*Ṣal.*) or the *Ahlus-sunnat-wa-Jamā'a*. It will be wrong therefore to act contrary to them.

نعوذ بالله من زيغ الترابخين وضلالة المبتدعين



## (ii) The Attributes of Allah

( فصل في بيان صفات الله )

It is not possible for any creature to know the essence or *Kunhu Zāt* of his Creator. It is advisable therefore, as far as possible, to refrain from making reference to a subject of which we have no knowledge. This is why the Prophet (Ṣal.) said :

كَلِمَةُ حَقِّ فِي ذَاتِ اللَّهِ

“ In the matter of the *zāt* of Allah all of you are ignorant ”

30 Abu Bakr Ṣiddīq (*Radh.*) once said :

\*<sup>2</sup> الْعَجْزُ عَنْ دَرْكِ الْإِلَهِ دَرَاكِ إِدْرَاكِ

“ Failure or inability to conceive the conception is “The Conception.”

(Marginal Note :

\*<sup>3</sup> الْعَجْزُ عَنْ دَرْكِ الْإِلَهِ دَرَاكِ إِدْرَاكِ  
دَعْوَى لِإِدْرَاكِهِ بِالْحِسِّ إِشْرَاكِ

The first line of this stanza was written by Abu Bakr Ṣiddīq, and the next was written by my *Ustāz*<sup>4</sup> i.e., teacher.)

Knowledge of Allah or *Ma'rifā* is based on the second *fardh* of the *Kalimā* which is the establishing of the Attributes or *ṣifāt* of Allah. That is why when referring to Knowledge of Allah the Prophet (Ṣal.) once said :

أَعْرِفُكُمْ بِاللَّهِ أَعْرِفُكُمْ بِصِفَاتِهِ

“ Those of you who know Allah best are those who know His Attributes best.”

1. كنه ذات

2. Quotation continues :

فَهُوَ سُبْحَانَهُ مَنْ لَمْ يَجْعَلْ لِلْخَلْقِ إِلَيْهِ سَبِيلًا إِلَّا بِالْعَجْزِ عَنْ مَعْرِفَتِهِ

which may be rendered thus : “ Holy is He Who has not kept any road towards Himself open to His creatures except by way of realising their incapacity to know Him.”

3. i.e. “ The claim to have conceived Him physically is *shirk* or blasphemy. ”

4. أستاذ

Allah's Attributes are not contained in any estimate or measure. It is nevertheless the duty of everyone to come to know them and to understand them. Gnostics of high rank and degree have stated that the Attributes of Allah are twenty.

Allah's Attributes can be placed under the following three heads :—

1. *Wājibā*<sup>1</sup>. "Positive Attributes."

Twenty Attributes or *Ṣifāt* that Allah essentially possesses.

2. *Mustahīla*<sup>2</sup>. "Negative Attributes."

Twenty Attributes that He does not and cannot possess.

3. *Jā'izā*<sup>3</sup>. "Possible Attributes."

Many Attributes that Allah may possess.

1. *Ṣifāt-ul Wājibā*<sup>4</sup>, The Positive Attributes or the Attributes that Allah essentially possesses.

There are twenty Attributes under this head and these are again sub-divided into four sections.

(a) The first of these Attributes stands alone under one sub-division. This Attribute is embodied in the *Zāt* itself. It is :

(i) Existence or Truth, named *Wujūd*<sup>5</sup>.

(b) The next five essential Attributes cannot be applied to His *Zāt* or Essence. They are therefore termed *Salbiya*<sup>6</sup>.

They are :

(ii) Eternal or *Qidam*<sup>7</sup>.

(iii) Everlasting or *Baqā*<sup>8</sup>.

(iv) Different from new (i.e., created) things, or *Mukhāla-fatun lil ḥawādith*<sup>9</sup>.

(v) Self-Existent or *Qiyāmuhu bi nafsih*<sup>10</sup>.

(vi) Oneness, or *Waḥdāniyatuh*<sup>11</sup>.

---

1. واجبات	2. مستحيلات	3. جائزات
4. صفات الواجبات	5. وجود	6. سلبية
7. قدم	8. بقا	9. مخالفة للحوادث
10. قيامه بنفسه	11. وحدانية	



(c) The next seven are abstract Attributes of importance. They are called *Ma'ānīya* or *Urūfiya*<sup>1</sup>.

They are :

- (vii) Life or *Ḥayāt*<sup>2</sup>.
- (viii) Knowledge or *'Ilm*<sup>3</sup>.
- (ix) Wish or *Irādat*<sup>4</sup>.
- (x) Power or *Qudrat*<sup>5</sup>.
- (xi) Hearing or *Sam*<sup>6</sup>.
- (xii) Sight or *Baṣar*<sup>7</sup>.
- (xiii) Speech or *Kalām*<sup>8</sup>.

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(d) The next few are significant Attributes of importance connected with the last seven above-mentioned. They are referred to as *Ma'nawīya*<sup>9</sup> or *Surūfiyā*<sup>10</sup>. They are :

- (xiv) The Living or *Ḥayy*<sup>11</sup>. He lives without possessing any body.
- (xv) The Knowing or *'Ālim*<sup>12</sup>. He knows but not through a heart or mind.
- (xvi) The Possessor of Wish, or *Murīd*<sup>13</sup>. He wishes but not through mind.
- (xvii) The Powerful, or *Qādir*<sup>14</sup>. He wields power without any form of help or instrument.
- (xviii) The Hearing, or *Samī*<sup>15</sup>. He hears but not with ears.
- (xix) The Seeing, or *Baṣīr*<sup>16</sup>. He sees but not with eyes.
- (xx) The Possessor of Speech, or *Mutakakallim*<sup>17</sup>. His speech is not of the tongue.

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1. اروفيّة or معانيّة	2. حيوة	3. علم
4. ارادة	5. قدرة	6. سمع
7. بصر	8. كلام	9. معنويّة
10. سروفية	11. حي	12. عالم
13. مرید	14. قادر	15. سمیع
16. بصیر	17. متکلم	



2. *Ṣifāt-ul-Mustaḥilā*<sup>1</sup>. The Negative Attributes or Attributes that He does not possess and cannot possess<sup>2</sup>.

There are twenty Attributes under this head, and these are impossible for Allah to possess. They are the opposites of the twenty Attributes mentioned above. If any one says or holds the view that Allah possesses any one of these attributes, then his guilt is sufficient to make him a *Kāfir*. May Allah protect us from such a sin.

نعوذ بالله منها ونسئله العصمة عنها

They are :

- (i) Non-existence ;
- (ii) Newness, or being created ;
- (iii) Being subject to perish ;
- (iv) Similarity ;
- (v) Need or help or assistance from others ;
- (vi) Numerity or plurality ;
- (vii) Death ;
- (viii) Ignorance ;
- (ix) Being controlled or ordered ;
- (x) Weakness ;
- (xi) Deafness ;
- (xii) Blindness ;
- (xiii) Dumbness ;
- (xiv) The Dead ;
- (xv) The Foolish ;
- (xvi) The One who has no wish ;

1 صفات المستحيلات

2. هي العدم . والحدوث . والفناء . والمماثلة . الاحتياج .  
والثنية . والموت . والجهل . والعجز وعدم الإرادة . والصمم .  
والعمى والبكم والميت والجاهل . والعاجز . وغير المرید . والاصم  
والاعمى والبكم فمن اعتقد شيئاً من هذه العشرين لله يكفر حالاً  
نسئله الله العصمة منها سبحانه عما يقول الظالمون والجاحدون  
تعالى علواً كبيراً .

- (xvii) The Weak ;
- (xviii) The Deaf ;
- (xix) The Blind ;
- (xx) The Dumb.

3. *Ṣifāt-ul-Jā'izāt*<sup>1</sup>. The Possible Attributes or Attributes that Allah may possess.

Some of these are :

- (i) Creating ;
- (ii) Destroying or effacing ;
- (iii) Giving nourishment ;
- (iv) Showing the right path ;
- (v) Not showing the right path ;
- (vi) Doing good or benefit ;
- (vii) Causing, giving and removing difficulties ;
- (viii) The Creator ;
- (ix) The Destroyer ;
- (x) The Giver of Nourishment ;
- (xi) The Shower of the Right Path ;
- (xii) One who does not show the right path ;
- (xiii) The Doer of Good ;
- (xiv) The Causer, the Giver and the Remover of Difficulties ; &c.

The first of the " Pillars " of Islām is bearing witness that there is none worthy of being worshipped except Allah and bearing witness that Muḥammad (Ṣal.) is the Messenger of Allah. This has been dealt with fully in this and the previous chapters. The second of the Pillars of Islām is " Observance of the Prescribed Prayers ", the third is the " Payment of *Zakāt* or the Poor Rate ", the fourth is " Observing fast during the month of *Ramadhān* " and the fifth is " Performance of the Pilgrimage to Mecca. These four will be dealt with fully in later lessons, *Inshā' Allah*.

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١. صفات الجائزات



## CHAPTER IV. "TAUHĪD<sup>1</sup>," SCIENCE OF MONOTHEISM

( الثالث من اركان الدين التوحيد )

We have so far dealt with the first and the second *Rukns* of *Din*, namely *Imān* and *Islām*. The third of the *Rukns* of *Din* is *TAUHĪD* 32 which is establishing firmly in the heart that Allah is *ONE* and *ONLY*.

Some 'Ārif<sup>2</sup> i.e., Gnostics, have defined *Tauhid* as "freedom from attachment to things other than Allah". This really amounts to saying that, when we consider the Unity of Allah, there is no place in His Unity for anything except Himself. Allah's Unity will not entertain anything but His Unity.

Allah has stated :

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي - اِي لِيُوحِدُونِي

"I did not create Man and Jinn except that they should know Me and realise *Tauhid*." (Quran : li ; 56)<sup>3</sup>

And again :

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا

"Do you think that We created you in vain, (It is not so. It is for *Tauhid* and Worship)."—(Quran: xxiii : 115)<sup>4</sup>

*Tauhid* may be said to come under the following three heads :—

1. *Tauhid-uz-zāt<sup>5</sup>* "Unity of the Essence or Self."<sup>6</sup>

This is to establish with firm conviction that Allah is One and Only. He is *ONE*, free from any thought that He descended into a thing, or that He evolved out of a thing by His Reality.

1. توحيد

2. عارفين

3. Yūsuf Ali translates : "I have only created Jinns and Man that they may serve Me."

4. Yūsuf Ali translates : "Did you think that We had created you in jest ?"

5. توحيد الذات

6. لا مَوْجُودَ إِلَّا اللَّهُ - توحيد الوجود : ( هاشم )

("There is no Being except Allah.")



2. "*Tauhid-us-Sifāt*"<sup>1</sup>. i.e., "Unity of the Attributes".

To establish that all attributes are Allah's and that we have none of them. Although some of them may appear in His creatures externally they are actually His qualities. When we say, for example, that we wish and He also Wishes, it is similar to the owner of a house getting entangled with the affairs of his house.

Allah says :

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

"You do not wish except that Allah wishes." (Quran: lxxxix: 29)<sup>3</sup>

This is because, if carefully considered, all our conceptions that His Attributes are defined, and that they do not exist in material objects or through material objects will soon disappear. Therefore without putting up a false case, *Tauhid* must be established through the heart of Non-existence and declared in Truth and with Truth. The meaning of this will be further explained under *Ma'rifā*.

3. "*Tauhid-ul-Af'āl*"<sup>4</sup>. "Unity of Actions."<sup>5</sup>

Affirmation of Allah's One-ness in the knowledge that since His acts are linked with His *Sifāt*, and His *Sifāt* with his *Zāt*, and His *Zāt* is self-subsistent, His acts have no opposition, because the effectiveness of our act,<sup>6</sup> its effect<sup>7</sup> and the act itself,<sup>8</sup> all three, are not subsistent.

1. توحيد الصفات

2. توحيد الصفات (هامش) - لَا حَيٍّ وَلَا عَالِمَ وَلَا مُرِيدَ وَلَا قَادِرَ وَلَا سَمِيعَ - وَلَا بَصِيرَ وَلَا مُتَكَلِّمَ إِلَّا اللَّهُ  
("There is no living being, and there is no knower, and there is no wisher, and there is no holder of power, and there is no hearer and there is no speaker except Allah.")

3. Yūsuf Ali translates: "But ye shall not will, except as God wills."

4. توحيد الأفعال

5. توحيد الأفعال (هامش)

6. فاعلية

7. مفعولية

لَا فَاعِلَ إِلَّا اللَّهُ  
("There is no doer except Allah.")

8. فعل

2. "*Tauhīd-uṣ-Ṣifāt*"<sup>1</sup>. i.e., "*Unity of the Attributes*"<sup>2</sup>.

To establish that all attributes are Allah's and that we have none of them. Although some of them may appear in His creatures externally they are actually His qualities. When we say, for example, that we wish and He also Wishes, it is similar to the owner of a house getting entangled with the affairs of his house.

Allah says :

وَمَا تَشَاؤُنَ إِلَّا أَنْ يَشَاءَ اللَّهُ

"You do not wish except that Allah wishes." (Quran: lxxxi : 29)<sup>3</sup>

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Affirmation of Allah's One-ness in the knowledge that since His acts are linked with His *Ṣifāt*, and His *Ṣifāt* with his *Zāt*, and His *Zāt* is self-subsistent, His acts have no opposition, because the effectiveness of our act,<sup>6</sup> its effect<sup>7</sup> and the act itself,<sup>8</sup> all three, are not subsistent.

1. توحيد الصفات

2. توحيد الصفات (هامش) - لَا حَيَّ وَلَا عَالِمَ وَلَا مُرِيدَ وَلَا قَادِرَ وَلَا سَمِيعَ - وَلَا بَصِيرَ وَلَا مُتَكَلِّمَ إِلَّا اللَّهُ  
 ("There is no living being, and there is no knower, and there is no wisher, and there is no holder of power, and there is no hearer and there is no speaker except Allah.")

3. Yūsuf Ali translates : "But ye shall not will, except as God wills."

4. توحيد الأفعال

5. توحيد الأفعال (هامش)

لَا فَاعِلَ إِلَّا اللَّهُ

("There is no doer except Allah.")

6. فاعلية

7. مفعولية

8. فعل



CHAPTER V.  
"MA'RIFĀ"<sup>1</sup>

(الرابع من اركان الدين المعرفة)

The fourth of the *Rukns* of *Din* is *Ma'rifā*, i.e., Knowledge of Allah,  
33 This knowledge may be

(a) acquired knowledge known as *Kasbī*<sup>2</sup> or

(b) knowledge bestowed by Allah as a gift, known as *Wahbī*<sup>3</sup>.

This is also known by the names '*Ilmul-Ladunnī*<sup>4</sup> i.e. Supra-rational knowledge, and '*Ilmul-Kashfī*<sup>5</sup>, revealed knowledge.

All this knowledge falls into two classes :

(a) *Tanzīh*<sup>6</sup>. Knowledge that keeps the Creator remote from all His creatures, and

(b) *Tashbīh*<sup>7</sup>. Knowledge that identifies by symbols (the Creator with the creatures).

The first of these is of no benefit, while the second is dangerous. A careful and judicious mixture of both these will put a devotee on the right path. Such knowledge of Allah, where truth resides, is the *ma'rifā* of the Prophets,<sup>8</sup> the Saints<sup>9</sup> or friends of Allah and the truly pious.<sup>10</sup>

Muhammad ibn Fadhlullah<sup>11</sup> says in his *Tuḥfatul-Mursalāh*<sup>12</sup> :

"Allah is as remote now as He was before He brought out His creatures. He has however shown evidence of His presence in all directions and places by having manifested Himself and revealed Himself to the things He created. He is joined to them and yet not joined to them, like the scent in flowers, like the oil in gingely seeds, in a subtle manner, beyond comparison."

- |               |                      |                  |
|---------------|----------------------|------------------|
| 1. معرفة      | 2. كسبي              | 3. وهبي          |
| 4. علم اللدني | 5. علم الكشفي        | 6. تنزيه         |
| 7. تشبيه      | 8. انبياء            | 9. اولياء        |
| 10. صالحون    | 11. محمد بن فضل الله | 12. تحفة المرسله |



This meaning is expressed in the Holy Quran in the following verse :—

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

“There is nothing whatever like unto Him, and He is the One that Hears and Sees (all things).” (xlii : 11.—Yūsuf Ali)

Give deep thought to it. Its meaning has been given sometimes by stressing on the and sometimes by not stressing on it. That is why the Quran states elsewhere :

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

“Every day in (new) splendour doth He (shine).” (—lv : 29—Yūsuf Ali)

It is about these degrees of splendour that He reveals :

وَقَدْ خَلَقَكُمْ أَطْوَارًا

“Seeing that it is He that has created you in diverse stages.” (—lxxi : 14—Yūsuf Ali—)

These degrees or stages of splendour are countless in number. ‘*Ārifis*’ i.e., gnostics, have however compressed them into forty. This number they have further reduced to seven. These are :

1. “*Aḥadiyya*.”<sup>2</sup> *Unity*.

34 This stage is also known by the names *martabatul-lā-ta-‘ayyun*<sup>3</sup> (“the indeterminate stage”), *martabatul ‘amd*<sup>4</sup> (“the blind stage”), *martabatu-ḡātil-baḥṭi*<sup>5</sup> (“the stage of the Pure Essence”).

2. “*Waḥda*.”<sup>6</sup> *Solitude*.

This stage is also known by the names *Ḥaqīqa Muḥammadiyya*<sup>7</sup> (“Reality of Muḥammad”), and *A‘yān ṭhābita ta‘ayyun awcāl*<sup>8</sup>, (“the First Idea, or ” “Principal Possibilities”).

- |                 |                         |                  |
|-----------------|-------------------------|------------------|
| 1. عارفين       | 2. احدىة                | 3. مرتبة الاتعبي |
| 4. مرتبة العما  | 5. مرتبة ذات البحث      | 6. وحدة          |
| 7. حقيقة محمدية | 8. اعيان ثابتة تعين اول |                  |

3. "Wāḥidīya"<sup>11</sup>, *One-ness*,

This stage is also called *Haqīqa Ādam*<sup>12</sup>, ("Reality of Ādam), and *A'yān Khārija*<sup>13</sup> ("the second Idea that became known").

4. "Ālamul-Arwāḥ"<sup>14</sup> *The World of Souls*.

This is also the stage of the *Nūr Muḥammadiya*<sup>15</sup> ("the Light of Muhammad and its Excellences"), where there were no forms arising from any contact of the names of Allah's Majesty<sup>16</sup> with the Names of His Beauty<sup>17</sup>. This stage may also be called '*Ālam-ul-Jabarūt*', ("the World of Potency" or "the World of Omnipotence").

(Marginal Note :

This stage may also be called *Shu-ʿūn zāt ʿālam Lāhūt*. ("Essence condition. Divine World").

5. "Ālamul-Mithāl"<sup>18</sup>, *The World of Likenesses*, or the World of Analogies, where the souls that were previously without form, in the '*Ālam al-Arwāḥ*', assumed form. This stage is also known as '*Ālamul-Malakūt*',<sup>19</sup> ("the World of Sovereignty").

6. "Ālamul-Ajsām"<sup>20</sup> *the World of Substance and Matter*, or the World of Bodies, the stage of all materiality occasioned by means of the four elements, earth, water, air and fire. This stage may also be termed '*Ālam Shahāda*'<sup>21</sup> ("the World of Testimony," or "the World of Evidence").

7. "Ālamul-Insān"<sup>22</sup> *The Human World*.

This stage is the stage of the 'Ārif or gnostic, who bears witness after understanding the stages mentioned above and his origin and destination. This stage may also be termed '*Ālam Nāsūt*'<sup>23</sup> ("the World of Humanity").

1. واحدية	2. حقيقة آدم	3. اعيان خارجة
4. عالم الرواح	5. نور محمدية	6. جلالية
7. جمالية	8. عالم الجبروت	9. شئون ذات عالم لاهوت
10. عالم المثال	11. عالم الملكوت	12. عالم الاجسام
13. عالم شهادت	14. عالم الانسان	15. عالم ناسوت



It is said to be

- (a) the descent (from many 'Alams) implied in Allah's revelation that man was "reduced to the lowest of the low"<sup>1</sup>.  
 (b) "the origin"<sup>2</sup>, "the degeneration"<sup>3</sup>. The antithesis of this is said to be "destination"<sup>4</sup>, "the reversed"<sup>5</sup>, "the ascent"<sup>6</sup>.

Know, O seeker after Truth ! that man has four enemies. These four enemies bewilder man and cause him to wander astray and in confusion, being ignorant of the way by which he came. Imām Shāfi'ī (*Radh.*) describes them thus :

إِنِّي بُلَيْتُ بِأَرْبَعٍ يَزِمْنِي      بِسَمَائِهِ قَوْسٍ مَالِهَاتُفْتِيرُ  
 إِبْلِيسُ وَالْأَنْيَا وَنَفْسِي وَالْوَرَى      يَا رَبِّ أَنْتَ عَلَى الْخَلَائِصِ قَدِيرُ

- 35 " I am drawn into calamities by four enemies who with arrows fitted to their bow-strings, are constantly dogging me. They are Iblis, the World, one's Self, and the People of the World. O Lord ! Thou alone hast the power to save me from the sorrow of not coming to know Thee through entanglement in their snares."

As a description of the wickedness of these four enemies will make this work voluminous, only that part is set out as will fulfil the object of this Book. Man is led to commit many sins by the enmity of these four enemies.

If, with the sword of *Zikr*, i.e., Remembrance, and the shield of *Taqwā*, i.e., Piety, you fight the greater wars<sup>7</sup> in the way of Allah<sup>8</sup> before you experience the death of Ignorance, from the delirium of Confusion

1. Quran : xcv, 4-5 :

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

" We have indeed created Man in the best of moulds. Then do we abase him (to be) the lowest of the low."

- |                 |          |                |
|-----------------|----------|----------------|
| 2. مبدء         | 3. منكوس | 4. معاد        |
| 5. معكوس        | 6. عروج  | 7. جهاد الاكبر |
| 8. في سبيل الله |          |                |



and anxiety caused by the evil affliction of being mixed with and annihilated by the great impurity of egoism<sup>1</sup> and the lesser impurity of associating others (with Allah),<sup>2</sup> you will receive the medicine of Kindness<sup>3</sup> of the Exalted Allah, and relief from the disease of your thoughts, and you will pass your days as one who openly and without discrimination acts unfailingly according to His Law<sup>4</sup>. It is the waging of this War and victory against these four enemies that the Prophet (Ṣal.) called "Waging the greater *Fi-Sabil*".

Know, seeker, that since Allāh brought you forth from the universal soul or *Nafsu-kulli*<sup>5</sup>, there are seven souls in you corresponding to the seven attributes in you. They are:

1. *NAFS-AMMĀRA*<sup>6</sup>. *The Evil-Prompting Soul.*

This soul will always command you to do evil. Allah has said:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

"The (Human) soul is certainly prone to evil." (Quran : xii : 53—Yūsuf Ali).

It is your greatest enemy. It is characterised by anger, lust, pride and flattery. It is in reference to this soul that the Prophet (Ṣal.) said:

أَعْدَا عَدُوِّكَ نَفْسُكَ الَّتِي بَيْنَ جَنْبَيْكَ

"The deadliest enemy of thine is thy *nafs* (self or soul or egoism) that lies between thy two sides."

Its evil influence can be controlled by cultivating patience<sup>7</sup> by cultivating a dislike for things worldly<sup>8</sup>, by humility<sup>9</sup> and by sincerity<sup>10</sup>. By doing the *zikr* "*Lā-illāha-illallāh*" aloud, it can be made to submit, and you can then easily act according to the *Sharī'ā*<sup>11</sup>, i.e., the Laws laid down by the Prophet (Ṣal.), and attain the stage of *Maqām Nāsūt*<sup>12</sup> the Stage of Humanity.

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1. اَنِيَّة	2. غِيْرِيَّة	3. لَطْف
4. شُرْع	5. نَفْسُ كُلِّ	6. نَفْسُ اِمَّارَةٍ
7. صَبْر	8. زَمَد	9. تَوَاضِع
10. اِخْلَاص	11. شَرِيْعَة	12. مَقَامُ نَاسُوْت

36 2. *NAFS LAWWĀMA*<sup>1</sup>. *The Self-Reproaching Soul.*

This Soul is referred to in the Quran thus :

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

“ And I do call to witness the self-reproaching soul.” (Quran : lxxv : 2; Yūsuf Ali)

The evils of this Soul are wrought by self-conceit, falsehood, deceit and backbiting, slander, jokes and ridicule, mockery and scorn. These can be brought under control by exercise of qualities opposite to them, and by performing the *ẓikr* “*Lā-ilāha illallah*” openly, loud enough for your own ears to hear. Then you will find it easy to act according to the *Tarīqa*<sup>2</sup>, i.e., according to the actions of the Prophet (Ṣal.), and attain the stage known as *Maqāmul-Malakūt*<sup>3</sup>, i.e., the stage of Sovereignty.

3. *NAFS MULHIMA*<sup>4</sup>. *The Inspired Soul.*

This is the third Soul and is referred to in the Quran thus :

وَنَفْسٍ وَمَا سَوَّاهَا خَلَقْنَاهَا فُجُورَهَا وَتَقْوَاهَا

“ By the Soul, and the proportion and order given to it ; and its enlightenment as to its wrong and its right ; ” (Quran : xci : 7-8—Yūsuf Ali)

Though this soul is open to all influences, good acts and worship will prevail. The evil influences will not normally take the upper hand. By wakefulness, by solitude, by hunger, i.e., by observing fasts, and by doing numerous supererogatory acts, and also by doing the *ẓikr* “*Lā-ilāha illallah*” silently, you can be one who performs the good acts of *Ḥaqīqa*,<sup>5</sup> i.e., the state of the Prophet (Ṣal.) and attain the stage known as *Maqām Jabarūt*<sup>6</sup> the stage of Potency.

4. *NAFS-MUṬMA-'INNAH*<sup>7</sup>. *The Soul in Rest and Satisfaction.*

Under its influence man will see his self only as dust.

1. نفس لَوَّامَة

2. طَرِيقَة

3. مقام الملكوت

4. نفس مَلْهُمَة

5. حَقِيقَة

6. مقام جبروت

7. نفس مُطْمَئِنَّة



He will see in all things nothing but Allah and Allah only. It is for this reason that Allah refers to it in the following manner :

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝

“(To the righteous soul will be said :) O (thou) Soul, in (complete) rest and satisfaction! Come back thou to thy Lord, well pleased (thyself), and well pleasing unto Him.” (Quran : lxxxix. 27-28—Yūsuf Ali).

He will always perform the *zikr* “*Lā ilāha illallah*” mentally and be one who performs the good acts of *Ma'rifā*<sup>1</sup>, i.e., the secrets of the Prophet (Ṣal.) and attain the stage of *Maqām Lāhūt*<sup>2</sup>, the stage of Divinity.

5. The fifth soul takes its origin in and describes the *Nafs Mutma'innah*. Man in this state is absorbed in its qualities and is shown as *RĀDHIA*<sup>3</sup>, *Well Pleased*, and

6. *MARDHIYA*<sup>4</sup>, *Well Pleasing unto Him*, and

7. *KĀMILA*<sup>5</sup>, *Perfect*.

Because it has submitted itself completely to and is pleased with the commands of Allah, it has been termed *Rādhia* “Well Pleased”. Because it was worthy of Allah's pleasure, it has been termed *Mardhiya* “Well pleasing unto Him”. Because it acted perfectly in every stage in every state and in every action, it has been called *Kāmila*, “Perfect”.

In the last three soul-states he will perform the *Zikr* “*Lā-ilāha illallah*” with the heart and spirit, indeed altogether, in secret and in concealment and in solitude, and, when he becomes possessed of love<sup>6</sup>, ecstatic experience<sup>7</sup>, and intuition<sup>8</sup>, he will be in the stage of *Hāhūt*<sup>9</sup>, “Essential Nature of Allah”, *Bāhūt*<sup>10</sup>, “Primal Substance”, and *Jamhūt*<sup>11</sup>, “Union”.

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1. معرفة	2. مقام لاهوت	3. راضية
4. مرضية	5. كاملة	6. شوق
7. ذوق	8. وجدان	9. ماهوت
10. باهوت	11. جبهوت	



It is also stated that the *zikrs* of the various souls or *Nafs* can take the following forms :

In the first soul state, use the *zikr*: "*Lā-ilāha illallah* "

In the second, use the *zikr* "*Lā-ilāha* " inwardly and "*illallah* " outwardly.

- 37 In the third, use the *zikr* "*Allah* ", in the fourth, "*Hū Allah* ", in the fifth, "*Hū Haqq* ", in the sixth, "*Hū-Hū* ", and, in the seventh, every thought, every wish becomes the *zikr*. In performing *zikr* of the breath<sup>1</sup>, not a moment should be allowed to pass in vain. "*Hū*" should be in every breath, both in the breathing in, or *ascent*, and in the breathing out, or *descent*.

In the " paths " taken by those in the " Order of *Qādirīyā* " <sup>2</sup> and *Shattārīyā* <sup>3</sup> several postures for *zikr*, and several ways of commencing, concluding and stressing, are mentioned. In this *Kitāb* (i.e., book), only one simple method is described. It is as follows :—

Be seated in seclusion and in darkness, facing the direction of the *Qiblah*, i.e., the direction of the Ka'ba in Mecca, and place the two hands on the knees and keep the eyes closed. Then, in all sincerity, say "*Lā*" beginning from below the navel ; continue with "*ilāha*" with the head turning right, then break the movement and move the head towards the left, and stress the direction of the heart, saying "*illallah*", bringing to mind the meaning taught you by your *Shaikh* or Spiritual Leader.

Know, O man, who has descended to the lowest of the seven stages and is there wandering through forgetfulness of the path of his descent, that, in respect of most divine matters, Allah made them seven in number, in order to strengthen your perception. He created seven heavens,

1. ذكر الانفاس

2. قادية

3. شطارية

seven planets or heavenly bodies\* that move in them, seven earths and in them seven regions\*\*, seven days, seven races of mankind\*\*\*, seven elements including their products\*\*\*\*, seven souls, seven *zikr*s, seven actions in Prayer†, seven verses in the *Fātiḥā*, seven parts of the body that are concerned in prostration††, *zakāt* in regard to seven types of possessions†††, seven actions in fasting, seven actions in *Hajj*, seven circuits of the Ka'ba, etc. There are many more things He created in sevens. He created them in this manner because you are a big "World" in yourself, and you bear the small world. The meaning of this is explained in *Asrār us-Ṣalāt*<sup>1</sup> already published.

(Marginal Notes :

\* سبع سياره

"Sun ( شمس ), Moon ( قمر ), Mars ( مریخ ), Jupiter ( مشتری ), Venus ( زهره ), Mercury ( عطارد ), Saturn ( زحل ).

\*\* سبع اقالیم

Aḥṣāb ( عرب ), Turkey ( ترك ), Abyssinia ( حبشه ), Armenia ( ارمنیه ), Hījaz ( حجاز ), India ( هند ), Sind ( سند ).

\*\*\* Arabs ( عربي ), Turks ( تركي ), Abyssinians ( حبشي ), Chinese ( اسقو ), Indians ( ياجوج و ماجوج ), the Ya'juj and Ma'juj ( هندی ).

\*\*\*\* Fire ( نار ), Water ( ماء ), Air ( هواء ), Earth ( تراب ), Vegetation ( جمادات ), Animal life ( حيوانات ), Minerals ( نباتات ).

† Standing position, *Rukū'* ( ركوع ), *I'tidāl* ( اعتدال ), first *Sujūd* ( سجود ), second *Sujūd*, sitting position between the two *Sujūds*, the position for *Atṭahiyat* ( التحيات ).

†† Head, the two palms, the two knees, toes of the two feet.

††† Gold and Silver, Goats, Cattle, Camels, Grains, Dates, Grapes.)

1. اسرار الصلوة

A work of the author, Sayyid Muḥammad ibn Aḥmad 'Ālim al Qāhiri.

In *Ma'rifā* the quickest path is knowledge of one's self.\* One's self, in this context, means one's attributes, as in the Quranic verse

خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ

"He created Ādam according to His attributes."

and

عَلَى صُورَةِ الرَّحْمَنِ

"... according to the attributes of the Beneficent (One)."

(Marginal Note :

\* مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

"He who knows his own self has known his Lord.")

- 38 Therefore, if a person annihilates both his abstract attributes<sup>1</sup> and his significant attributes<sup>2</sup> and establishes the attributes of the Lord, then it becomes possible for him to know the Lord of his attributes. Doing so is supererogatory worship or *Qurb-Nawāfil*<sup>3</sup>. Thereafter, if he annihilates his "being" and observes the "Being" of his Lord, that is obligatory worship or *Qurb-farā'idh*<sup>4</sup>. But, the acceptable path is, before he can annihilate his attributes, to attribute all his good actions to the Lord and not see himself in any of them. Such people annihilate themselves three times. Learned philosophers in Religion have referred to this as "the three annihilations in annihilation".

Says a verse about it :

فَكَانَ فَنَاءَهُ عَيْنَ الْبَقَاءِ  
بِهِ كُلُّ الْمَقُولِ لِذِي الْعَلَاءِ

فَيَفْنِي ثُمَّ يَفْنِي ثُمَّ يَفْنِي  
لَهُ وَإِلَيْهِ مِنْهُ عَلَيْهِ فِيهِ

Those who have annihilated themselves in this fashion perform naught but the command of the Lord in their speech and act. Since

1. اروضيات

2. سروضيات

3. قرب النواخل

4. قرب الغرائض



they are free from agitation, and their speech and action are those of their Lord\*, it is no wonder that the dead arise at their command, that water does not drown them, that the sky bears them, and that fire does not burn them. See whether, even in an unconscious state, there is a gap, even in their external worship, or an omission in regard to obligatory, compulsory or supererogatory duties, or their "sharts".\*\* This is because He causes to be carried out the commands He Himself has given.

(Marginal Note :

According to a *Ḥadīth Qudsī*<sup>1</sup> Allah said :

\* وفي القدسي - ما زال عبدي يتقرب اليّ بالنوافل حتى أحبه فإذا أحببته  
كنت سمعه الذي يسمع بها وبصره التي يبصر بها ورجله  
التي يمشي بها ويد التي يبسط بها.

(" My servant continues to draw near to Me through works of supererogation until I love him. And when I love him, I am his hearing with which he hears, I am his sight with which he sees, and his leg with which he walks, and his hand with which he holds.")

\*\* There will never be a breach on their part.)

What is compressed in *Marifā* is the investigation and examination that is "meditation" or *Tafakkur*.<sup>2</sup>

Allah says :

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ

" And they contemplate the (wonders) of Creation in the heaven and the earth." (Quran : iii. 191. -Yūsuf Ali)- -

The Prophet (Ṣal.) said :

تَفَكَّرْ سَاعَةً خَيْرٌ مِنْ عِبَادَةِ أَلْفِ سَنَةٍ

1. ( حدیث القدسی ) : Sacred tradition where Allah reveals direct to the Prophet (Ṣal.) and not through Jibrīl ('al. Ṣal.)

2. تفكر

"A moment of meditation is better than a thousand years of worship."

Ali (Radh.) said :

فَكَرْكُ نَفْسِكَ كَمُتْكُ

"That thou meditate within thyself is sufficient for thee."

Says a verse :

اَقْرَعُكُمْ اَنْتَ جَوْمٌ صَغِيرٌ      وَفِيكَ اَنْطَوَى الْعَالَمُ الْكَبِيرُ

38

"While large worlds are wrapped up in thee, dost thou pretend thou art a small (celestial) body?"

(Marginal Note :

According to a *Hadith Qudsi* Allah the Mighty and the Majestic, said :

مَا وَسَعَنِي اَرْضِي وَلَا سَمَاوِي وَلَا عَرْشِي وَلَا قَوْمِي وَلَكِنْ وَسَعَنِي  
قَلْبُ عَبْدِي الْمُؤْمِنِ

"Earth does not contain Me nor does the Heaven nor the Throne nor the Seat but the heart of the faithful servant contains Me."

The Prophet (Sal.) has said :

حُرْمَةُ الْمُؤْمِنِ مِنْ اعْظَمِ عِنْدَ اللَّهِ مِنْ حُرْمَةِ الْكَعْبَةِ

"The sacredness of the believer is greater with Allah than the sacredness of the Ka'ba."

A certain Imām once claimed that there are a thousand proofs of the *Wahidūniya* or Oneness of Allah, and he set out to detail them in a book or *Kutūb*. A certain old lady heard of this in great surprise.

وَحَدَّثَنِي

She exclaimed :

“Glory be to Allah ! Has this Imām's intelligence shrunk so small ? ” and sang the following verse :

سَمَاءٌ وَارْضٌ وَتَمَّ الْجِبَالُ      كَذَلِكَ الْمِحَارُّ لَهُ شَاهِدُ  
وَفِي كُلِّ شَيْءٍ لَهُ آيَةٌ      تَدُلُّ عَلَى أَنَّهُ وَاحِدُ

“The heavens, the earth, the mountains and oceans all declare His One-ness and bear witness to His Unity. In every object are present signs of His One-ness.”

The Imām read this, and accepted the truth of her expressions.

As thou art also contained in the thing called “ object ”, it will not be correct to ignore thyself in meditating on the object. While there is curd in thy shelf, why roam about looking for butter ? O man ! if thou wilt consider thy Reality in all earnestness, thou wilt find that the necessity to die means that, when thou art annihilated, thou shalt be in the Subsistence called Union. This is the reason why a Mu'min's heart is said to be “ the Throne of Allah ”.

#### *Strengthening of Perception*

“ ‘Ārifis, i.e., Gnostics, say :

الْعَالَمُ مَا سِوَى اللَّهِ

‘Ālam, i.e., the World, is an indication<sup>1</sup>. It instructs its owner. There is no owner other than Allah.”

(or, “ the indication is there is none beside Allah.”)

A certain Arab once asked Ibn ‘Arabī (*Rah.*)<sup>2</sup>

“ أَتَيْنَ اللَّهَ ” — (“ Where is Allah ? ”)

He replied, “ اَنْظُرْ الْآنَ مَعَ الْعَيْنِ ” — (“ Dost thou seek where He is with thine eyes ”)

The Arab understood the meaning implied by these words.

1. كَقَوْلِهِ رَحِمَهُ اللَّهُ الْبَعْرُ يَرْكَبُ عَلَى الْبَعْرِ وَالرَّوْثُ عَلَى الْحَمِيرِ : ( مَامِش ) .

2. Shaikh Muhyid-Din Muḥammad Ibn ‘Alī, commonly known as Ibn ‘Arabī and Ash-Shaikhul Akbar (b. A.H. 560, A.D. 1164 ; d. A.H. 638, A.D. 1240).



When an Arab who was grazing camels asked him a similar question he gave him the same reply, and added,

“ But, He lies hidden only because of the sharpness of thy intelligence and the severity of His appearance.”

The bat's sight is so keen that it is even able to see in the darkest night, but it is blinded by the severity of the brightness of the Sun.

A certain 'Ārif says in verse :

أَنِّي يَغِيبُ وَلَيْسَ يُوْجَدُ غَيْرُهُ      لَكِنْ أَشَدُّ ظُهُورًا أَخْفَاءُ

40

“ How can He conceal Himself for there is nothing seen that is not Him. However, the severity of His manifestation has concealed Him.”

While rolling in the filth of thy human qualities, whiling away all thy time by concentrating only on them, thoughts of thy reaching Allah do not arise in thee. Thy heart is blinded although thy eyes are open. Therefore is the manifestation of Allah concealed from thee. Allah has made known His name “ the Manifest ”. This and other connected Names are known as *Ummahātul-Asmā*<sup>1</sup>, Mothers of Names. They are :

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

“ He is the First and the Last, the Manifest and the Hidden.”

Make meditation thy vehicle and reach Him Who is sought after. How you came into the world of testimony<sup>2</sup> from the world of orbits<sup>3</sup> is symbolised below. Give it deep thought.

### SCIENCE OF THE CORPOREAL BODY

The mystery of س ن ن م ر ت yielded light, from light came fire ; from fire, wind ; from wind, water ; from water, clay ; and with

1. أممات الكسما	2. عالم الشهادة	3. عالم الآفلاك
4. س = سر = secret ; (the لطيف (grace) of Sūra Muḥammad) a combination of نور (light) and ذات (self).		
ن = نور = light ; (the قلب (heart) of Sūra Muḥammad).		
ن = نار = fire ; (the روح (spirit) of Sūra Muḥammad).		
و = هوا = wind ; (the عقل (intellect) of Sūra Muḥammad).		
م = ماء = water ; (the نفس (soul) of Sūra Muḥammad).		
ت = تراب = dust or earth ; (the جسم (body) of Sūra Muḥammad).		

clay, Allah created man. From the one creature Ādam ('*Al. Sal.*), Allah brought forth Hawwa<sup>1</sup> his wife. From these two He brought forth all of you.

Allah has said :

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا  
رِجَالًا كَثِيرًا وَنِسَاءً

“ Who created you from a single person, created of like nature, his mate, and from them twain scattered (like seeds) countless men and women.” (Quran : iv : 1—Yūsuf Ali)—

He refers to your origin through your progenitor Ādam ('*Al. Sal.*), when He says :

خَلَقْنَاكُمْ مِنْ تُرَابٍ

“ We created you from dust.” (Quran : xxx, 20),

and

مِنْ طِينٍ

“ from mud.” (Quran : vi, 2),

and

مِنْ صَلْصَالٍ

“ from loam.” (Quran : xv, 26),

and

مِنْ حَمَاءٍ

“ from slime.” (Quran : xv, 26),

that is, “ We brought you forth from earth.” Thereafter, from earth He created corn and grain ; through eating them, blood was formed in you. From clear blood came reproductive fluid in both the male and the female. This fluid He lodged in the womb, and made it a clot of blood, which again turned into a lump of flesh which transformed itself  
41 into bone and covering masses of flesh. Into that He breathed the *Rūḥ*\* i.e. spirit, and brought you into the world. Further, investing the whole body with the mystery of the *Rūḥ*\*\*, He made light its all, the

1. حوّا عليها السلام

\*and \*\*See note at end of this para.

heart its organ, the brain its door, pleasure its taste, the light of the eyes its colour.<sup>1</sup> Some people prate about this being the sky.

(Marginal Note :

\* وَنَفَخْتُ فِيهِ مِنْ رُوحِي

"And when I have breathed into him of My Spirit."  
(Quran : xv, 29.—Yūsuf Ali)

\*\* وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

"They ask thee concerning the Spirit (of inspiration).  
Say : The Spirit (cometh) by command of my Lord."  
(Quran : xvii, 85—Yūsuf Ali)

الانسان سري وانا سره

"Man is My secret and I am his Secret.")

He also placed the four elements of fire, wind, water and earth within the human form, allotting

to fire; the gall bladder for its organ, bitterness for its taste, black for its colour, and the ear for its door ;

to wind, the lungs for its organ, sourness for its taste, green for its colour, and the nose for its door ;

to water, the liver for its organ, saltishness for its taste, red for its colour, and the eye for its door ;

to earth, the spleen for its organ, astringence for its taste, white for its colour, and the mouth for its door.

He gave you bile from fire, air from wind, phlegm<sup>2</sup> from water, and humour<sup>3</sup> from earth. He gave you handsome form and proportion,

1. كما في الاثر الاتي في بني جسد ابن آدم لمضغة اذا صليت صليت : ( هـ امش )

2. " Shlairp-panam " جليز قنم (Tamil).

3. " Ayyam " اتم (Tamil).



and endowed you with the seven attributes, the five sources of sense knowledge, the five sense organs, the six bases\* and ninety six powers.

(Marginal Note :

\* The six bases<sup>1</sup>:

1. Root (reproductive)	دُبُر — (in Tamil	مُولَا ثَارَمَ )
2. Breast	شَدِي — ( "	شَوْتَشْدَا نَمَ )
3. Belly	سُرَّة — ( "	مَنْبُورَكَمَ )
4. Soul	نَفْس — ( "	أَنَا كَشَمَ )
5. Throat	أَفْصَ اللِّسَانِ — ( "	وَشَتَ )
6. Forehead	جَبْهَة — ( "	أَنْبِيَّ )

Through your father you obtained your bones, nerves, tissues, and hair. Through your mother you obtained your flesh, fat, blood, skin and much of the substance that are contained in you. He caused certain features to be manifested later, as for instance, the beard, the teeth, reproductive fluid, menses. You came into the world according to the Will of Allah, the Just. Further, He gave you the power of *Jālība*<sup>2</sup>, to draw in the nourishment the Nourisher placed in your mouth. To retain that nourishment, He gave you the power of *Mumsikā*<sup>3</sup>. To distinguish the good part of the nourishment from the refuse, He gave you the power *Mumaiyīza*<sup>4</sup>. In order that the different parts of the body may attract their appropriate nourishment, He gave you the power of *Jāzība*<sup>5</sup>. To burn out and expel the waste matter, He gave you the power of *Dāfi'a*<sup>6</sup>, to digest the rest, the power of *Hādhīma*<sup>7</sup>, to make the body grow through nourishment, the power of *Munmiya*<sup>8</sup>, and to give you shape and form, the power of *Muṣawwira*<sup>9</sup>.

1. These refer to the *Shaktis* (force) controlling the *chakra* (plexus) in the six stations :

- (a) *Mūladhara-chakra*, the pelvic plexus,
- (b) *Swadhishtana-chakra*, the hypogastric plexus,
- (c) *Manipuri-chakra*, the plexus of coeliac-axis or solar plexus, also called *kundali-chakra*,
- (d) *Anahata-chakra*, the cardiac plexus,
- (e) *Visuddhi-chakra*, the pharyngeal-plexus,
- (f) *Ajnya-chakra*, the plexus of command.

(M. L. M. M. Hussain of Kalmunai)

- |          |          |          |
|----------|----------|----------|
| 2. جالبة | 3. مسكة  | 4. ممتيز |
| 5. جاذبة | 6. دافعة | 7. هاضمة |
| 8. منمية | 9. مصورة |          |



Thus were you born, endowed with all these powers. From an infant in arms you grew to be a child, then a child of distinction, then a boy of tender years, then an adolescent, then a middle-aged man full of wisdom, then a mature man, and finally an old man. While wandering through all these worldly stages, He gave you feet with which to walk, 42 hands with which to grasp, a mouth with which to speak, ears with which to hear, eyes with which to see, a nose with which to smell. He gave you food to eat, water for thirst, medicines for ailments, clothing for wear, mats for rest, vehicles for travel and places for dismounting. Remember that, though He did not so bind Himself, He favoured you from time to time according to your needs. Be grateful. Do not cause even the slightest harm but discharge the Trust of (knowledge) which He placed in you in antiquity.<sup>1</sup>

#### Diseases of the Heart and Dangers arising from Speech.

#### ( إلى امراض القلوب واغات اللسان )

Do not fall into the group of men who are like beasts bereft of insight. Cleanse thy heart of its vices of partiality, pride, spiritual pride, self-conceit, desire for pre-eminence, desire for leadership at assemblies, desire for acceptance of opinion everywhere, and desire for long life through love of the world, ambition, jealousy, ill-will, deceit, slander, hypocrisy and forgetfulness of death and the Hereafter. Cleanse thyself also of the nineteen evils caused by the tongue, namely, gossip, absorption in conversation, useless discussions, disputes, jawbreaking self-praise, hatred and enmity, cursing without cause, vain singing, using angry words, joking, betraying secrets, lying, false promises, false oaths,\* slander, equivocation, flattery, reckless speech and questioning on Allah's attributes by those ignorant of them, and backbiting.

(Marginal Note :

\* Bearing of false witness and soothsaying are two of the worst forms of lying.)

1. ( هامش ) :

ان الله يأمركم ان توعدوا الامانات الى اهلها -  
انا عرضنا الامانة الى آخرها وفي الامانة اقوال احدها المعرفة  
وثابيتها الصلوة الخمس .

Cleanse thyself also of the sins caused by your ears, namely, eaves-dropping, listening to soothsayers, listening to evil talk, listening to vain songs.

Further, cleanse thyself of the sins caused by seeing forbidden things, and of the sins caused by your actions, namely, injustice, murder, robbery, usury, adultery and fornication, sodomy<sup>1</sup> and homosexuality<sup>2</sup> taking intoxicants like liquor, ganja and opium, hurting parents, disrespect to teachers, using false weights, measures and folds, cheating, breach of trust, sorcery, enmity, excessive anger, hurting slaves and 43 animals, hurting neighbours, dissociation with relations, avoiding assistance to Muslims in the cause of Allah, non-payment of *zakāt* when one becomes liable to pay it, causing suffering to others, and non-performance of the obligatory Prayer, Fast, Hajj.

Free yourself of these sins, which are really diseases, by taking the medicines that are prescribed for each. This may be done by taking on the opposite quality to each. For instance, for the disease of partiality, the cure lies in treating all alike ; for the disease of pride, the cure lies in humility.

Having made yourself free of these diseases by such treatment, practise the inward<sup>3</sup> forms of worship ordained for you, as, for instance, *Tauhid*, *Ma'rifā*, *Mushāhada*<sup>4</sup>, *Murāqaba*,<sup>5</sup> *ẓikr* and *Fikr*<sup>6</sup>. In addition, perform also the outward<sup>7</sup> forms of worship, as for instance, cleanliness, Prayer, *Zakāt*, Fast, *Fiṭra*<sup>8</sup>, the Hajj Pilgrimage and the 'Umra<sup>9</sup>, study, recital of the Quran and *Salawāt*<sup>10</sup> and similar obligatory duties<sup>11</sup>. Keep awake at night, remain in solitude, observe the supererogatory Prayers of *Tahajjud*, *Dhuḥā*<sup>12</sup>, *Ishrāq*<sup>13</sup>, *Awwābīn*<sup>14</sup>, *Istikhāra*,<sup>15</sup> *Tahiyatul Masjid*<sup>16</sup>, *Sunnatul wuḍḥū*<sup>17</sup> and the *sunnat* Prayers attached to each of the five obligatory Prayers.

1. لواط	2. سحاق	3. باطن	4. مشاهدة
5. مراقبة	6. فكر	7. ظاهر	8. فطرة
9. عمرة	10. صلوات		
11. قال صلى الله عليه وسلم: «أَوْ فَرَّضَ اللَّهُ تَكُنْ عَبْدَ النَّاسِ وَاجْتَنِبْ (هَامِش) هَارِمَهُ تَكُنْ مِنْ هَذِهِ النَّاسِ. إِنَّ فِي الْعُلُومِ وَالْقِرَاءَةِ وَالصَّلَاةِ فُرُوضًا مَبْنِيَّةً»			
12. ضحى	13. اشراق	14. أوّابین	
15. استقنارة	16. تحية المسجد	17. سنة الوضوء	



(Marginal Note :

Allah has said :

وَأَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

("Worship thy Lord till certainty reaches thee.")<sup>1</sup>

(Quran : xv, 99) )

Observe also the optional fasts, give alms, and act well in word and deed. Honour descendants of the Prophet (Ṣal.), the learned and the great. Attend Friday Services, Congregational Prayers and Funeral Prayers. Perform similar good acts and adopt piety in its three forms, namely :

- (i) Abstention from sinful acts.
- (ii) Warding off forgetfulness of the Lord, and
- (iii) When benefits accrue, avoiding the thought that the credit is yours, and, when evil befalls, avoiding the thought that Allah is to blame.

It is your duty to act at least in the minimum of these three ways, and to repent for your sins and beg for forgiveness till death overtakes you.

#### Mushāhada. Perception

Many forms of perception of Allah's Presence are comprised in two kinds, namely,

- (i) *Shuhūdul Kathrati fil waḥda*<sup>2</sup>, i.e. Seeing many creations or existences in the One Reality.
- 44 (ii) *Shuhūdul-waḥdati fil-Kathra*,<sup>3</sup> i.e., Seeing the One Existence in many creations.

As His presence is perceived in many things, perceptions and visions of Him take a long time. Therefore, to perceive Him quickly and to experience the joy and flavour of perception, see Him in the person of the Messenger of Allah, the perfect man or *Insān Kāmīl*<sup>4</sup>, who came as the manifestation of Allah's name of Guider. See Him, then, in

1. Yūsuf Ali translates :—"And serve thy Lord until there come unto thee the Hour that is certain." According to commentators of the Quran "certainty" here means death.

2. شعود الكثرة فى الوحدة. 3. شعود الوحدة فى الكثرة. 4. انسان كامل.

your spiritual guide or *Shaikh*, who appears in the garb of the Prophet (*Ṣal.*). Understand through him the meaning of the *zīkr* and practise it. Be thankful that your greatest blessing is that Allah exercises your tongue in his "*zīkr*". Even if you fail at first to make your heart present in the "*zīkr*", keep on trying without neglect, for doubtless, He will take you into His Assembly. At every perception thereafter, do not fail to keep the way of *Shar'u* i.e., the Law of the Prophet (*Ṣal.*). It cannot be except by that means.

My master, the "ocean of truth", *Shaikh* 'Umar-ul-Waliyil-Qāhiriyyi<sup>1</sup> bestows the gift of a drop from the ocean of his knowledge, thus :

فَمِنْ شُهُودٍ بِشَيْزٍ فَلَکُمْ نَاضِئًا ضَوْ	كَانَتْ سُرُورًا مَکْشُورًا مَظْهَرًا
مَا نَارُ مُحَمَّدٍ مَرُورًا نَاضِئًا ضَوْ	تَانَا لَعْدٍ بَيْتٍ تَنْ وَتَدَ يَلْمِيَّتْ
شَلَمَفَرَضَانِ شُهُودٍ بِشَيْوِثَانِ ضَوْ	مَلَمَرِي قَدِيتْ فَرُوضِيْلِيْتِ بِي

"What day gain strength through realisation,  
All forms are but the Lord's manifestation?  
What day approach elect Muhammad's light,  
In *waḥda* from sole *Aḥadiya*'s might?  
What day perceive by Lord's command of old,  
Companion of creatures manifold?"<sup>2</sup>

His disciple, *Shaikh* of Gnostics, our *Shaikh* 'Abdul Qādir<sup>3</sup> exclaimed :

كَانَ مَ تَكَلَّمَ بِي اِثْلِي كُنْ شَدَّو  
كَوْلَمْ تَكَلَّمَ بِي اَنْكُرْ كَوْلَمْ تَدَّو  
عَالَمَنِيْتُمْ اَدِ يَاحَم اَيَّ اَرْ تَرْ كُنْدَا  
اَلْ نَبِيْن اَرْضُ فِرَوَانِيْتْ يَكَلَمِي

"All ages Thou ; hast Thou been seen or known ?  
All figures Thou ; dost Thou a figure own ?  
All worlds are signs when Thou the sages see,  
On Prophet prime, Thy pledge, let blessings be."<sup>4</sup>

1. بحر الحقائق شيخ عمر الولي الما مربي رحمه الله
2. Verse by I. L. Muhammad Nilām of Colombo 6.
3. شيخنا العارف شيخ عبدالقادر رحمه الله
4. Verse by I. L. Muhammed Nilām of Colombo 6.

(Marginal Note :

Our Shaikh Lebbai 'Ālim<sup>1</sup> the poet, who is an ocean of knowledge, both Arabic and Tamil, read this verse and remarked :

“ This single verse is a precis of all that is contained in *Fuṣūṣ*<sup>2</sup>, *Insān Kāmil*<sup>3</sup> and *Futūḥāt*<sup>4</sup>).

- 45 His disciple the gnostic Sulṭān 'Abdul Qādir well known as Kunan kudi Mastān Ṣāhib<sup>5</sup> sang thus in his poem “ I knew myself ”

فَارَكَمْتُ بِتَمِّ تَوَرَّمِ بِرُغْوَرَةٍ كُنْدِي يَنِي  
نُوكَمُ بِتَمِّ تَوَرَّائِلَ نَلَّ نَوْرِيْلَ جِنْدِي يَنِي  
بِيْرَكَمِيْدِي بِرُضِيْرِيْدِي  
وَاَكَمُ مَنَسَبِنَ جِيْكَرَمَ اُوْثِي يَنِي

“ I saw the Full with daily sight,  
With daily aim, I reached good light  
The darkness and its root to part  
By praises quick with word and heart.”<sup>6</sup>

Besides this, much has been said on this subject in other works dealing with Arts and Sciences in Arabic and Arabic Tamil. Perception of Allah has been described in some as *Shuhūd-ul-Muṭlaq*<sup>7</sup>, i.e., Total Perception, and in others as *Shuhūd-ul-Muqaiyadā*<sup>8</sup>, i.e., Limited Perception. Do not mix up various notions and be misled. The most perfect perception or *Akmalush-shuhūd*<sup>9</sup> is to perceive that Allah is the Doer or *Fā'il*<sup>10</sup> in all matters, and you are but the Effect or *Maf'ūl*.<sup>11</sup> Associate with your lawful with the love that desires *Kulli Juz'i*,<sup>12</sup> the All and the Part, with no thought of gratification of wordly desire, with no other

1. شيخنا البية عالم رحمه الله

2. فصوص الحكم by Ibn 'Arabi (page 48 Note).

3. انسان كامل by 'Abdul Karīm ibn Ibrāhīm al-Jill (b. between 1365-6 A.D., d. between 1406-07 A.D.).

4. الفتوحات المكية by Ibn 'Arabi.

5. عارف سلطان عبد القادر المشهور بجمستان صاحب الكنىة رحمه الله

6. Verse by I. L. Muḥammad Nilām of Colombo 6.

7. شهود المطلق

8. شهود المقيد

9. اكمل الشهود

10. فاعل

11. مفعول

12. كل جزئي



sound but with the *zīkr* "Allah" alone in your mind, and the *zīkr* "*Lā-ilāha illallah*" alone in your wife's mind, perceiving only the Reality. Then your act is as the pen and her witness as the tablet, and you a copy of the original *Nūr Muḥammadiya*<sup>1</sup>. Then you will be following the custom of the Prophet (*Ṣal.*). This is the reason why the Prophet (*Ṣal.*) said :

حَبِيبَ إِلَيَّ مِنْ دُنْيَاكُمْ ثَلَاثُ الْبَسَاءِ وَالطِّيبُ وَقُرَّةُ عَيْنِي فِي الصَّلَاةِ

"There are three things that delight me in your world :—lawful wives, sweet odours and Prayers that give me pleasure and cool my eyes."

#### *Murāqaba*<sup>2</sup>. Awareness of Allah.

Although you do not see Allah He sees you. The Quran states :

فَإَيْنَمَا تَوَلَّوْا فَانْتُمْ وَجْهَ اللَّهِ

"Whithersoever ye turn, there is the presence of Allah." (Quran : ii, 115.—Yūsuf Ali)—

and again :

وَمَوْمَعَكُمْ أَيْنَمَا كُنْتُمْ

"And He is with you wheresoever ye may be." (Quran : lvii, 4.—Yūsuf Ali)—

For this reason certain *Ṣūfis* recommend meditation with the *zīkr* : *Allah Ḥayy*<sup>3</sup> "Allah is Living," *Allah Nāẓir*<sup>4</sup>, "Allah is Seeing," *Allah Ḥayy*, "Allah is Living," *Allah Ḥādhir*<sup>5</sup>, "Allah is Present."

O my brethren ! Within the limits of the present opportunity a little of the four *Rukns* of *Dīn* has been explained. Even if your know-  
46 ledge be little, your good deeds should be many. Deed and knowledge are necessary together, like flour and salt for the preparation of a loaf. No benefit can be derived either by actions without knowledge or by knowledge without actions. However, the chastisement on the Last Day for knowledge without actions will be greater than for actions without knowledge.

وَمَا لَمْ يَسْلِمِ لَهُمْ يَعْْمَلْنَ مُعَذَّبٌ مِنْ قَبْلِ عَائِدِ الْوَشْنِ

“The ‘*Ālim* or learned man who does not act according to the knowledge he has gained will be chastised before the non-believers who worship idols.”

Knowledge may be gained through any language. Of the various outward forms of knowledge\* no knowledge is more honourable than the knowledge of the Laws of Religion or *Fiqh*. However, just as both wings are necessary for a bird, so, both the inward knowledge and the outward knowledge of *Fiqh* are necessary for the *Mu'min* or believer. Therefore, the second principle of Islām, which is Prayer, is set out below in detail. May Allah grant that all of us act according to the knowledge we have gained, that we be saved in the Hereafter and that we gain happiness in both worlds. آمين “Accept our Prayer.”

والحمد لله رب العالمين (“All praise to Allah, the Lord and Nourisher of the Worlds”).

(Marginal Note :

\*

وفى البيانى -  
فَقِيَمَهَا وَصُوفِيَا فُكِّنَ لَيْسَ وَاحِدًا  
فَهَذَا كَ قَاسٍ يَابِسٌ لَمْ يَذُفْ هَوَى  
فَاتَّبِعْنِي وَحَقِّ اللَّهَ إِيَّاكَ أَنْصَحُ  
وَهَذَا جَهْلٌ كَيْفَ ذُو الْجَهْلِ يَفْلَحُ

## CHAPTER VI.

### PRAYER

#### (i) Introduction

#### ( المقدمة في بيان الصلوة )

Of all the Religious practices and devotional acts in Islām Prayer is the most noble. Prayer is the base or foundation of Islām. Because Islamic Prayer consists of both forms—external worship and internal worship—it has truly been called the ascension (*Mi'rāj*)<sup>1</sup> of the Believers (*Mu'mins*)<sup>2</sup>. Prayer is the most acceptable to Allah for it clearly distinguishes Muslims from non-Muslims.<sup>3</sup>

Prayer consists, in the first place, of various postures, and each posture has its own significance. These postures combine, in the worship of a Muslim, the various forms of worship of all Allah's creation. For instance, the standing position adopted in Prayer portrays the form of worship of trees, the bowing position or *Rukū'*<sup>4</sup> the form of worship of animals, the sitting position the form of worship of mountains, and the prostration, the form of worship of Angels. Prayer also consists of the glorification of the Lord. This is the worship of all creatures that inhabit the land, the air and water. Prayer is offered in three forms, by words, by actions and by thought, and these three combine to form the worship offered by Allah's Prophets. Prayer displays the beauty of Islām, and it brings untold blessings on the devotee both in this world and in the world to come.

(Marginal Note :

We receive Allah's blessings through the recitals of *Attahiyāt*<sup>5</sup> and *Ṣalawāt*<sup>6</sup>, both of which are contained in Prayer.)

The observance of Prayer is an injunction of Allah. It is mentioned in the Holy Quran in thirty-three different places enjoining us to take

1. معراج

2. مؤمنون

3. ( هامش ) :

الصلوة عماد الدين من اقامها فقد اقام الدين وهي معراج المؤمن  
ومرضاة الرب وفارقة بين الاسلام والكفر

4. ركوع

5. التحيات

6. صلوات



to Prayer at the prescribed times and prohibiting us from neglecting it. Our own beloved Prophet (*Ṣal.*) revealed this message to the world, and he frequently referred to the importance of Prayer, and commanded us to "guard our Prayer". Some of the last words in his holy lips were in relation to Prayer<sup>1</sup>. Those who fail to take to Prayer, it is said, will be punished more severely than other sinners.

Knowing the importance of Prayer, and knowing Prayer to be the most noble of all acts of devotion, how can we afford to neglect it? Although the truth of this is as clear as "the blazing light of the sun", there are certain fanatics, who, in the garb of holy men, mislead people. These fanatics appear as human beings but adopt the actions of Iblīs. They hold rosaries in their right hands, sticks in their left; they walk with clogs on their feet, with heads bent low and lips moving as if in constant remembrance of Allah, the Almighty. They come out as *Shaikhs* or Spiritual Leaders. They recite strange stanzas of Poetry, quote Quranic verses out of their context, recite *ḥadīth* that is spurious, and baffle and confuse and confound the poor, ignorant, innocent Muslims. They interpret the wise sayings of Imāms and 'Ārifis (i.e. gnostics) in the light of their own perverted understanding. They tell the people that our graceful Prayer and our admirable Fasting are both acts that in their outward forms really amount to idolatry. They say that Prayer and Fasting are both unnecessary.<sup>2</sup> They give different hidden meanings to Prayer and Fasting. Ignorant Muslims believe them because of their ignorance and folly, lose their powers of reason and are easily led to destruction. Such fanatics may be compared to venomous cobras that are also called "good" snakes. They bear excellent names like *Liyauddīn*, *Niruddūn*, *Muḥammad* and *Aḥmad* but are in their inmost nature as evil as the deadly vipers. Why do they desert the knowledge they had previously gained? Are they so blind that they do not see

1. (هامش) : كما روي أحفظوا صلواتكم وما ملكت إيمانكم ثم قال اللهم انت الرقيق الأعلى ففاضت روحه صلى الله عليه وسلم رب اجعلني مقيم الصلوة ومن ذريتي

2. (هامش) : قال تعالى نخلق من بعدهم خلق أضاعوا الصلوة واتبعوا الشهوات: (هامش) : يسوف يلقون غيا لا من تاب الى آخرها



the excellent practices of other Muslims around them? May Allah protect us from such folk, and from the wiles of wicked Shaitān.

نحوذ بالله منهم ومن سائر غوائل الشياطين

The reason for some Muslims going astray in this manner is that their minds have not been sufficiently impressed by the excellences of Prayer. Their "blinking" eyes are unable to behold the "blazing sun" of the vision of Allah. Their laziness and stupor provided excellent hunting grounds for the so-called *Shaikhs*, the brazen-faced wretches. May Allah protect us from the destructive tactics of such atheists (*Zindiqs*)<sup>1</sup> and may He cause us to join the ranks of the faithful (*Siddiqs*)<sup>2</sup> who are mindful of Prayer. *Āmīn!* (Accept our Prayer, O Allah!).

Some of the excellences of Prayer have already been mentioned. Further reference may be made to *Asrār-us-Ṣalāt* (already published).

- 48 Prayer has been prescribed for us at various times of the day. This, it is said, is according to the practices of some of the Prophets of Allah. The Dawn or *Subḥu* Prayer is said to have been offered by Ādam ('*Al.Sal*), the Noon or *Zuḥr* Prayer by Ibrāhīm ('*Al.Sal*), the After-noon or '*Asr* Prayer by Sulaimān ('*Al.Sal*), the Sunset or *Magrib* Prayer by 'Isa ('*Al.Sal*)<sup>3</sup> and the Night or '*Ishā* Prayer by Mūsā ('*Al.Sal*)<sup>3</sup>.

(Marginal Note :

"Certain commentators have said that the form of Prayer adopted by the Prophets was not the same as the form adopted by us today, and that to some of the Prophets fifty Prayers were prescribed. The Prophets may have differed in the form and the sequence of the 'Call' for Prayer, but the Prayers of the five stipulated periods were of the same form as they are today.")

1. زنديق

2. صدّيقين

3. قال الرافعي في شرح المسند كانت الصلوة آدَمَ والظهر صلاة داود : ( هاشم )  
والعصر صلاة سليمان والمغرب صلاة يعقوب والعشاء صلاة يونس  
عليهم السلام - فتح الجواد

(This passage from *Faṭḥul Jawād* is a variation from what has been set out above.—Imam Rāfi'i says in his *Sharḥul Masnad* : *Subḥu* was the Prayer of Ādam, *Zuḥr*, the Prayer of Dāwud, '*Asr*, the Prayer of Sulaimān, *Magrib*, the Prayer of Ya'qūb, and '*Ishā*, the Prayer of Yūnus.)



There are many reasons given for the varying number of *Rak'āts* in Prayer at the prescribed periods. It is not necessary to get to know them. Yet, set out below is one reason, in the hope that it will convince the reader of the importance of Prayer and make his conviction firm.

Allah has endowed man with many blessings. The greatest of them is the blessing known as "the five senses", or "the five kinds of knowledge" or *Hawāssul-khams*<sup>2</sup>. These are really the five kinds of knowledge we derive through our five senses of Smell, Taste, Touch, Sight and Hearing.

Through our sense of Smell we learn of things by their sweet fragrance or their foul odour. Because we have accepted these two gifts from Allah we offer two *Rak'āts* of *Ṣubḥu* Prayer at dawn, in gratitude for His blessing.

Through our sense of Taste we learn of things by their Taste of sweetness, sourness, bitterness or astringence. In gratitude for this blessing we offer four *Rak'āts* of *Zuhr* Prayer at noon.

We gain much knowledge through our sense of Touch. We learn of things by the four responses to touch: hot, cold, hard or soft. In gratitude for this blessing we offer four *Rak'āts* of *'Aṣr* Prayer in the afternoon.

We also gain much knowledge through Sight which acts in three directions: front, right and left. This is a great blessing Allah has bestowed upon us, and in gratitude we offer three *Rak'āts* of *Magrib* Prayer at sunset.

Knowledge also comes to us through our sense of Hearing. We hear from all four directions. In gratitude for this blessing we offer four *Rak'āts* of *'Ishā* Prayer each night.

A great deal has been said and written about the excellences of Prayer and its compulsory observances and requisites. No useful purpose can be served by detailing them. In matters of Religion let us remember that we deal with Allah's Commands. Where Allah commands we have only to obey. To try to know the whys and the where-fores is only the act of fools,<sup>3</sup> and effrontery on the part of servants. It is therefore the bounden duty of us, who are Allah's servants, to give

1. ركعات

2. حواس الخمس

3. (عامش)

لو ولم وكيف قول ذي الحمق  
يعترن على الله الذي خلق



Him implicit obedience in all that He in His Wisdom has commanded us to do. It should not be our concern to seek reasons for His Commands.

Parents have an important duty to perform in the matter of training their children to obey Allah. It is the responsibility of the father, the mother, the guardian or whoever is appointed executor of a Last Will to see that children over 7 years of age under their guardianship are taught the compulsory acts and requisites of Prayer. When the children have learnt these they should be trained to take to Prayer in the prescribed form. When they are 10 years old they should take to Prayer in all seriousness. Instances may occur when children will disobey their parents or guardians in this matter. Then it becomes the duty of the parents or guardians to punish the children concerned without inflicting injuries on them, in order to compel them to do their duty. Unless children learn to do this duty towards their Creator while they are still young, they will not do it when they are old and when Prayer becomes obligatory on them. This rule also applies in relation to the observance of the compulsory fasts during Ramadhān.

## (ii) Circumstances that make Prayer Compulsory

There are four circumstances that must necessarily exist for a person to be bound to observe Prayer as his compulsory duty to Allah. They are :

- (i) being in the fold of Islām,
- (ii) attaining maturity or being an adult,
- (iii) having enough intelligence to be entrusted with the duty of offering Prayers.
- (iv) being free from impurities of menstruation and childbirth.

It therefore does not befit a non-believer (*Kāfir*) to offer the Islamic Prayer. Prayer does not become obligatory on the part of children who have not reached the age of adolescence, or on adults who are insane

and are therefore not in their right senses, or on females when they are in a state of uncleanness through impurities of menstruation or childbirth.

The types of persons referred to (in the previous paragraph) are completely exempted from Prayer while they are in a state of immaturity or unfitness. They are also free from the obligation to make good omitted Prayers as *Qadhā* at a later stage. This exemption in respect of Prayer of women does not apply to the compulsory fasts. Females who fail to observe the Ramadhān fasts due to such disabilities as mentioned above, must observe an equivalent number of fasts as *Qadhā* on other days of the year when they are free of such impurities. In the case of an apostate (*murtadd*) who has purged his default, it is necessary that he fulfil as *Qadhā* the compulsory Prayers and the compulsory fasts that were due from him during the period of his apostasy, even if he had observed them during that period.

With the exception of the four classes of persons mentioned above all others have to perform their ritual Prayers. They can offer no excuses as long as they are conscious of their existence. He who is unable to go through the various postures of Prayer will pray seated. If a person is unable to do this he will pray reclining on his side and facing the *Qiblah*<sup>1</sup>, i.e., the Ka'ba in Mecca. If he is so disabled that he cannot even do this he will go through all the actions of Prayer with his hands and feet and mouth and eyelids. If he is unable to do even this, he will go through all the actions of Prayer mentally. His obligation to pray will not cease so long as he is in a state of consciousness.

If a person fails to observe the *Zuhr* Prayer and the 'Aṣr Prayer up to the time of *Magrib*, i.e., up to the time of sunset, and fails to observe the *Magrib* Prayer and the 'Ishā Prayer before the next day has dawned\*, and also fails to observe the *Ṣubḥu* Prayer, and does not pray when asked to do so, then judgment can be passed on him to have him beheaded, unless his omissions were due to a state of sleep or forgetfulness. He is, however, entitled to a decent burial.

(Marginal Note :

\* The extension of time up to *Magrib*, in the case of a person who has failed to observe the *Zuhr* Prayer, and the extension of time upto *Ṣubḥu*, in the case of a person who has failed to observe the



*Magrib* Prayer, is given to cover the concession granted to travellers of combining the *Zuhr* and 'Aṣr Prayers, and the *Magrib* and 'Ishā Prayers.)

The offence is worse when a person says, "I am not obliged to pray." He immediately becomes a *kāfir*, i.e., non-believer. The extreme penalty may be meted out to him too.<sup>1</sup> No funeral Prayers can be conducted for him, and his body has to be buried far away from the graves of Muslims, and the ground has to be levelled so that no trace will be left of his place of burial.

Listen, O my brethren! Suppose you see a man who does not outwardly perform the five prescribed Prayers but is held in high honour by certain ignorant people. This man may have come down from the sky with a great following, and he may possess the power to walk on the seas. Whenever his feet strike the graves of departed souls the dead  
50 may arise and salute him saying, "Peace be upon thee, O friend of Allah!"<sup>2</sup> and return to their graves. The lame and the deaf and those ailing from chronic ailments may come to him and have their disabilities set right. He may possess the power to make fire behave like water. Yet, if you do not see him observe the *Zuhr* Prayer during the period prescribed for it, and if you are certain that he has not performed any of the prescribed Prayers of the day you can pass on him the sentence of death if you have the power to do so. If you have no such power then seek protection in Allah from this *Shaitān* by saying:

أَعُوذُ بِاللَّهِ مِنْ هَذَا الشَّيْطَانِ

One of his followers, on hearing you say this, may turn round and tell you:

"O fool! How can your tongue bear to call this saint, this friend of Allah, a *Shaitān*? Can you grasp his inward state? Can such miracles take place if he is not in a state of constant nearness to Allah?"

Imāms Gazzālī and Ibn Hajar (*Rah.*) have passed judgment that there is greater merit in putting an end to the life of a person who talks in this

1. It obviously refers to an Islamic State.

2. السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ



manner than in killing a hundred non-believers in a War of Religion.<sup>1</sup> These two Imāms add that if Iblīs could have had sufficient power to make the molten calf of the blacksmith Sāmīri talk, he also has the power to be present in all places at all times.<sup>2</sup>

### (iii) The *Sharṭs* of Prayer

( فصل في بيان شروطها )

Before the commencement of each prescribed Prayer there are ten *Sharṭs*<sup>3</sup> that have to be fulfilled. Breach of any of these *sharṭs*, or the omission of any one of them, will render the Prayer void. It is also necessary that all the ten *sharṭs* be maintained until the Prayer is concluded. The ten *Sharṭs* are :

1. Being a Muslim,
2. Ability to differentiate the details of Prayer,
3. Freedom from the greater impurities of
  - (i) *Janāba*<sup>4</sup> i.e., sex acts,
  - (ii) *Haidh*<sup>5</sup> i.e., menstruation,
  - (iii) *Nifās*<sup>6</sup> i.e., childbirth, and the lesser impurity of absence of *wudhū*<sup>7</sup> i.e., ablution.
4. Freedom from the greater uncleanness of *Najīs*<sup>8</sup> i.e., filth, in the person, clothing and place of Prayer of the worshipper.

1. ( مامش ) :

كما في الإحياء والنعمة الكبرى  
قال رضي الله عنهما وقتل واحدا من هؤلاء خير من قتل مائة كافر

2. During the exodus of the Israelites from Egypt Mūsa (*al. Sal.*) was commanded by Allah to come up to Mount Sinai. He left the Israelites in charge of his brother Hārūn (هارون عليه السلام) and ascended the mountain, where he spent a number of days in prayer and meditation.

During his absence, the Israelites, under the guidance of Sāmīri, a blacksmith collected all their ornaments and made a molten calf which they worshipped as their god.

3. شروط

4. جنابة

5. حيض

6. نفاس

7. وضوء

8. نجيس

5. Sufficiency of clothing.

It is necessary that the free man, the man-slave, and the slave-girl, should at least cover all that part of the body between the navel and the knees. The free-woman should cover every part of her body except the face and the hands upto the wrists. Her hair, her toe nails and the soles of her feet should also be covered.

6. Facing the *Qiblāh*, i.e., keeping the body directed towards the *Ka'ba*, except in the Prayers that are offered while in a state of great fear, or in the *sunnat* i.e. supererogatory, Prayers offered\* while on an essential journey.

(Marginal Note :

\* According to the *Ḥanafī Mazḥab* it will be sufficient to maintain a general direction towards the *Ka'ba*.)

7. Awareness that Prayer is an obligatory act on the part of one's self.

51 8. Knowledge of the time and period of the Prayer that is being offered.

9. Knowledge of the details of Prayer.

10. Ability to differentiate between the obligatory (*fardh*) and the supererogatory (*sunnat*) parts of Prayer.

Breach of any one of the above conditions will nullify Prayer. For instance :

(i) entertaining thoughts of becoming an apostate (*murtadd*) while at Prayer ;

(ii) loss of consciousness while at Prayer ;

(iii) observation of any sign of menstrual discharge while at Prayer ;



- (iv) immediate non-removal of any unclean substance such as filth (*najis*) that may drop on the worshipper's person or clothing or on the place of Prayer ;
- (v) immediate non-replacement of any article of clothing that may slip from its position and thus expose any portion of the private parts. (The "private parts" of a person are all those parts that have to be necessarily covered while at Prayer.)
- (vi) observance of a particular Prayer before the time prescribed for it has arrived ;
- (vii) non-maintenance of the true direction of the *Qiblāh* e.g., by the chest getting turned away from the direction of the *Qiblāh* ;

It may so happen, especially in a strange place, that a worshipper gets puzzled as to which is the correct direction of the *Qiblāh*. Then he should begin offering his Prayer fixing upon a direction as the true direction. While he is at Prayer if the correct direction becomes known to him through some means, he should turn in the correct direction immediately and continue his Prayer. Both parts of his Prayer, the part offered before knowledge came to him and the part offered thereafter, will be valid. If another person, who has certain knowledge of the true direction, tells him later where he erred, he should offer his Prayer over again if there is sufficient time left to do so. Otherwise he should offer the Prayer again as *Qadhā*.

- (viii) If an illiterate person, through his ignorance, considers all the actions of his Prayer as obligatory (*fardh*) actions, there will be no harm done. His Prayer will be valid. On the other hand, if he regards a *fardh* as a *ṣunnat* or all the obligatory actions (*fardhs*) as supererogatory actions (*ṣunnats*), his Prayer will be void.



## (iv) Water

## ( فصل في بيان حكم الماء )

Water, other than water known as "water in mass" or "free water" or *Māun Muṭlaq*<sup>1</sup> ought not to be used for any of the following purposes :

- (i) for performing ablution (*wuḍḥū*) ;
- (ii) for compulsory baths made necessary by sex acts (*janāba*)<sup>2</sup> ;
- (iii) for purification after menstruation (*Haidh*)<sup>3</sup> ; or after child-birth (*Nifās*)<sup>4</sup> ;
- (iv) for cleansing oneself from filth (*najīs*)<sup>5</sup>.

Such water is also known as *Tāhūr*\*, being itself pure and capable of purifying others. Except by the use of such *Māun Muṭlaq* the *sunnat* of optional baths and ablutions cannot be performed. Water that has been used in compulsory ablution, i.e., *musta'mal*<sup>6</sup> water, water that has changed in smell, taste or colour, water of little volume into which filth or *najīs* has fallen, though unchanged in smell, taste or colour, water of large volume which has changed, even though the change be little, will not cleanse a person of impurities or filth.

(Marginal Note :

\* *Tāhir*<sup>7</sup> also means "pure", "clean" but is limited to itself. It is not capable of purifying others.<sup>8</sup>)

Coconut water, Rose water, Palmyra water will not purify, nor will water that seeps through fogs, as in certain rainless regions of Abyssinia, nor the sap of water-containing trees.

1. *Māun Muṭlaq* ( ماء مطلق ) means water in mass or free water, which is water that fulfils all the conditions required to call it water fit for purifying. It may be rain water, sea water, water of a river, large reservoir, well, water-course or tank, or dew or water such as this.

2. جنابة

3. حيض

4. نفاس

5. نجيس

6. مستعمل

7. طاهر

8. كالورد والماء العصير والمرق : ( هامش )

*(Marginal Note :*

When a vessel of water is covered and allowed to boil, the distilled water obtained from the vapour produced is *Tahūr* provided that there is only water in the vessel and no substance in it like the petals of flowers.)

Even if *Tahūr* water has remained stagnant for a long time, even if moss or clay has collected in it, or even if leaves on their own had dropped into it, such water will purify.

## 52 “Large volume” of water and “Small volume” of water.

For the purpose of distinguishing between a “large volume” and a “small volume” of water the terms are defined as follows :—

Any quantity of water less than two *Qullās*<sup>1</sup> is considered water of small “volume”.

Any quantity in excess of this amount or equivalent to this amount or very nearly equivalent to this amount (a pound or two short will not matter), is considered water of large “volume”.

Two *Qullās* is equal in weight to 500 pounds (*Ratl*)<sup>2</sup> of Baghdad measure.\*

*(Marginal Note :*

\* 1 *Ratl* = 128  $\frac{4}{7}$  silver coins.

1 silver coin = 50  $\frac{2}{5}$  grains of wheat.)

Two *Qullās* is equal in cubic measure to the amount of water contained in any square shaped cistern  $1\frac{1}{4}$  cubits  $\times$   $1\frac{1}{4}$  cubits  $\times$   $1\frac{1}{4}$  cubits ;

or any cylinder shaped vessel whose internal measurements are : diameter 1 cubit, depth  $2\frac{1}{2}$  cubits.

A quantity of water defined as “large volume” will not lose its property of *Tahūr* by water falling back into it after compulsory ablution, or by filth (*najīs*) dropping into it unless the filth or *najīs* gets mixed with the water, or by some other substance or substances falling into it and polluting the water so much that the term “water.” cannot be applied to it thereafter.

1. قَلْتَن

2. رطل



A "large volume" of water will not lose its property of *Tahūr* by mud or clay or moss collecting in it, or by leaves dropping into it on their own, or by the water remaining stagnant for a long time, so long as it cannot be called polluted water. If filth or *najīs* even of a small quantity, falls into a "large volume" of water and gets so mixed with it as to pollute it, then it loses its property of *Tahūr*<sup>1</sup>.

A "small volume" of water may be used either for compulsory ablutions or for ceremonial baths under certain conditions. If any part of the body that needs obligatory washing is inserted into the vessel of water only that part of the body that touches the water gets purified. Thereafter the water becomes *Musta mal*, i.e., used water, and cannot be further used for purposes of purifying.

When there is a "small volume" of water in a vessel like a copper cauldron, and it is intended to use this water to purify oneself from the impurities of a sex act, the obligation can be fulfilled by the person immersing himself in the water once in such a manner as to wet his entire body.

When it is intended to use the hand to take water in small quantities from a pail or any vessel similar to a pail, that contains a "small volume" of water, the intention must be made of using the hand as a smaller vessel to draw out the water from the pail. Once this intention is present, the water dripping from the hand into the vessel will not pollute the water in the vessel. It will not render the water in the vessel *Musta mal* water, or water that has been used.

When taking a compulsory bath of purification beside a well, by drawing water from it with a pail or bucket and pouring the water over the body, there is a danger of the water dripping from the body and hands into the next bucket of water and polluting it, before the body gets

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فلو غطس الجنان في ماء قليل بكل ابدانهم وانوي فلم يعلم انوياً: (صا مش) 1.  
معاًام متعاقبين قال زكريا فلا وجه ارتفاع احد هما لان الاصل بقاء  
طهوية الماء قال ولا يصح ان ياتم احد هما بالآخر للشك في  
طهارته. قلنا الخرائد وفرائد الفوائد للشيخ عبد الله بن الفقيه  
محمد باقر شيرازي الحضري رحمه الله



completely wet. In order to get over this fear, the intention must be made of using that bucket only to draw out water from the well.

*Water that is Makrūh, i.e., undesirable.*

Water that is *makrūh* for purposes of obligatory baths and ablution are :

- 53 (i) Water become warm by exposure to the sun in metal vessels\* other than silver or gold vessels.

(Marginal Note :

\* Vessels such as those made of brass, tin, iron, or copper.

Water in clay vessels will not be *makrūh*.)

- (ii) Water that is very warm or hot.
- (iii) Water that is very cold.
- (iv) Water that has remained long within an enclosure other than water in a spring.
- (v) Water that contains repulsive objects.
- (vi) Water that has been used by many people for their ablution.
- (vii) Water in a pool that lies beside a temple of unbelievers or *Kāfirs*<sup>1</sup>.

(Marginal Note :

If water and rose-water are contained in two vessels and a person is unable to differentiate between the two he will perform his *wudhū* with both, one after the other.

If water and *najīs* are contained in two vessels and a similar confusion arises both vessels must be emptied and *tayammum*<sup>2</sup> performed. The *Tayammum* will not be valid unless both vessels are emptied.<sup>3</sup>)

Use of gold or silver cups for taking water from vessels or pots is *ḥarām*, i.e., forbidden.

It will not be *makrūh*, i.e., undesirable, to use water contained in gold and silver vessels for ablution and other purposes, even if the

1. ( همامش ) : لأن الكافرين سبوا على ماء الصنم 2. تيمم  
3. *Tayammum* is not valid in the presence of water.

water has become warm by exposure to the sun in such vessels. It will, however, be necessary to pour the water into another vessel of a different kind before using it.

When water is left in the sun for a time in metal vessels other than gold and silver vessels, verdigris is formed, and this verdigris spreads in the water. When such water touches the skin, one is liable to contract white leprosy. Silver and gold are not subject to formation of verdigris.

If there is the slightest danger of gold-plated or silver-plated vessels producing this harmful verdigris when heated, then, using them also is *ḥarām*.

It is *ḥarām* for both males and females to use articles of gold and silver like the following :—

rods for applying antimony (*sirmā*)<sup>1</sup> to the eyes ;

tooth picks ;

ear picks ;

*Kāshi-Kutty*<sup>2</sup> caskets ;

arecanut cutters ;

chunam caskets ;

rose-water containers.

Not only is the use of these articles *ḥarām* but to get children or insane people to use them is also *ḥarām*.

It is *ḥarām* to have gold patches on vessels. It is *makrūh* to have silver-patched vessels for ordinary use, and for decorative purposes.

It is *makrūh* to possess or use vessels of precious stones and vessels made of musk, camphor or amber.

It is not *makrūh* to use vessels made of sandal wood or eagle wood.

It is *makrūh* to make use of utensils and articles of clothing previously used by non-believers.

1. i.e., *كحل*

2. i.e., a dark-brown wax like substance composed of congealed arecanut juice. This is commonly taken with a chew of betel.



The doing of the following acts is *sunnat*.<sup>1</sup>

Covering at night all pots and utensils in use, even with a stick placed across.

When shutting doors and other openings saying *Bismillah* ie., "in the name of Allah".

Putting off the light before going to sleep.

Not permitting children to remain out of doors after *Magrib*.

It will not be *sunnat*, however, to put off the light in places where there are infants, pregnant women in their latter period of gestation, and patients, unless it is done through fear of creatures like rats drawing away the wicks from the lamps.

#### (v) Acts that make Baths compulsory

( باب في موجبات الغسل )

54 A bath of purification becomes obligatory after any of the following six events :—

1. The male sex organ penetrating up to or beyond the point of circumcision in a sex act. A sex act refers not only to an act in association with a member of the opposite sex. It includes also every type of unnatural offence, *e.g.* sodomy, homosexuality, masturbation, sexual relation with a bird or fish or animal or even a dead body.
2. An emission of semen.
3. Certainty of Death (except death "in the way of Allah" (*Fi Sabīl*).)<sup>2</sup>
4. Cessation of a period of menstruation.

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1. ( هامش ) : لانه وقت اغتيال الغيلان

2. في سبيل الله



5. Cessation of Lochia (i.e., evacuations from womb after childbirth).
6. Childbirth,<sup>1</sup> even if dampness is absent.

If, after she has purified herself by taking the *Janāba* bath, a female, who has had sexual relation with her husband, notices her husband's semen flow out of her sex organ, it is obligatory that she should bathe again.

When a male has had an emission and is in doubt whether it is semen or "fluid", he may either treat it as semen and observe the bath of purification, or he may treat it as "fluid" and wash the parts of the body and the clothing effected by the flow. This rule applies even to men whose desire is very strong.

A bath of purification becomes obligatory on a person who notices signs of seminal flow either in his own clothing or in his own bedding, even if he does not remember having had a "wet" dream.

Semen can be identified by the following characteristics:—

- (a) A feeling of a sense of gratification and pleasure at the time of emission ;
- (b) the emission is simultaneous with jerky movements of the organ ;
- (c) while still wet it has the appearance of kneaded flour and the smell of palm spathes or ears of corn. When dry it has the smell of the white of an egg.

When two causes make it necessary to have compulsory baths of purification, then one bath will satisfy both.

It is *makrūh* on the part of a person to do the following acts while he is in a state of impurity :

- cutting or removing of hair ;
- paring of nails ;
- extracting blood, either by piercing or by application of horns.

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1. نعم اذا خافت المرأة من استعمال الماء عقب الولادة كما في : ( هاشم )  
 ديار المنود فتورال اعضاء وامراض البرودة فتركت الغسل فهل  
 يجب عليهما التيمم ام لا ففيه اشكال ولم ار من يصرح فيه  
 بنعم وقيل نعم والله اعلم



(vi) *Haidh* or Menstruation

( باب الحيض )

Menstruation (*Haidh*)<sup>1</sup> has been defined as the monthly discharge of blood from the sex organ of a female from the time she is about nine lunar years of age. This discharge may be of a yellowish tint, or it may be red, like blood, or a mixture of the two colours. The discharge continues each time for a minimum period of one day and one night, or in the majority of cases for a period of 4 to 7 days. The flow should cease, however, by 15 days.

- 55 In certain females the flow is very irregular, there being only occasional discharges of blood. In such instances the period of menstruation may extend to 15 days, but no more. All these days can be considered as her period of menstruation provided that the total amount of time when there was discharge is equal to one day.

A female should be in a state of cleanliness or purity for at least 15 days in the month. No definite upper limit can be placed, for the possibility is always there of a female continuing all her life without a menstrual discharge.

Lochia, or evacuation of the womb after childbirth, can cease even in a few moments. Normally the discharge continues for about 49 days and can continue up to a maximum of 60 days.<sup>2</sup>

When menstruation exceeds 15 days, and lochia 60 days, they are both signs of a serious type of sickness. Women who ail from such a disease are known as *Mustahādhas*.<sup>3</sup>

(vii) *Istihādha* or Menorrhagia

( في حكم الاستحاضة )

The *Mustahādhas*<sup>1</sup> are females who suffer from excessive menstrual discharge or excessive lochia. They fall into seven classes :

1. Those who know by observation ;

1. حيض

2. كما في فتح الجواد : ( هاشم )

3. This ailment is known in medical science as Menorrhagia.

4. مستحاضة



2. Those who are confused ;
3. The beginners ;
4. Those accustomed ;
5. Those who know about the quantity of the discharge and the period of duration ;
6. Those who have forgotten both the quantity and the period of duration ;
7. Those who have forgotten either the quantity or the period of duration.

Those who are accustomed to the ailment should necessarily have had at least one period of menstruation and one period of cleanliness or purity previously.

The strength of the discharge can be known by its colour, by its duration and by its odour. In strength of colour the strongest is black, the next is red, and the next dull red, and the next yellowish red and the next a mixture of these colours. In duration the discharge can be termed "menstruation" only if it continues without default for at least one day and night and does not exceed 15 days. It ceases to be menstruation and becomes Menorrhagia (*Istihādha*) only if the period exceeds 15 days.

*Those who Know by observation (and by analysing)*

A woman in this class can be guided by her previous experience. If her menstruation exceeds 15 days she should treat the period of her strongest discharge as her period of uncleanness and the rest as her period of cleanliness. The valid practice is as follows :—

After the discharge has continued for five days she enters into her state of disease. If the discharge is black in colour for 10 days and red for the next 20 days, she will treat the 10 days as her period of menstruation and the remaining 20 days as her period of cleanliness. If the discharge is black for 5 days, red for 5 days and of mixed tint for 5 days and yellow thereafter, she will treat all that period when her discharge was not yellow as her period of menstruation and the remaining days as her period of cleanliness.



*Those accustomed*

Women in this group will act according to their custom in determining the length of the time, the quantity of discharge, the period of menstruation and the period of cleanliness. However, whatever knowledge can be gained by analysing gets precedence over what is known by general practice and custom.

*The Beginners*

Such women are often capable of analytical understanding. If they notice the discharge of the first four or five days as strong and thereafter notice it to be weak, they will treat all those days when the discharge was weak as days of cleanliness, however long it continues.

*Those who are confused*

Women under this class are those who have forgotten the quality, the quantity and the duration of their menstruation. They should act like women in their periods of menstruation or uncleanness in matters of sexual intercourse\* and other observances in obedience to Religious Laws<sup>1</sup>. They will act like women in their periods of cleanliness in divorce and in devotional acts where they have to declare their intention of action. Therefore, it is obligatory on such women to perform the bath of purity before every *fardh* Prayer. However, if such a woman happens to remember that her menstrual flow had ceased previously at *Magrib* time she will perform her bath before every *Magrib* Prayer, and only perform *wudhū* or ablutions before the other Prayers. It will be necessary for her to renew her pad or napkin before every Prayer\*\*.

*Marginal Note :*

\* A *mustahādha* is permitted to have sexual intercourse, but only during the period when the discharge is light.

It is *harām* for a male to have sexual intercourse when his sex organ is in a state of *najīs* unless he first washes it. It is permitted only when water is not available.

\*\* According to the injunctions of the Prophet (Sal.) she should wear a support over her pad in Indian fashion. Before every period of Prayer she should wash her sex organ and put on a fresh pad.)

1. ( *مامش* ) : *كراءة القرآن ومس المصحف*

(as Reading the Quran and touching copies of the Quran.)

As soon as the time for a Prayer has arrived she will perform her ablutions and perform the preceding *sunnat* and the *fardh* of the Prayer without delay. There is no harm in her delaying a few moments for the sake of performing her Prayer in congregation.

Apart from the *fardh* of the Prayer that is due, she should not perform any other *fardh* Prayer. In order to perform any *sunnat* Prayer after the *fardh* Prayers, she should perform fresh ablutions.

*How she should observe fasts.*

( كَيْفِيَّةُ صِيَامِهَا )

If a *mustahādha* observes all the fasts during the month of *Ramadhan* and also fasts later for one complete month, it will count as 28 days of fasts for her. For the sake of completing 30 days of fasts she can count 2 more by observing fasts on the first three days and the last three days of a period of 18 consecutive days. If she desires to observe a *qadhā* fast she has to fast on the 1st, 4th, and 21st days in a period of 21 consecutive days.

If, at the beginning of her menstruation, a woman gets confused and falls into the state of a *Mustahādha* it can be decided that her period of menstruation or uncleanness is one day and one night, and that the remaining 29 days is a period of cleanliness.

When a girl has attained her age of puberty, it is *fardh* 'ain<sup>1</sup> (i.e., compulsory), that she learn all the rules governing menstruation. It is *fardh* on the part of her parents or her husband to impart this knowledge to her. The rule applies also in respect of slave-girls. In this connection it is not proper to be shy. It is stated in *Fathul Jawād*<sup>2</sup> that as soon as a female sees signs of menstruation in her she becomes bound by all the rules governing menstruation, even if she happens to be pregnant.

1. فرض عين

2. فتح الجواد



## (viii) Baths

## ( باب الغسل )

A. *Sharts, i.e. Pre-requisites*

There are seven *sharts* that govern the observance of the compulsory baths of purification. These are the same as the *sharts* that govern *wudhū* or ablutions. (See page 104.)

B. *Fardh acts in a compulsory bath of purification*

There are two *fardh* acts that have to be observed in taking a compulsory bath of purification. They are :

1. Making the intention of performing a compulsory bath of purification become necessary by *janāba* or *ḥaidh*.

## (Marginal Note :

It is necessary to state here whether it is a sex act (*janāba*) or menstruation (*ḥaidh*). The form of purity sought must be specifically stated. Making a general declaration of performing a compulsory bath of purification is insufficient and invalid.)

2. Causing water to flow over the entire body with this intention in mind.

Imām Rāfi'ī<sup>1</sup> has said that there are three *fardhs*, and that the third is :

3. Removal from the body of any substance that prevents water touching the body and of any filth (*najīs*) that may be on the body.

It is not *wājib*, (i.e., compulsory) that water should be forced into the eyes, the mouth, the ears and the nose.

It is *wājib*<sup>2</sup> that water should touch

(a) all hair, whether exposed to view or otherwise ;

1. امام رافعي رحمه الله

2. ( هامش ) : من غمس يده في ماء قليل وقت وجوب غسلها فان نوى بمحذوف الماء إنما يغسلها به من خارج أو لغيره فلا بأس أو نوى أن يغسلها بالغمس صار مستعملًا بفصلها منه وإن أطلق فمقتضي إطلاق العراقيين أنه لا يضر. فلا بد الخرائد وفرائد الفوائد للشيخ عبد الله بن الفقيه محمد باقر الحنطري - توفي سنة ١٢٩٤ هـ امام مجتهد بعد ابن حجر الثاني رحمهما الله .



(Marginal Note :

This makes it necessary for women to undo their knots of hair and let the hair hang loose.)

- (b) The under side of the tips of nails ;
- (c) All the visible parts of the hollow of the ears ;
- (d) All blisters and scars of wounds ;
- (e) All that part of the male sex organ covered by the foreskin in the case of a person not circumcised.
- (f) All that part of the female sex organ that is likely to be exposed when she adopts a squatting position (to ease herself).

It is not *wājib* to wash within thickly grown hair (matted).

C. *Acts forbidden to a person in a state of grave impurity.*

While a person is in a state of impurity due to a sex act it is *harām*, (i.e. forbidden), for him to do the following five acts until he has had a compulsory bath of purification.

1. To offer Prayers.
2. To perform *Tawāf*<sup>1</sup> (i.e., circumambulate the Ka'ba).
3. To recite the Quran.\*
4. To touch or bear on his person the Holy Quran or any plank or writing material on which Quranic passages are inscribed for study or recitation.\*\*

If the continuity of the Quranic passages is broken by translations and commentaries then touching the Quran in this form, or carrying it is permissible, provided that the total amount of writing in the translations and commentaries is more than the total amount of writing contained in the Quranic passages. Touching or bearing the Quran is also permitted when one is in a state of doubt about this difference in extent.

5. To remain in a mosque.

1. طواف

\* and \*\* See note at end of this para.

A woman in a state of impurity due to menstruation is forbidden to do eight acts, the first five of which are the same as the acts mentioned above. The other three are :

6. To derive sexual gratification in the region between her navel and her knees.
7. To have sexual intercourse.
8. To observe fast.

(Marginal Notes :

\* Sentences like بِسْمِ اللَّهِ (" In the name of Allah ") may be recited without the intention of reciting the Quran.

\*\* The subject of touching the Quran without *wudhū* will be dealt with in a later lesson—*Inshā Allah.*)

It is not *ḥarām* for a man in a state of impurity to walk out of a mosque in a continuous movement without pausing.

It is necessary that a female who misses her fasts on account of menstruation should observe an equivalent number of fasts as *Qadhā* at a later stage.

It is *ḥarām* for a female to offer as *qadhā* the compulsory prayers she missed during her period of menstruation.

A female is permitted to observe fast after her menstruation has ceased even before she has had her bath of purification.

It is *ḥarām* for a female to have sexual intercourse after her menstruation until she has had her bath of purification. Imām Suyūṭī<sup>1</sup> has judged it to be highly undesirable (*makrūh taḥrīm*).

It is *sunnat* on the part of a female desiring to eat or drink or sleep before she has had her bath of purification after menstruation or childbirth to previously wash her sex organ and also perform ablutions.

Before a man has had his bath of purification after a sex act, if he desires to eat or drink or sleep or have a second intercourse, it is *sunnat* to wash his sex organ.



(Marginal Note :

It is *ḥarām* to have a second intercourse with a filthy or *najīs* sex organ<sup>1</sup>.)

Observance of the *sunnat* acts mentioned above is strongly recommended. If water is not available, or if use of water is harmful, then it is necessary to do *ṭayammum*<sup>2</sup> instead. (i.e., to use clean, dry sand in place of water).

The message or revelation forbidding Muslims to remain in the mosque while they were in a state of uncleanness or impurity came to the Prophet (Ṣal.) at a later stage of his mission. It is stated that, before this message was revealed, the Prophet (Ṣal.) was seated in the mosque. A certain man entered the mosque and pronounced *salām* on the Prophet (Ṣal.) who immediately performed *ṭayammum* and then replied to the *salām*.

If a person, knowing that his wife is in a state of impurity through menstruation, indulges in a sex act with her, he should give away as *ṣadaqa*<sup>3</sup> (i.e., charity), half a gold coin if the incident occurred in the beginning of her period, and one-fourth of a gold coin if it occurred in the latter part of her period. This is a fine he imposes on himself and it is *sunnat* on his part to pay this fine.

It will be *mustahabb*<sup>4</sup> (i.e., good) on the part of the wife concerned to perform ablutions according to her custom, and to sit on her Prayer mat and recite *zikr*<sup>5</sup> (i.e., words of remembrance of Allah) other than passages from the Quran. Doing this has been recommended in *Hāshiya-tul Qalyūbi 'alā Jam'il-Jawāmi'*<sup>6</sup>.

The Muslim women of Medina are reported to have questioned the Prophet (Ṣal.) in detail regarding the rules governing menstruation, and he is said to have commended them. It is therefore incumbent or *wājib* upon all of us to know the rules governing menstruation.

1. وكذا من بال ولم يغسل ذكره وان استبصر. كذا في ( هامش )  
قلائد

2. ذكر 3. مستحب 4. صدقة 5. تيمم

6. حاشية القليوبي على جمع الجوامع



## D. "Sunnat" Baths

For *sunnat* baths to be complete, and for benefits to be derived therefrom, only such water must be used as has been prescribed for *ḡardh* or obligatory baths and ablution.

The most praiseworthy of the *sunnat* baths is the bath taken on Fridays. This Friday bath should be taken after sunrise and before *Jum'a* Service has begun. It is best, however, to take the bath just before *Jum'a*. This bath is *sunnat* not only to those attending the *Jum'a* Service but also to those on whom attendance is not obligatory and to females who are exempted from attending this Service.

It is *sunnat* to have baths on the following 29 occasions :—

- 1-3. On Fridays by those attending *Jum'a* Service, by those not obliged to attend, and by those females who are exempted from attending the Service.
- 4-5. On the days of the two Festivals after sunrise.
6. On the nights of the month of *Ramadhān*.
- 7-8. During an eclipse of the Sun or the Moon.
9. When setting out to pray for rain.
10. After bathing a corpse.
11. On a non-believer or *kāfir* embracing *Islām*.
- 12-13. When entering Mecca or Medina.
- 14-15. Before putting on *Iḥrām*<sup>1</sup> (i.e., the Pilgrim's garb,) when performing the Ḥajj Pilgrimage or the '*Umra*'.<sup>2</sup>
- 16-17. Before performing the *ṭawāf*<sup>3</sup> (i.e., circumambulating the *Ka'ba*), either during the Ḥajj or during '*Umra*'.
- 18-20. After removing the hair of the head, the pubic regions, or the arm pits.
21. After paring nails.
22. After drawing out blood (either by needle or by application of horns).
- 23-25. After recovery from a period of insanity or pneumonia or fits and convulsions.

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1. احرام

2. عمرة

3. طواف

26. When there is a flood after a period of drought.  
 27. After the first shower of rain during the year.  
 59 28-29. When there is body odour, or when the body has got discoloured by impurities.

E. "Sunnat" acts of Baths

The following are the *sunnat* acts of Baths :—

- (i) Saying بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا while drawing water to bathe, or while immersing oneself in water, and making an oral declaration of the intention of taking the *fardh* or *sunnat* bath. In the case of a *fardh* bath saying نَوَيْتُ آدَاءَ فَرِيضِ الْغُسْلِ and specifically mentioning the type of uncleanness from which purity is sought. In the case of a *sunnat* bath saying which of the *sunnat* baths is being performed.
- (ii) Performing ablution according to the prescribed form before wetting the body.<sup>1</sup>
- (iii) Pouring water over the body and washing every part of the body three times giving precedence in each case to the right side, or, in the alternative, immersing the body completely three times in water.
- (iv) Rinsing the mouth.
- (v) Washing the nostrils.
- (vi) Reciting the *Kalimā Shahāda*<sup>2</sup> at the end.

Before a female begins her bath of purification after menstruation or lochia she should wash well the external parts of her sex organ. After she has finished her bath she should place over her sex organ some cotton wool perfumed with musk or some sweet scented essence. Both these acts are *sunnat* to her.

1. وقيل يؤخر غسل الرجلين عن الغسل : ( ما مش )

2. كلمة شهادة



While performing a bath of purification, if the intention is also made of observing a *sunnat* bath for any specific purpose, then both purposes will be fulfilled by the one bath.

It is permissible for males to bathe at hot-water wells that have been specially set apart for the purpose of bathing. It is *makrūh* for females to bathe in such places unless provision has been made exclusively for females.

When performing a bath of purification the bather simultaneously gets into a state of purity through ablution even if he has not declared the intention of performing ablution.

#### F. The "Sharts" of Baths and Ablution

There are seven *sharts* that govern Baths and Ablution. They are :—

1. Using water that has not been previously used for obligatory baths of purification or for performance of *wudhū* or ablution.
2. Causing water to flow over the different parts of the body.
3. The body being free from substances that prevent water touching it.
4. Not bearing on the body substances like sandal-wood paste. If a person has nails under the tips of which impurities have collected on their own, and if water is not made to enter the crevices and clean them, strictly speaking there is no harm.

Substances like sandal-wood paste cannot be tolerated.

5. Waiting till the period of Prayer has arrived in order to perform ablution, if a person suffers from diseases such as :

- (a) Urinal dripping;
- (b) Wind complaints ;
- (c) Seminal disorder (dripping of seminal fluid) ;
- (d) Menorrhagia, in the case of women.

Such persons are in a constant state of impurity by reason of their ailment.

6. Knowledge of the detailed sequence of the various acts in baths and ablution.
7. Being in the fold of Islām.

There are other conditions that are not mentioned herein. According to them a non-believer or *kāfir* cannot enter into a state of purification by performing a compulsory bath or by performing ablution. The exception is the case of a Christian slave-girl who is under the protection of a Muslim, and who becomes lawful to her master.

### (ix) Wudhū or Ablution

( باب الوضوء )

#### 60 A. Fardhs (Compulsory Acts) of “Wudhū” (ablution)

There are six compulsory acts in Wudhū. They are :

1. Making the intention of performing the obligatory acts in wudhū : “ I intend to observe the fardh acts of wudhu.”  
In Arabic :

نَوَيْتُ اَدَاءَ فَرَضِ الْوُضُوءِ

2. Washing the face with this intention in mind. Face is defined as the area that extends in length from that part of the forehead where the hair begins up to the chin inclusive, and in breadth from the lobes of one ear to the lobe of the other.
3. Washing the hands up to the elbows.
4. Wiping a part of the head with wet fingers.
5. Washing both feet up to the ankles.
6. Following the sequence 1–5 above.

After having performed ablution, if a person entertains doubts whether he had observed every one of the above fardh acts or whether he missed any one of them, no harm will be done. His wudhū will be valid.



If a person, with the intention of performing *wudhū*, immerses himself in water, or causes water to flow over his entire body, or stands in the rain and lets it flow over his entire body, he gets into a state of purification by *wudhū*. It is not a *shart* that a period of Prayer should have arrived, or that an occasion should demand that he enter into a state of *wudhū*<sup>1</sup>.

(Marginal Note :

If a person remembers to have performed *wudhū*, and does not remember to have done anything to nullify it, he may offer his Prayers without performing *wudhū* afresh. The opposite of this is not true and not valid.)

B. “*Sunnat*” acts of “*wudhū*”

There are thirty-six *sunnat* or optional acts in performing ablution. They are :

1. Saying *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ* when washing the hands.

(Marginal Note :

According to the rules contained in “*Miṣbāḥ*<sup>2</sup>” it is considered more proper to say :—

( *أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ* )

2. Saying *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* at the commencement. If one forgets to say this at the beginning then saying *بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ* when he remembers to say it.

(Marginal Note :

(a) According to the rules contained in ‘*Ubāb*<sup>3</sup>’ it has been recommended to say :—

*الْحَمْدُ لِلَّهِ عَلَى الْإِسْلَامِ وَنِعْمَتِهِ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا*

- (b) It is *sunnat* to pronounce even when one happens to use for ablution water that has been stolen, and which is therefore *ḥarām* (forbidden).)

1. Except to those who have to fulfil *shart* 5 on page 104.

2. مصباح

3. عباب

3. Facing the direction of the *Qiblāh*.

In the event of a person performing ablution at a big pool where many people are performing ablution at the same time, it will not always be convenient to get into a position facing the *Qiblāh*. Failing to observe this *sunnat* under such circumstances will not take away the merit of this *sunnat* act.

This rule applies even to smaller pools.

4. Washing both hands up to the wrists first.  
5. While washing the hands in this manner, bringing to mind the *sunnat* acts of *Wudhū*.  
6. Placing on the left vessels such as pots that have to be tilted to obtain water. Placing on the right vessels into which the hand has to be inserted to obtain water for ablution. In adopting the latter method the intention should first be made of using the hand as a smaller vessel to take out water from a bigger (see page 89).  
7. Brushing the teeth (using the *miswāk*<sup>1</sup>).

61

Twenty-two benefits can be gained, it is said, by brushing the teeth the correct way.

Any suitable substance may be used, other than things that are *najīs* (filthy) or poisonous. Though the benefits of using the *miswāk* can be derived by using charcoal, bricks and sand, it is best, however, to use a dry stem or root of some sweet scented tree. The stem or root taken for such purpose should be of a convenient length of about a span, and should be dipped in water before use. Of such stems and roots the one that is held in high esteem is the root of the *wāga* tree, next, a stem of the same tree, and next, any stem or root similar to it.

To use another person's *miswāk* is *ḥarām*. It becomes *makrūh* or undesirable if he has no objections to another person using it.<sup>2</sup>

1. مسواك

لأنه يورث النسيان ولا يضعه حتى يغسله فغن الحسن أن للشيطان ( ما ممش ) يستاك به أن لم يغسله ويستتر الويق بتراب مثلا أن لا يلعب به الشيطان ولا يبصق في ثوبه لأنه يخاف منه آفة - امواد



Before commencing the act of brushing it is *sunnat* to swallow a little saliva<sup>1</sup>, unless one is observing a fast. Swallowing any saliva thereafter or sucking the *miswāk* is *makrūh*.

There is no harm in placing the *miswāk* on one's ears but placing it on the ground is *makrūh*.<sup>2</sup>

Using both ends of the *miswāk* is *makrūh*.

If the *miswāk* is placed on the ground by any chance it has to be washed.

It is *sunnat* to grip the *miswāk* by placing the thumb and the little finger of the right hand under it and placing the rest of the fingers over it.

It is *makrūh* to grip the *miswāk* with all fingers.<sup>3</sup>

It is *makrūh* to put away the *miswāk* after use without washing it.

It is *sunnat* to use the *miswāk* on the following occasions :—

- (a) A little while before every Prayer, that is, a little while before pronouncing the first *Takbīr*.<sup>4</sup>
- (b) Before *Janāza*<sup>5</sup> (funeral) Prayers.
- (c) Before any of the prostrations known as *Sajda Tilāwat*<sup>6</sup> and *Sajda Shukru*<sup>7</sup> even when they are performed after *tayammum* in place of *wudhū*.
- (d) Before and after meals.
- (e) Whenever mouth odour is present.
- (f) Before retiring to sleep and after rising.

1. ( هامش ) : لأن فيه شفاء من كل داء كما روي من الكتب الشافعية  
 2. ( هامش ) : لما روي عن جبير مَن وضعه على الأرض فجبن فل يلو مَن آ  
 نفسه - امداد

3. ( هامش ) : لأن القبض بأكملها يورث البواسير - قلاد  
 4. أول تكبير 5. جنازة 6. سجدة تلاوة 7. سجدة شكر

6 and 7 are Prostrations that are due on reciting certain passages in the Quran

- (g) When going through the agonies of death.
- (h) Before reciting the Quran.
- (i) Before recital of *ḥadīth*<sup>1</sup> (traditions).
- (j) Before delivering *Khuṭbā*<sup>2</sup>.
- (k) Before commencing a *Wa'z*<sup>3</sup> (Religious discourse).
- (l) Before commencing to do *Zikr*<sup>4</sup>.
- (m) Before entering one's residence.
- (n) After the *Witr*<sup>5</sup> (Prayer).
- (o) Before observing *Saḥar*<sup>6</sup> (i.e., taking a meal before dawn in order to observe a fast).
- (p) In all *Wudhū*<sup>7</sup> (ablution).

It is *makrūh* for a person who is observing a fast to use the *miswāk* after mid-day unless his mouth is very dirty.

It is *sunnat* to use the *miswāk* on the full length of one's tongue and the full breadth of one's teeth. Acting contrary to this is *makrūh*.

After placing the *miswāk* on the ground, putting it into the mouth without washing it is *makrūh*.

If the *miswāk* contains dirt or throws out an unpleasant odour, it is *sunnat* to wash it.

Using the *miswāk* is *sunnat* even on the part of those who have no teeth, or who have false teeth made of gold or silver.

A person finding it painful to use a *miswāk* on account of ailments like Sore Eyes will do as much of the action of brushing as it is possible for him to do.

The benefits of using the *miswāk* are many. Ibrāhīm ('Al. Sal.) and other Prophets looked upon the act as an act of



worship. It was an act made *fardh* (obligatory) on our Prophet Muhammad (Sal.).

وَكَانَ رَسُولُ اللَّهِ ﷺ فَرَضًا صَوَاكُهُ  
فَصَارَ عَلَيْنَا سُنَّةً لِلْمَشَقَّةِ

8. Picking the teeth.
9. Rinsing the mouth.  
In doing this one is advised to take water into the mouth, tilt the head upward, gargle and spit out the water.
10. Sending water into the nostrils.
11. Doing 9 and 10 simultaneously.
12. Doing 9-10 vigorously when one is not observing a fast.
13. Including the ears, a portion of the head and the entire chin when washing the face.
14. When washing the face beginning from the forehead, when washing the hands beginning from the fingers, when wiping the hair of the head beginning from the forehead, and when washing the feet beginning from the toes.
15. When washing the hands washing up to the arm-pits.
16. Wiping the entire head with wet fingers.
17. Doing 16 in the following manner if a person has much hair on his head :—

Place the two thumbs on the two temples, the two fore-fingers and the rest of the fingers on the forehead and then work the fingers backward up to the nape of the neck and complete by working the fingers back again from the nape up to the point from where the action was begun.

18. Wiping the ears with wet fingers (index finger inside and thumb outside).

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1. ( هَامِش ) : وتؤكد بعض الحكماء فوق سبعين خاوية في السواك فمنها مضم الطعام وقطع البلغم وتصفية الدماء وشفاء من كثير الأمراض الصفراوية ومنها ما روي في الحديث من أكل البغينة وتذوق الوغوة واستعمل الخشبين أمن من الشؤم والبلوى والعلوص كذا في مجمع بحار النور.

(Marginal Note :

Ibn Hajar<sup>1</sup> mentions a riddle in connection with this :  
There is a certain part of the body, the wetting of which  
twelve times in performing *wudhū* is *sunnat*. Which  
part of the body is it ? It's the ears.<sup>2</sup>)

19. Dipping afresh in water and cleaning the inner ears with the little fingers.
20. Washing all the toes, commencing with the small toe of the right foot and ending with the small toe of the left foot. Begin by placing the little finger of the left hand under the little toe of the right foot.
21. Washing both feet, including the shins.
22. Before one part of the body that has been washed gets dry, commencing to wash the next, in order of sequence.

This *sunnat* is applicable only when there is much time to spare, however, it will be *mustahabb*<sup>3</sup> (good) soon after one part of the body is washed to attend to the next.

23. Rubbing well the various parts of the body while washing. According to certain authorities doing this is *wājib*, i.e., compulsory.
24. Beginning in each case with the right, in preference to the left.

This is an excellent practice which should be observed in all praiseworthy acts. For instance, when Muslims give or receive anything, they should give and receive with the right hand. When putting on clothing, when putting on foot-wear, when applying antimony to the eyes, when brushing the teeth, when paring the nails, when removing or trimming the hair on the upper lip, when removing the hair of the arm-pits and the pubic regions, Muslims should commence with the right. When Muslims enter their houses

1. ابن حجر رحمه الله

2. يعني منذ استيعاب الوجه ٣ مرة وعند مسح الرأس ٣ مرة وعند مسح ( : هامش )  
الاذنين ٣ مرة وعند مسح الصماخين ٣ مرة والجملة ١٢ مرة

3. مستحب

كذابي القصة .



or Schools or Mosques or Muslim Burial places, they should place forward the right foot first. When Muslims give water or food to animals that are held in respect, they should do so with the right hand. Preference should be given to the left when leaving the places mentioned above, when giving anything to or taking anything from non-believers or *kāfirs*, when blowing and clearing the nose or when cleaning oneself, when entering the privy, harbours, customs houses, houses of non-believers, and sheds of cattle and goats, and when removing clothing or footwear.

25. Rubbing, while washing, the four hollows and the folds of the eyes.

26. Washing the beard.

If the growth is thick, the beard should be washed by passing the fingers through the hair, and also by rubbing it. If the growth is light, the beard will get washed with the face. Then it is *wājib* to rub the beard well.

27. Passing the fingers of one hand through the spaces between the fingers of the other while washing the hands.

28. Refraining from unnecessary talk while performing the acts of *wuḍḥū*.

29. Refraining from asking for another's assistance to pour water on the hands. This is permitted only when one is suffering from an ailment and is so disabled as to need another's assistance.

30. Refraining from wiping off the water on the different parts of the body, unless one is sick.

31. Reciting the *Kalimā Shahāda*<sup>1</sup> thrice for each part of the body that is washed and cleaned.

32. Washing and wiping with wet fingers, the parts that have to be washed or wiped, three times each.

33. At the end of the ablution, if one is not observing a fast, drinking a little of the water used for ablution.

34. Sprinkling under one's clothing a little of the water used for ablution.

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1. كلمة شهادة



35. Reciting the following prayer thrice, facing the direction of the *Qiblah*, lifting up the hands, and glancing upward while doing so. This act is *sunnat* even to a person who is blind, or to one who is in darkness.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ  
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ  
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

36. Lowering the hands and reciting the *Sūrā* **إِنَّا أَنْزَلْنَاهَا** thrice (Chapter xcvi).

- 64 It is *sunnat* to offer two *Rak'āts* of Prayer, known as *Sunnat-ul-Wudhū*<sup>1</sup>, while the parts of the body are still wet.

(Marginal Note :

In the first *Rak'āt* of this Prayer the following passage may be recited after the recital of the *Fātiḥā*<sup>2</sup> :—

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاؤُكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ  
لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

and in the second *Rak'āt* the following passage after the *Fātiḥā*.

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ  
غَفُورًا رَحِيمًا

It is *makrūh* to repeat each action of *wudhū* more than three times.

When stored water is used for performing ablution, it is *ḥarām* to use up more water than is necessary.

Using for any other purpose water especially stored for ablution, and performing ablution with water especially stored for drinking, are both *ḥarām*.

When performing an obligatory washing, if all parts of the body do not get wet with the first washing, a second washing may be done

1. سنة الوضوء

2. فاتحة

The opening Chapter of the Qurān.

with the intention of making it a continuation of the first. Then both washings become one act, and exceeding three washings does not become *makrūh*.<sup>1</sup>

When a person finds that a period of Prayer will lapse by his observing all the *sunnat* acts of *wudhū*, he will only perform the *fardh* acts.

When a person finds that the water available is insufficient to perform all the *fardh* acts of *wudhū*, he will use the water for as many acts as possible and perform *tayammum* for the rest.

When a person has in his possession a certain quantity of water and that water is needed to quench his thirst or the thirst of other people held in regard, or the thirst of animals held in regard, he will necessarily use that water to quench his or their thirst. He will perform *tayammum* only after the water is drunk. People who have to be held in regard are those who observe the obligatory Prayers. Animals held in regard are animals like cattle, goats, horses or hunting dogs. Persons not held in regard are the ones who do not perform their obligatory Prayers, and animals not held in regard are animals like swine and biting dogs.

#### A Problem and its solution.

A person in possession of a certain quantity of water finds himself in a waterless region. He has in his company his son, who is a young man not observing the obligatory Prayers, a *zimmī*<sup>2</sup>, (a non-believer enjoying the protection of a Muslim Government), and an ox. All of them are suffering from thirst. What should he necessarily do?

He will first quench the thirst of the *zimmī*. If there is any water left, he will quench the thirst of the ox. If thereafter too there is water left, he will perform *wudhū* with that water, and offer his Prayers. If he gives that water to his son and does *tayammum* to offer his Prayers, that *tayammum* will not be valid, and he will have to perform that Prayer over again as *qadhā*. His acting in this manner is *wājib*.

1. (هامش) : أما لو شق في كونه غسل العضو مرة أو مرتين أو ثلاثاً فإنه ينبغي على  
اليقين وهو أن كل فتطلب منه الزيادة إلى أن يستيقن الثلاث ولا  
تكون الزيادة حينئذ أسراً ما مكروها وإن كان في نفس الأمر جاوز  
الثلاث. حاشية الكودي

2. د جي



When a congregational Prayer is being held, and a person performing his ablution finds that he will miss the congregational Prayer if he observes the *sunnat* acts of *wudhū*, he will only go through the compulsory Prayer soon after.

As the recital of *Kalimā Shahāda* in every washing is *sunnat* (31 above)\* it will be recited 30 times in all, making 30 *sunnat* acts. Therefore, the total number of *sunnat* acts in *wudhū* becomes 66, according to *Hāshiyatul Kurdī*<sup>1</sup>.

- 65 Although certain Imāms have rejected the recital of special *du'ās*<sup>2</sup> (words of prayer), for each act of *wudhū*, and although *ḥadīth* for doing so is weak, it is nevertheless recommended in *Jam'ul Jawāmi'*<sup>3</sup> for the sake of the merit that accrues.

*Marginal Note :*

The *du'ās* recommended are as follows :—

When washing the hands :

اللَّهُمَّ احْفَظْ يَدَيَّ مِنْ مَعَاصِيكَ كُلِّهَا

When washing the mouth :

اللَّهُمَّ اعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

When sending water into the nostrils :

اللَّهُمَّ ارْحَنِي رَائِحَةَ الْجَنَّةِ

When washing the face :

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيِضُ وُجُوهٌُ وَتَسْوَدُ وُجُوهٌُ

When washing the right hand :

اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي وَحَاسِبَتِي حِسَابًا يَسِيرًا

When washing the left hand :

اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَلَا مِنْ وَرَاءِ ظَهْرِي

When wiping the head :

اللَّهُمَّ حَرِّمْ شَعْرِي وَبَشْرِي عَلَى النَّارِ

1. حاشية الكردي

2. دعاء

3. جمع الجوامع

When wiping the ears :

اللَّهُمَّ اجْعَلْنِي مِمَّنْ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ

When washing the feet :

اللَّهُمَّ ثَبِّتْ قَدَمِي عَلَى الصِّرَاطِ يَوْمَ تَنْزِلُ فِيهِ الْأَقْدَامُ

Those in whom strong evil suggestions occur while performing *wudhū* are recommended to recite the following passage, which is an excellent recital to ward off such "whisperings".

[لَا إِلَهَ إِلَّا اللَّهُ] هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۚ  
هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ۚ  
يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَخْرُجُ  
فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۚ لَهُ مَلَكُ السَّمَوَاتِ  
وَالْأَرْضِ ۚ وَاللَّهُ تَرْجِعُ الْأُمُورَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ  
فِي اللَّيْلِ ۚ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ

(" There is no God worthy of being worshipped except Allah.)  
" He is the First and the Last, The Evident and the Immanent :  
And He has full knowledge of all things.

He it is Who created the heavens and the earth in six Days, and is moreover firmly established on the Throne (of authority). He knows what enters within the earth and what comes forth out of it, what comes down from Heaven and what mounts up to it. And He is with you wheresoever ye may be. And God sees well all that ye do.

To Him belongs the dominion of the heavens and the earth : and all affairs are referred back to God.

He merges Night into Day, and He merges Day into Night ; and He has full knowledge of the secrets of (all) hearts."—(Quran : lvii 3-6.—Yūsuf Ali)

Doing this has been recommended in *Hāshiyatul Manhaj*<sup>1</sup>.

ما شية المنهج



(x) "Tayammum" or Purification with Sand

( فصل في التيمم )

A person in an unclean state through the greater impurities or the lesser impurities, is permitted to use clean sand,<sup>1</sup> containing dust, to enable him to offer his Prayers, if

- (a) due to ailments, it is harmful to use water, or
- (b) if his ailment will definitely worsen by his using water, or
- (c) if he can only cleanse certain parts of his body with water and not others, or,
- (d) if he is on a journey and is unable to find water.

It will not be necessary for such a person to offer his Prayers over again as *qadhā*.

When a person, who is on a journey or who is resting in a place, forgets that water is obtainable, or finds that, by performing ablutions the period of Prayer will lapse, it becomes *wājib* on his part to perform *tayammum* in order to offer his Prayers. It will be necessary for such a person to repeat his Prayers over again as *qadhā*.

*The Sharṭs of Tayammum.*

Ten *sharṭs* have to be fulfilled in performing *tayammum*. They are :—

1. Only soil (i.e., a mixture of sand and dust) should be used. Substances like small pebbles and bits of tiles will not be valid.
2. The soil should be clean.
3. The soil should not have been previously used for any compulsory purification.
4. Finely powdered dust should not be mixed with the soil.

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1. ( هامش ) : مسئله اذا تيمم عن الجنابة فاحدث لم يمتنع عليه القراءة وكذا وطيهان تيمم بعد الحيض وتمتنع الصلوة حتى تتيمم عن الحدث لانها مصنوعة معه بخلاف القراءة والوطي . فلا بد



5. The intention should be to use soil.
6. The soil should be used for rubbing the face once and the hands once.
7. Before commencing *tayammum*, all filth present in parts of the body should be removed. If a person performs *tayammum* while *najīs* or filth is present on his body, and removes the *najīs* after performing *tayammum*, the *tayammum* will not be valid, according to firm opinion.
8. The true direction of the *Qiblāh* (when it is not known) has to be ascertained before the performance of *tayammum*. Ascertaining subsequently will nullify *tayammum*.
9. *Tayammum* should be performed only after the period of Prayer has arrived.
10. A person entitled to perform *tayammum* should repeat it before offering every Prayer that is *fardh* 'ain (i.e., obligatory on him).

#### *Fardh acts in tayammum*

There are five *fardh* acts in *tayammum*. They are :—

1. Using a clean mixture of soil and dust that has not been used previously for a *tayammum*.
- 66 2. Removing or taking the soil, with the intention of seeking permission to fulfil the obligation of Prayer, and bearing this intention in mind while wiping the face.
3. Wiping the face.
4. Wiping both hands.
5. Following the sequence 1-4 above.

#### *Sunnat acts in tayammum*

There are five *sunnat*s or supererogatory acts in *tayammum*. They are :—

1. Declaring with the tongue :

نَوَيْتُ اسْتِیَاحَةَ الصَّلَاةِ

(“ I intend the glorification (of Allah) by Prayer.”)

2. Breaking up the soil and sifting the dust powder from the dust.

3. Reciting بِسْمِ at the commencement.
4. Following up each action with the next without interruption.
5. Wiping the right hand before the left.

If a person wears a ring, it is *wājib* to remove it before performing *tayammum*.

Some of the *sunnats* of *wudhū* are also *sunnats* of *tayammum*, e.g., using the *miswāk*, facing the direction of the *Qiblāh*, reciting *Kalimā Shahāda*, wiping the face from the forehead downwards.

Method of wiping the hands: Place the inner and then the outer sides of the fingers of the left hand over the fingers of the right hand (leaving out both thumbs) and wipe up to the wrist. Then cover the right elbow with the ridges of the fingers of the left hand and wipe up to the knuckles. Then do a similar action with the inner side of the fingers to wipe the inner side of the hand.

Repeat the process to wipe the left hand with the right. After this wipe the palm of one hand with the palm of the other.

As in the case of *wudhū*, *tayammum* performed before a period of Prayer has arrived by a person suffering from chronic urinal dripping, is not valid for purposes of Prayers that are *fardh*.

With a single performance of *tayammum* a person is permitted to offer one *fardh* Prayer, the *sunnat* Prayers attached to it, and a *janāza* or Funeral Prayer.

When certain parts of the body do not permit washing, due to the presence of wounds, etc., it is permitted to wash first the parts that can be washed, and then to perform *tayammum* in regard to the rest.

When a person suffering from such a disability gets into a state of impurity through a sex act, he is permitted to perform *tayammum* before or after the washing.

When a person, whose *wudhū* is annulled due to disease, washes that part of his body so diseased, he will also perform *tayammum* for the sake of purifying that part. Such a person can either perform *tayammum* first or the washing first, but his doing *tayammum* first is more praise-worthy.

- 67 When a person has a wound in his hand, he will first perform *tayammum* with regard to that hand before he washes the other parts of his body. He is permitted to reverse the process.



When two parts of the body are diseased, it becomes necessary to perform two *tayammums*. The two hands may be considered as one part, and the two feet as one part. It is, however, *sunnat* to consider each as one part and to perform *tayammums* accordingly.

*Tayammum* only becomes *wājib* when there is certainty that water cannot be obtained. If within the period allotted for the Prayer, water is seen or relief is obtained from disease, it is *wājib* to perform *wudhū* and repeat the Prayer.

#### *Acts that nullify Tayammum*

There are six acts that annul *tayammum*. The first four are the same as the four acts that annul *wudhū*. (see. page 121) The other two are :—

5. Being cured of the disease that permitted *tayammum* to be performed.
6. Seeing water.

#### (xi) Concession of Wiping the Foot-wear

When performing *wudhū* before Prayers, a person is permitted to pass the wet fingers of his hands over his foot-wear instead of washing his feet, if his foot-wear

- (a) were put on while he was in a state of purification through a complete *wudhū* or *tayammum* ;
- (b) are clean ;
- (c) permit comfortable walking ;
- (d) are strong and firm ;
- (e) cover the feet up to the ankles without leaving any space ; and
- (f) do not permit quick penetration of water.

If these conditions are fulfilled, a person need not wash his feet every time he performs *wudhū*, even if he is a resident of a place, or is on a journey that does not entitle him to shorten his Prayers. Instead of washing his feet when performing *wudhū*, he is permitted to pass his wet fingers over the outer part of his foot-wear. He is permitted to do this for periods of 24 hours at a stretch, commencing from the time his *wudhū* is annulled after he put on his foot-wear.



A person on a journey that entitles him to shorten his Prayers is allowed the same concession for the longer period of three days and three nights (72 hours) at a stretch.

It is not *wājib* to wipe the underside or the ridges of the foot-wear. However, doing so is *sunnat*. It is also *sunnat* to place the left hand under the heel and the fingers of the right hand over the toes and to wipe the entire feet.

During the periods specified above, if he takes off his foot-wear, or if his journey ends, the concession lapses, unless he performs a complete *wudhū* with his foot-wear off.

- 68 Within the period of concession, if a person becomes subject to a ceremonial bath of purification the removal of his foot-wear becomes *wājib*.

### (xii) Acts that Annul *Wudhū*

( باب نواقض الوضوء )

Four acts annul *wudhū*. They are :—

1. The passing out of any substance or gas, visible or invisible, from the openings in the sex organ or the anus. If one or both of these natural openings are blocked and an opening is caused below the navel, such opening will be treated as a natural opening, and any substance passing out of it will annul *wudhū*. Any substance passing out of an opening caused above the navel will not annul *wudhū*, whether the natural openings are blocked or not.

This rule does not apply to those suffering from continuous urinal dripping, or continuous passing of wind or faeces or semen, or to the *Mustahādhas*.

2. Loss of consciousness by sleep or insanity or any other similar state that will prevent the functioning of intelligence.

When a flabby person<sup>1</sup> dozes while seated cross-legged (with legs crossed in such a way as to prevent the passing of wind) and leaning against an object, that slumber will not

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والمختار عدم نقض الممكن مقعدة وان كان نحيفا . قل هو ١. ( هامن ) :



annul his *wudhū*, unless his sitting position has changed during this state. When such a person is in doubt as to whether he was seated cross-legged or whether he had actually slept, his *wudhū* will not be annulled, even if he is vaguely conscious that he had a dream while in that state.

(Marginal Note :

If he has no doubts whatever that he had an actual dream his *wudhū* will become void<sup>1</sup>.)

3. Touching the sex organ or the anus or the circle around the anus with the palm or the inner side of the fingers, whether it be one's own organ or another person's or that of a corpse. Sex organ is here defined, in the case of a male, as the entire organ, and, in the case of a female, as all that part below the pubic region.
4. Any part of a person's body coming into contact with any part of the body of a member of the opposite sex, unless that member be a little child of the tender age of 6-7\* years or below, and who will not rouse desire, or a person with whom marriage is forbidden\*\* on account of close relationship. However, the more accepted opinion is that children of the opposite sex, even of the age of 7-8, may be touched if no desire is roused.

(Marginal Note :

\*A person's *wudhū* will be annulled if his desire is roused by touching a child of the opposite sex even 5 years of age.

\*\*The sister-in-law (i.e., wife's sister) is in the circle of women with whom marriage is forbidden, but touching her will annul a man's ablution or *wudhū*.)

69

"Any part of a person's body" excludes the nails, the hair, the teeth and the inner eye (eyeball).

If a man is in a crowd composed of women with whom marriage is permitted, except for one with whom marriage is

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1. ( مامش ) . حتى عليه الشافعي . كما في القلاش



forbidden, and touches one of them in darkness and does not know whom he touched his action will not annul his *wudhū*<sup>1</sup>.

There are nine instances<sup>2</sup> where *wudhū* will not be annulled by flow of semen but a ceremonial bath will become necessary. The advantage gained by such a *wudhū* is that it helps confirm the statement made in several places that *wudhū* is *sunnat* to a person under an obligation to perform a ceremonial bath.<sup>3</sup>

#### *Instances where wudhū is sunnat*

It will be *sunnat* to perform *wudhū* after doing any of the following acts :—

- (i) Touching the inner eye (eyeball), the hair, the teeth or the nails of a woman with whom marriage is permitted ;
- (ii) Touching his own testes, the hair on his pubic regions, the region round his anus and the region between his knees and navel ;
- (iii) Drawing out blood by piercing or by application of horns ;
- (iv) Cutting his hair or paring his nails ;
- (v) Touching a *yahūdi*<sup>4</sup> (i.e., a Jew), a *naṣāra*<sup>5</sup> (i.e., a Christian), a *mushrik*<sup>6</sup> (i.e., a Polytheist), or a *kāfir*<sup>7</sup> (i.e. a non-believer) ;

1. كما يجوز له نكاح نسوة اختلطت به من خواسته واشتبهت عليه : ( هامش )  
ويجب عليه اجتناب واحدة منهن والورع في المسئلتين لا يخفى .

2. سؤال - شعر - في تسع امكنة غسل الانام وحب : وليس ينتقض الوضوء : ( هامش )  
صالح اجب :

المجواب - نظروا فكونوا نوم ممكن : ايلاجه في غرقت هي تقبض :  
وكذلك في ذكر وفرج بهيمة : ست اتت في روضة لا تنقض :  
وبقى سابع وهو وطي محرمه وثامن وهو اخراج السنني بنحو فخذ :  
كما في الكردي وناسع كافة الصوت على الوضوء والله اعلم -

3. كما هو مشار اليه في شرحي الافناع والمنهج والكردي - قال العلامة : ( هامش )  
الكردي وقد بينت في الاصل فوائد عدم النقض ومنها نية السنة  
بوضوء قبل الغسل ولو نقض لنوى به رفع الحدث الا ضرر وراجع  
الاصول تلذت معرفة بقرينة الصور - حاشية المنهج

4. يهود 5. نصارى 6. مشرك 7. كافر

- (vi) Touching a boy on whose cheeks and chin no growth of hair has yet appeared ;
- (vii) Indulging in unnecessary talk ;
- (viii) Giving vent to outbursts of anger ;
- (ix) Touching or carrying a corpse ;
- (x) Eating meat of a slaughtered animal ;
- (xi) Laughing aloud while at Prayer ;
- (xii) Vomitting ;

When a person desires to do any of the following acts it is *sunnat* to perform *wudhū*.

- (xiii) To offer a Prayer while the *wudhū* for a prayer offered previously has not been annulled ;
- (xiv) To eat, or drink or have a second marital relation while in a state of obligation to have a ceremonial bath ;
- (xv) To recite the Quran, to give talks on the Traditions of the Prophet (*Ṣal.*) (*Ḥadīth*)<sup>1</sup> or to hold religious discourse (*Wa'z*)<sup>2</sup>;
- (xvi) To teach *Ḥadīth* or *Fiqh*<sup>3</sup> (*i.e.*, Religious Laws), or *Tafsīr*<sup>4</sup> (*i.e.*, Explanations of the Quran, ;
- (xvii) To perform *Zikr*<sup>5</sup> (*i.e.*, Remembrance of Allah) ;
- (xviii) To remain at Mount 'Arafat<sup>6</sup> (when performing the Pilgrimage) ;
- (xix) To visit the tombs of the Prophet (*Ṣal.*), of the other Prophets<sup>7</sup>, of the friends of Allah (*i.e.* Saints)<sup>8</sup> or of the truly pious<sup>9</sup>.
- (xx) To preach a sermon other than the Sermon in a Friday Service.
- (xxi) To make the *Azān*<sup>10\*</sup> (Prayer Call) or the *Iqāma*<sup>11</sup> (Institution Call).

1. حديث

2. وعظ

3. فقه

4. تفسير

5. ذكر

6. عرفه

7. انبياء

8. اولياء

9. صالحون

10. اذان

11. اقامة

\* see note at end of this para.



Performing *wudhū* in the above instances is *sunnat*, even if one is already in a state of *wudhū*. Performing *layammum* afresh in the above instances is also *sunnat* on the part of those who are permitted to perform *layammum*.

It is also *sunnat* to perform *wudhū* in order to enter a Mosque.

(Marginal Note :

\*To perform *wudhū* in order to make the Call for Prayer is *sunnat* according to *Qalā'id*.<sup>1</sup> A person is permitted to make the Call without entering into a state *wudhū*.)

### (xiii) Forbidden Actions relating to the Quran

If one has not entered into a state of *wudhū*, it is *ḥarām* to offer Prayers, to perform the *sajdā* (prostration), to do *Tawāf* (circumambulate the *Ka'ba*), or to touch or to bear the Quran.

When passages from the Quran are transcribed on parchment and carried about for the purpose of obtaining certain blessings, or if the Quran is mixed up with a person's luggage while he is on a journey, they 70 may be carried or touched without being in a state of *wudhū*. In such instances, though the luggage may consist of so small a substance as a needle, since the Quran is carried to meet a person's needs,<sup>2</sup> doing so is permitted. This intention may not be present when touching the letters that compose the Quran. Therefore a person has to exercise great caution in such cases.

If a person sees the Quran or leaves from the Quran amidst filth (*najīs*), or in the hands of a *kāfir*, or in danger of being destroyed, it is *wājib* on his part to free the Quran from such situations, even if he is not in a state of *wudhū* at the time.

Casting leaves of the Quran into substances like mucus or saliva that are repulsive, and turning over the leaves of the Quran with fingers wet with spittle, are both *ḥarām*. The latter act will not, however, be

1. قال محمد

2. ( هاشية الكودي على شرح ابن حجر علي مختصر بافضل رح - وعن الحسن البصري لا يفرق محقق انتهى - قل هو الله )

*harām* when it is certain that the spittle on the fingers will not be transmitted to the pages.

It is *makrūh* to write Quranic verses on clothing or on walls,<sup>1</sup> and to cast leaves of the Quran into fire.

Burning leaves of the Quran is permissible only when there is grave danger of their falling into filth (*najīs*), or of their being treated with disrespect. It will be more praiseworthy and proper to dissolve them in water.

Swallowing any sheet of paper inscribed with Quranic verses is *harām*, but dissolving the letters in water and drinking such water is permitted.

It is not *makrūh* to pull down a wall on which Quranic verses are inscribed.

It is *harām* to stretch one's feet in the direction of the Quran, unless the Quran is placed at a height well above the level of the feet.<sup>2</sup>

It is *harām* to write verses of the Quran in ink that is *najīs* or with a pen that is *najīs*, or to write the Quran in any other language but Arabic.

Using the Quran, or any book imparting knowledge, as a pillow is *harām*, unless it is done through fear of the books getting stolen.

*Rules governing Tafsīrs*<sup>3</sup> (i.e., commentaries and explanations on the Quran), and *Muṣ-ḥafs*<sup>4</sup> (i.e., Copies of the Quranic Text).

( حكم التفسير والمصحف )

After copying out the text of the Quran, if notes and explanations are added on the borders to cover all four sides of the page, and, even if explanations are further added to cover the spaces between the lines of the text, the copy must be continued to be treated as a *Muṣ-ḥaf* (i.e., a

1. وكذلك مَدَّ الرَّجُلُ إِلَى الْإِنْسَانِ : ( هامش )

2. وفي الحديث ما مَدَّ رَجُلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَحَدٍ : ( هامش )

3. تفسير

4. مصحف



copy of the Quran), and not as a *Tafsīr*<sup>1</sup> (i.e., a book of explanations on the Quran).

When the text of the Quran is written out together with the *Tafsīr*, if the words and the letters in the *tafsīr* are in excess of the words and letters in the Quranic text, the text may be touched without being in a state of *wuḍḥū*.

In determining this excess, only the pronunciation of the words and letters must be considered and not the amount of lines and curves. For instance the word عَلَمِينَ consists of five letters, but, in pronouncing the word, the number must be considered as six (the *alif* that is sounded but not written being the sixth).

Touching the exterior of the Quran without *wuḍḥū* is permitted when a person is in doubt whether the notes and explanations are in excess of the text or whether they are both of the same quantity. A person's action here is similar to his action when he doubts whether an article of clothing he wears contains more cotton or more silk.

71 When a person judges the amount of ink used for writing the letters in the *tafsīr* to be less than the amount of ink used for writing the Quranic text, but the number of letters in the *tafsīr* to be more, he is permitted to touch the text without *wuḍḥū*. When he judges the amount of ink used in the *tafsīr* to be more, and the number of letters to be less or about the same, he should not touch the text without *wuḍḥū*.

His conduct in the first case will not diminish his sense of piety.

A short stick, or an object similar to it, may be used to turn over the leaves of the Quran, provided that the weight of the stick so used does not rest on the body.

Writing Quranic text on tablets or boards with a hand wrapped up in cloth, touching the tablets or boards with a hand so wrapped up are also permitted under this rule.

Getting children below the age of puberty to touch or carry the Quran to serve one's own purpose, is *ḥarām*.

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وفي فتاوى الجمال الرمليّ أنّه كالـتفسير وفي الأيعاب للشارح الحلّ: ( هامش ) 1. وان لم يضم كتاب تفسير أو قصد به القران وحده أو تميز بنحو محرقة على الأصح انتهى - كردي  
لأنه لا يسقى تفسيراً بوجه بل اسم المصحف باق على حاله  
ونفاية ما يقال له مصحف محشّي - ماشيّة



When the necessity arises to touch or carry the Quran at a time of emergency the intention should be made of following the precepts of Imām Ḥanafī<sup>1</sup> (Rah.).

In all the above rules, *Quran* also includes its cover or container.

Imām Sumhūdī<sup>2</sup> has ruled that if the Quran is contained in one section of a cover or container, and Prayers, Recitations and Explanations in another section of the same container, each section should be treated according to the rules that apply to it, and that the cover or container could be touched without *wudhū*. No one has said that the notes and explanations should necessarily be in Arabic.

It is *sunnat* for a person to stand up as a mark of respect when a copy of the Quran, or a tablet or board inscribed with Quranic passages, is brought up to him.

It is also *sunnat* to stand up on the approach of an 'Ālim<sup>3</sup> (i.e., a learned man), or of a well-known person.

(Marginal Note :

It is also *sunnat* to stand up on the approach of an aged man, and also to refrain from walking ahead of such a man.)

It is permissible for a person to write Quranic passages while he is in a state of obligation to have a ceremonial bath or while he is not in a state of *wudhū*, provided that he does not touch the Quran.

When a person passes wind while reciting the Quran it is *makrūh* to continue with the recital.

A person must not recite the Quran while he is in a state of obligation to have a ceremonial bath.

Though one is permitted to sit on a box or chest, properly fastened and locked, containing copies of *Muṣ-ḥafs* or *Tafsīrs*, it is praiseworthy to avoid doing so.

(Marginal Note :

It is not proper to place any object other than a Quran on top of a Quran. However, a cover for the Quran may be made and used.)

1. Imām Abū Ḥaniffa (Rah.)

2. امام سمودي رحمه الله 3. عالم



It is *makrūh* to write the Qurān in very thin or tiny characters.

Where an error is noticed in any copy of the Qurān, it is *wājib* to correct it, to whomsoever the copy belongs. Where an error is noticed in any other book, it is not proper to correct it without the owner's permission.

Wantonly tearing up the Qurān is *ḥarām*.<sup>1</sup>

(Marginal Note :

Any person tearing up leaves of the Qurān with the intention of humiliating it, or any person wickedly treating the Qurān with disrespect, immediately becomes a *murtadd* (apostate).

اعاذنا الله منها وجعلنا من اهل القرآن ومستوفي العفو والغفران

(. من العفو الغفور الرحمن -

It is *sunnat* to listen meekly to a recital of the Qurān by another person, and to weep and shed tears through fear of Allah, and, if tears do not fall, to force them out. It is also *sunnat* to apply sweet perfumes on the Qurān, to kiss the Qurān, and to place the Qurān at a height.

It is *sunnat* to look at the Qurān when reciting it, even if the reciter be a *ḥafiz*<sup>2</sup> (i.e., one who has committed the entire Qurān to memory).

Reciting the Qurān in a distorted manner is *ḥarām*. Doing so in Prayer will nullify Prayer if the sense is in any way altered.

(Marginal Note :

Like, for instance, reciting :

هَيَّاكَ نَعْبُدُ وَهَيَّاكَ نَسْتَعِينُ اهدنا الطريق المستقيم طريق

(. مَنْ اَنْصَمَتْ عَلَيْهِمْ غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ وَغَيْرِ الضَّالِّينَ

When a person has in his possession a *Muṣ-ḥaf*, a *Tafsīr*, a book on *Hadīth*, a book on *Fiqh* and various other books, he will place the ordinary books at the bottom, books on Medical Science (if any) above that, the book on *Fiqh* above that, the book on *Hadīth* above that, the *Tafsīr* above that and the *Muṣ-ḥaf* above all. Arranging his books in this manner is *sunnat*, and acting contrary to this is *makrūh*.

1. اما الموقوف نيجوز اصلا به. كلبها منقول من حاشية الاقتناع : ( هامش )

2. حافظ

Inserting substances like Currency Notes between the leaves of the Qurān or other Books of Knowledge is *ḥarām*. Placing such substances together with such books is also forbidden.<sup>1</sup>

Though one is permitted to touch *Tafsīrs* and Books on *Ḥadīth* without *wudhū*, it is more praiseworthy to be in a state of *wudhū*.

#### (xiv) *Najīs* or Filth

##### ( باب النجاسة )

*Najīs* is either intolerable or tolerable.

(Marginal Note :

All *najīs* placed under the two categories "intolerable *najīs*" and "tolerable *najīs*" are only applicable here in relation to Prayer. They are not applicable to small water masses, or to creatures living in water, or to articles of food.)

The Intolerable *Najīs* are :—

- dung of animals like horses, dogs, etc. ;
- dropping of animals like sheep, rats, etc. ;
- dropping of birds, etc. ;
- human excreta, i.e., faeces, and urine ;
- the fluid discharged through light sex excitement ;
- the fluid discharged through increased body heat ;\*

(Marginal Note :

\*A discharge of such fluid may be present after passage of urine, or when the stomach gets hardened through indigestion.)

vomit ; that is, the substance, polluted or otherwise, that is thrown out from the stomach.

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1. ( عامش ) : اربعة يورث التور في البصر النظري القران والنظر الى وجه العالم والنظر الى الخضراوات -



(Marginal Note :

When the matter thrown out does not come from beyond the throat it is not *najis*.)

blood ;

matter, serum or pus ;

discharge from skin-affections ;

all dead creatures save man, locust and fish.

bones, skins, horns, teeth, flesh and hair of creatures not permitted to be eaten ;

toddy (and other fermented substances)

dogs and swine ; the offspring of either dogs or swine through either of them or through other animals ;

the maggots that form in the wounds of dogs and swine must not be considered *najis*, as they contain life and possess souls.

The Tolerable *Najis* are :—

blood of bed-bugs, fleas and mosquitoes ;

blood of insects like spiders when the creatures break up on their own, even when the quantity of such blood be much ;

a little of the blood of animals other than dogs and swine ;

a little of the blood of *haidh* (menstrual flow) ;

a little of the blood that may flow out from the nose ;

fluid squirted out by flies ;

urine and droppings of bats, even though they cause great discomfort.

73 If a person offers Prayers bearing on his person or clothing dead flies, ants, lice, bugs, mosquitos or fleas, his Prayer will be void, as his action virtually amounts to his carrying dead bodies. This rule will, however, not apply in places where swarms of such insects are present, as for instance fishing centres.

The maggots that are present in dead bodies, carcasses or excreta are considered clean.

When a fly falls into a vessel containing liquid like water or milk in which it can swim, it generally keeps one wing raised. The liquid in

the vessel can be safely drunk if the fly is fully immersed in the liquid and then cast away. The raised wing contains the antidote for the poison the fly carries in its other wing.<sup>1</sup>

When a creature like a rat drops into a substance like curdled ghee, if the creature is removed together with that portion of the ghee with which it came into contact, the rest of the ghee can be eaten.

If a creature like a rat drops into a liquid like oil in which it can swim, the entire oil becomes *najīs* and has to be thrown away. This oil may, however, be used for lamps in places other than Mosques.

The spittle, the perspiration and the seminal fluid of all creatures other than dogs and swine, are clean.

Eating the worms contained in figs together with the figs is permitted (*halāl*), but eating them after separating them from the figs is *ḥarām*.

It is not proper to eat substances like sugar, jaggery, and ghee that contain tiny dead ants, without first getting rid of such ants. Eating such substances may be tolerated only if the removal of the dead ants is not possible.

When *najīs* like urine falls on sandy soil and sinks into it, such soil can become clean by pouring sufficient water on it as will collect on the surface.

If the soil is hard or rocky, sufficient water must be poured as will flow over it.

If intolerable *najīs* soils a *muṣ-ḥaf*, immediate washing of it becomes *wājib*, even if it gets damaged in the process, or even if it belongs to an orphan. If it is possible to squeeze out the *najīs* from the part affected, doing so is permitted.

If *najīs* drops into a well that contains less than two *qullās* of water, the water will not be made clean by removal of that *najīs*. The water will be clean only after

(a) baling out all the water in the well, or

(b) after permitting sufficient water to collect as will make two *qullās* or more, or

1. (هامش) : قال النبي صلى الله عليه وسلم اذا وقع الذباب في اناء احدكم فليكنه فان في احد جناحه داء وفي الاخر دواء واته يتقى بجناحه الذي فيه الداء . حيوة



(c) after pouring additional water into the well and raising the quantity to two *qullās* or more.

If *najis* falls into a well that contains more than two *qullās* of water, and spreads and pollutes the water, as much water must be drawn from the well as will remove the pollution, or the well must not be used until the pollution has disappeared.

If there is no pollution but substances like the hair of rats is present in every bucket of water drawn, then all the water must be baled out. If, while baling out, substances like hair are not found in a bucket of water drawn, that water is clean and may be used for *wudhū*.

When a person strikes a creature like a scorpion or a snake and kills it,<sup>1</sup> the fluid that spurts out while the creature is still alive is not *najis*, but the fluid that spurts out after the creature is dead is *najis*.

When oxen are employed to thresh grain or paddy, their urine may pollute such grain or paddy. There is disagreement on the permissibility of using such grain or paddy without washing them.

Where *najis* like droppings of rats cannot be prevented from falling into substances like oil, the use of such substances may be tolerated.

Though certain Imāms of the *Shāfi'ī Mazhab*, Imām Mālikī<sup>2</sup> and Imām Ḥanbalī<sup>3</sup>, have ruled that the dung, the droppings and the urine of animals permitted to be eaten are not *najis*, their ruling may be accepted only in times of emergency.

The presence of *najis* either before or beside a worshipper will not affect his Prayers; nevertheless it is *makrūh*.

Any mucus that comes from the head or chest is not *najis*, but any mucus that comes from the stomach is.

The wetness present in the external regions of the female sex organ is clean.

One or two strands of hair of any creature other than dogs and swine, and small quantities of smoke emanating from smouldering filth may be tolerated.

1. من قتل عقربا أو حية ونحوهما فخرج من جلدهما ماء فالظاهر أنه ان غارتها في حياتها فظاهر حكمهما حال الحياة - فلا أثر للخرثد -

2. امام مالكي رحمه الله

3. امام حنبلي رحمه الله

Any *najīs* left on a person by flies that have fed on filth may be tolerated.

A small quantity of the droppings of birds, and a small quantity of the *najīs* carried in a bird's beak, may both be tolerated. The excreta of animals that live in water may also be tolerated.

In times of emergency, the rain water that comes down from roofs of houses may be tolerated though it carries with it the droppings of birds like crows.

Some of the requirements detailed above can be fulfilled with a "small mass" of water, but care must be taken to see that the water  
75 does not get polluted.

Civet and musk\* are both clean. Whatever is taken from these for use may be considered clean even if three strands of hair are present in it.

(Marginal Note :

\*The musk obtained from dead deer, and the sack containing it, are both *najīs*.

Amber is clean.

The bezoar obtained from dead cattle is *najīs*.)

The cud of cattle and similar animals may be tolerated.

When milking a cow after giving its calf a feed, it will not be necessary to wash either the udder or the mouth of the calf.

When an animal such as an ox or a cat feeds on *najīs*, its mouth becomes clean after the passage of a period of time equal to the time such an animal will take to go from the site of the *najīs* to a place where two *qullās* of water exist, put its mouth into the water and return. It is not necessary to see the animal actually do this act. Its mouth cannot be considered clean till the specified length of time has passed, or if there is no water in the place.

When a vessel gets soiled by *najīs* and two *qullās* of water are poured into it,<sup>1</sup> both the vessel and the water poured into it thereafter become clean.<sup>2</sup>

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1. ( هَامَش ) : أَمَّا الْمَاءُ الْجَارِي وَان تَلَّ فَمَوْكَالْكَثِيرِ -

2. Here the capacity of the vessel has to be more than 2 *Qullās*.



The excreta, urine, etc. of our Prophet (*Sal.*) is not *najis*.<sup>1</sup>

The milk of animals that are not permitted to be eaten is *najis*, as for instance, the milk of the ass. Its saliva and perspiration are not *najis*.

The foetus in the womb of an animal permitted to be eaten is not *najis*. Even eating it is permitted. It does not become *najis* by the death of the animal.

In accepting this rule the following must be considered :—

In the case of human beings, locusts, and fish, any part separated from its parent body while such parent body was dead or alive, does not become *najis*. Parts so separated must be considered like the creature's hair, teeth, nails, phlegm, mucus, perspiration, and like its limbs.

Creatures other than these three are of two kinds :—

(a) Animals that are permitted to be eaten and that have died through formal slaughter.

The foetus of these animals is clean, even if separated while the parent animal was alive. Parts like hair, feathers, nails, and parts of the body if separated while the animal was alive, is *najis*, and eating them is *ḥarām*.

(b) Animals that are not permitted to be eaten. Of such animals, parts like hair and feathers are *najis*, whether they were separated while the animal was alive or dead.

When a person has before him the bones, hair and teeth of certain 76 animals, and he is in doubt as to whether they were separated from creatures while they were alive or while they were dead, or whether they belonged to animals that were permitted to be eaten or not permitted to be eaten, such substances will be treated as clean.

The web of the spider<sup>2</sup> and the clay of the ant-hill are both clean, as they are produced by the saliva of the insects.

1. قال لتركشي ينبغي الطهارة في فضلات سائر الأنبياء عليهم السلام - حاشية الأوتاع.

2. مسألة نسيج العنكبوت هو من لعابها كما ذكره الغزالي في الأحياء والقزوي في عجائب المخلوقات وقد ذكروا أن لعاب الحيوانات الطاهرة طاهر. تلامد.

If a leaky pot or kettle is filled with water and placed on *najīs* and removed a short while later, the remaining water in the vessel will not be *najīs* unless one is certain that all the water had drained off and water from the *najīs* had forced itself into the vessel through the leak.

While milking a cow or a goat, if a little of its urine or dropping falls into the milk, that milk does not become *najīs*. It will therefore not be necessary to wash the vessel or its mouth.

If the urine or dung or dropping of another animal falls into the milk, that milk may be used, but the vessel and its mouth must be washed.

The *najīs* that affects the udder while the animal sleeps must also be treated in a similar manner.

The blood on meat and bones may be tolerated,<sup>1</sup> according to Imām Nawawī (*Rah.*) in his *Majmū'*.<sup>2</sup>

There is difference of opinion as to whether the smoke from dung used as fuel, and the smoke from *najīs* oil when lit or burnt, is *najīs*. It is, however, best to avoid coming into contact with such smoke.

The smoke of toddy and arrack is clean<sup>3</sup> according to Imāms Nawawī and Rāfi'i (*Rah.*).

The blood of bed-bugs and fleas, and the saliva squirted out by flies may be tolerated even when they fall like drops of ink on a wet body.

1 قال شيخنا احمد بن بافضل رأيت عن ابن الصباغ ان الشاة اذا بعثت : ( هامش )  
في لبنها حال الحلب غشي عنه فلا يجس ولا يغسل منه اناؤه ولا قم -  
وان وقع فيه نحر من غيرهما غشي عنه للطعم وانتقر لغسل الاناء  
والفم ونقله ابن العماد عن بعض مشائخه في ما نقل من زوث او بول  
وكذا البقرو عن الفجس المتصل بها حين ترثض وافق به المزجدي  
ما يلصق ببرئها ويتساقط حال الحلب وما صدته بذبنها - قلائد

2. مجموع

3. ( هامش ) :  
لزال علة السكر عنها حينئذ - كذا في القلائد -  
ولو وقع في لينة الدواة ونيم فقد ذكر الشيخ اسحق في نظير لها  
انه يعني عنه - في  
وفيه ايضا كيفية صنع المواد للجماعة الكتاب والاولاد -



In all those instances where *najis* is described as "may be tolerated" the *najis* becomes evident on its own. We should not seek them out, for if we do, they can even become *najis* of the intolerable type, according to certain opinions. The following serves as an illustration:—

A person obtains the juice from datura leaf (a medicinal plant) and pours it on a wick. Then he dries the wick in the sun. He dips the wick in oil that is *najis* and burns it. He collects the soot from the smoke produced by placing a new earthen vessel over the flame. Then he dissolves the soot and uses the solution as ink.

Writing with this ink is *harām*, and, if he entertains doubts, it becomes *najis*. Allah knows best. والله اعلم

### Purification from *Najis*

#### (فصل في تطهير النجاسة)

For purposes of Prayer, it is *wājib* to free oneself quickly of any impurity. Though it is not *wājib* to do so at other times, it is *harām* to meddle with *najis* unnecessarily. It therefore becomes *wājib* upon all Muslims to make a study of the subject of *najis*, and the methods of purifying oneself of it, and to teach others what they have learnt.

When a person notices any *najis* of the intolerable type on another person's body or clothing, or near him, it is *wājib* on his part to bring it to the notice of the person concerned, if it is considered *najis* according to the *maḏhab*s of both persons. If it is considered *najis* only according to the *maḏhab* of the person who notices it, he is not obliged to bring it to the other person's notice. Similar rules apply to the covering of the 'aurat' of a person, or to the maintaining of the true direction of the *Qiblah* at Prayer. For example:—

A member of the *Hanafī maḏhab* is at Prayer. A little of the droppings of a pigeon has fallen on his body. A section of his clothing has got displaced thus exposing a portion of his 'aurat, and he is also not maintaining the true direction of the *qiblah*. A member of the *Shāfi'ī maḏhab* notices these defects, but it does not become *wājib* on his part to bring them to the notice of the devotee who is a *Hanafī*.

1. عورة "Aurat" is that section of the body that must necessarily be covered while at Prayer. See page 153.



The water<sup>1</sup> used for washing *najīs* from any object should be poured on the object above the soiled part. If the object is immersed in a small water mass, all that water becomes *najīs*. For example :—

If herbs containing droppings of birds are washed by immersing them in a vessel full of water, the vessel itself and the water contained in it immediately become *najīs*.

When freeing any substance of *najīs* it should be made free of the smell, the colour and the taste of the *najīs* it contained

There are three types of *najīs* They are :—

1. *Muqallazā*<sup>2</sup>, *najīs* of the severest type. E.g. Dogs and swine.
2. *Mukhaffafā*<sup>3</sup>, *najīs* of the mildest type E.g. Urine of a male infant that feeds only on milk.
3. *Mutawassitā*<sup>4</sup>. All other types of *najīs*.

#### *Muqallazā*

When any substance from a dog or swine, even if it be as small as a mustard seed, falls on any wet object, or while such substance is wet falls on a dry object, that object becomes *najīs*. It must be washed seven times by pouring over it seven quantities of water, in addition to rubbing every part affected with sand.<sup>5</sup> The sand itself must be at least 1 in 7 clean.

When a dog licks a vessel such as a cauldron, and its saliva has touched the inner side of the vessel, and the vessel is washed by pouring into it water from a mass of at least two *qullās*, the water in it will become clean but not the vessel itself. This is because it was not rubbed with clean sand.

1. ( هامش ) : وفارق عما لو انغمس جنب في ماء قليل ونوي رفع الجنابة فارتفعت لان المانع ثم معنوي ولا كذلك هناك القليل ينحس بملافة النفس وهو حسبي .

قال في الابعاد فلو انغمس جنب بغير تنزيه الى مرة مثلا في نهر لم يرتفع حدته وبه يلغز جنب انغمس في ماء طهور الى مرة بنه روع الجنابة وليس به مانع حسبي لم يطهر - حاشية الاقتناع .

2. مغلظة

3. مخففة

4. متوسطة

5. Sand and water must be used the first time, and only water thereafter.



11-11-11

When a male infant under two years of age, who feeds only on breast milk, urinates on any object, that object can be made clean by sprinkling a little water on it. It is not a *shart* that water should be made to flow over the object.

When such a child is given medicine, or a tonic to make it strong, it will be wrong to consider that child as one who is not fed on breast milk alone.

*Mutawassila*

The *sharṭs* for purifying any object of other types of *najis* are that, in addition to the *najis* itself disappearing, its colour, its smell, and its taste should also disappear.

If it is difficult to get rid of either the smell or the colour, there will be no harm in letting it remain. If both smell and colour remain, the object cannot be said to be clean. If both smell and colour have disappeared, taste cannot remain.

There is no purpose in attempting to hide the odour with substances like musk, or the colour with substances like European Saffron (*kungu-mam*), or the taste with vinegar.

In washing away *najīs*, it is *wājib* to fulfil all requirements with one washing. It is better, to do three washings. In reference to *najīs* that requires seven washings, the forward movement and the backward movement of the hand may be considered as two washings. When flowing water is used, seven flowing movements of the water over the object will be sufficient.

When a dog soils a mud floor, it is not necessary to scrub the floor with sand.

When a few drops of mud or clay definitely containing *mupallaḡū najīs* soils a person's hands or feet while he is walking along a road, such *najīs* may be tolerated, provided that the *najīs* is not seen to be distinctly separated.

This tolerability is dependant upon the condition of the weather at the time, and the part of the body and the article of clothing that are affected. What can be tolerated in wet weather will not be tolerated in dry weather. What can be tolerated for the feet will not be tolerated for the body, and what can be tolerated for the trousers will not be tolerated for the cloak or *Jubbā*.



Toddy has been stated to be *najis*, but when toddy turns into vinegar it is clean.

79 When any object is put into a pot of toddy it becomes *najis* even if taken out immediately.

There is no harm in moving a pot of toddy from a shady place to a sunny place, or from a sunny place to a shady place, provided that the frothy section of the pot is not touched. The best precaution to take is to cover the pot before moving it.

The number of days within which toddy turns into vinegar is not limited. When one feels that the toddy has turned sour, it may be treated as vinegar.

(Marginal Note .

The Prophet (Sal.) once said : " That house in which there is honey and vinegar is not void of blessing." )

The skins of animals other than dogs and swine can become clean by conversion to leather, provided that the hair, cuticle, and diseased portions are completely removed, and stench is absent.

Where doubt is entertained as to whether a substance is *najis* or clean, it may be considered clean if any evidence is present to show that it is clean.

(Marginal Note :

It is the custom to dry large fishes without splitting them open and removing the entrails. Before using such dry fish as food it is proper to cut them open and to remove the entrails.)

It is not correct to judge an object which was originally clean to be *najis* merely because similar objects were later seen to be covered with *najis*. For example : the clothes worn by a tavern keeper, or a person whose duty it is to separate arrack from its dregs, or a woman under menstruation, or children. Further examples are the pots, pans and other vessels used by a non-believer. In such cases, an object must be judged to be *najis* only when *najis* is seen on it ; otherwise, using such objects and wearing such clothing for Prayer becomes *makrūh*.

1. ( هامش ) : وفي الخَلّ فوائِد ومنمّا انه يهضم الطعام ويبطئ الشيب ويسودّه ان اعتيد طلاءه عليه وانما اوردته هنا مع كون تسويد الشيب مراما لاظهار خواصه . فقط



The Prayer of one who<sup>1</sup> holds the edge of a garment containing *najis*, of one who bears on his person a rotten egg, and of one who has on his person any creature like a bird with *najis* on the external regions of its anus, is not valid.

Prayers may be offered in the house of a non-believer, even on a floor on which cow-dung has been applied, by spreading a clean cloth over it. Prayer may be offered thus even if the cow-dunged floor is damp, because of two considerations :—

- (a) the urgency of the occasion where Prayer has to be offered and not allowed to lapse, and
- (b) the difficulty of overcoming this danger of praying over *najis*

When a person offers his Prayers under such situations, he should declare the intention of following the precepts of Imām Hanbalī (*Rah.*).

*Water used for washing off najis*<sup>2</sup>

- 80
- (a) The smell, the colour and the taste of the *najis* in the material must not get mixed with the water.
  - (b) The material must be free of the *najis* it contained.
  - (c) If the quantity of water containing the dirt in which clothing has been washed and the quantity of absorbed water wrung out of such clothing appear to be equal, such water can be adjudged clean.

### Calls of Nature

#### (باب الاستنجاء والخلاء)

When a person sets out to answer a call of nature he must not bear on any part of his person the Most Excellent Names of Allah, or the Qurān, or any *Hadith*, or any writing that imparts knowledge, excepting what is wrapped up in materials like oil cloth

He must have his head covered.

- 
1. (مامش) : مسئله العصير والخمر اذ اقام عين طاهرة ونزعت قبل تحلله فلا يمنع فان بقي حتى تخلل نجاسة ويغشى عما يغسر الا عتزل منه من ثقل العصير والنوى وغوه - قل ثد -
  2. (مامش) : انه طاهر كالمستعمل -

If he has any footwear on, like sandals or clogs, he must shake off the dust from them.

On entering the privy or the open space set apart for the purpose, he must recite :

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

(" In the name of Allah. O Lord ! I seek refuge in Thee from the noxious and the bad.")

Neither his sex organ nor his posterior must be directed towards the *qiblāh*, the Sun or the Moon.

He must not indulge in any conversation until he has fulfilled his purpose.

He will begin by gradually lifting up his clothing, commencing with his left leg, or gradually loosening and lowering his trousers.

While he is easing himself, he will not place his hands on his temples or on his head, nor will he use the *miswāk* nor will he pick his teeth.

(Marginal Note :

Using the *miswāk* while walking, or while answering a call of nature, is *makrūh*.)

After he has eased himself, he will shift his position slightly, and, use his left forefinger to press the region round his organ, beginning with the nerve near the anus,<sup>2</sup> and going up to the end of his organ (in the case of a female up to the orifice of her organ of generation). Then he will cleanse himself with three stones or any porous substance other than bones or dried clay.

After cleansing himself thus he will walk out of the privy stepping out on his right foot, and then recite :—

غُفِرَ لَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

" I seek Thy forgiveness ! Praise be to Allah Who has removed the harmful from me and made me healthy.")

ولا يزيد الرحمن الرحيم وينبغي ان لا يقصد بما القرآن بل قيل ( هامش )  
تحريره - حاشية الكردي -

زاد في العباب اللهم اني اعوذ بك من الرجس النجس الخبث  
الشیطان الرجيم يا ذا الجلال - حاشية  
ولا يطيل القعود لانه يورث البأسور - حاشية : ( هامش )<sup>2</sup>



When three stones are not available, wiping thrice with three sides of a larger stone will suffice.

When a person acts according to the rules given in the *Hanafi Mazhab*, by standing up, walking a few steps, standing on the right leg and crossing it with the left, and standing on the left leg and crossing it with the right, no drop of urine will remain.<sup>1</sup>

- 81 After a person has answered his call, and cleaned and washed himself, he must restore his dress to its original position, and not entertain wicked and evil thoughts in his mind.

When cleaning oneself after a call, if one is not observing a fast, it is *sunnat* to wash the rectum by means of the first joint of a finger.

Cleaning with water or cleaning with stones is *wājib*.

Though, ordinarily, either stones or water will suffice, when much *najis* is passed, it becomes *wājib* to wash the region around the anus<sup>2</sup> and, also, the sex organ of the male up to the point of circumcision, and, in the case of females, all that part below her pubic region, even if one has cleansed himself or herself with stones.

A person desiring to answer a call of nature must retire to a distance sufficient to keep away from other people the stench and the noises arising from the act of excretion. He must also be behind some object at least two-thirds cubit in height, and remain within a distance of three cubits from such object.

When using a compound or open space, it is *ḥarām*, and when using a closet, *makrūh*, to face the direction of the *qiblāh* or to turn one's back towards the *qiblāh*.

It is stated in *Jam'ul Jawāmi'i*<sup>3</sup> that, when a person intends only to pass urine, turning the back<sup>4</sup> towards the *qiblāh*, the Sun or the Moon

1. وفي القعدة ويظهر أنه لو احتاج في نحو المشي لمسك الذكر المتنجس بيده جازان عسر عليه تحصيل حائل ببقية القياس - حاشية الكردي -

2. When *najis* has spread beyond the orifice. 3. جمع الجوامع

4. قال الزبادي في حواشي المنهج عند الطلوع أو الغروب لأن هذه الحالة التي يمكنه الاستقبال فيها بخلاف ما إذا صارت في وسط السماء فإنه لا يمكنه الاستقبال إلا إذا نام على قفاه وصار يبول على نفسه - حاشية القناع -

is not *harām*, and that when he intends to pass faeces his facing such directions is not *harām*.<sup>1</sup>

In cleaning oneself after answering calls of nature only the above *sharts* need be observed. It is not a *shart* that the place used for the purpose should be porous.

For the purpose of cleaning oneself, both males and females should use stones first and water next. Allah has said

وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ

(And Allah loveth those who make themselves pure " Qurān ix 108—Yūsuf Ali.)

Those who cleanse themselves in the manner described above will gain relief from the chastisement of the grave

(Marginal Note

When stones are not available to a person, he should delay a while, till the urine has stopped dripping, then drain off the urinary passage in the manner described earlier, and then wash. It will be better to walk a few steps before washing.)

Doing the following acts while answering a call of nature is *makrūh* —

- (a) indulging in conversation, other than speech made necessary by sudden emergency,
- (b) singing,
- (c) eating or drinking any substance, whether it be a chew of betel or inhalation of tobacco smoke, or similar substance;
- (d) using the *miswāk*<sup>2</sup>;
- (e) picking the teeth;
- (f) clearing the nose<sup>3</sup>;
- (g) drawing out and destroying lice,
- (h) closing the eyes,
- (i) placing the head on the knees,

1. If facing the *Qiblah* is not intended.

2. (هَامِش) : لَانه يورث السهو ويخشى من ذهاب البصر. قل لا تد.

3. (هَامِش) : لَانه يورث الصَّمَم. قل لا تد.



82

- (j) leaning against an object<sup>1</sup> ;
- (k) placing the hand on the temples ;
- (l) expectorating on one's own urine or excreta<sup>2</sup> ;
- (m) spreading the jet of urine ;
- (n) urinating or dropping excreta in stagnant water and other water masses, except in Oceans and large rivers ;
- (o) urinating or dropping excreta into fire and ash, in places frequented by people, on a pathway, under trees that bear edible fruits<sup>3</sup>, into holes and ant-hills, against the wind, on rocks and barren lands<sup>4</sup>, on graves or bones of the dead, or on any type of food ;
- (p) adopting a standing position when one is not suffering from any disability ; and
- (q) keeping the head uncovered, which is a *makrūh* act of a high order.

When cleansing oneself, it is *sunnat* to begin with the urinal organ.

When mothers cleanse children who have answered calls of nature, they should observe certain of the *sunnat* acts and also make the *sunnat* recitals.

#### (xv) Times of Prayer.<sup>5</sup>

#### ( باب اوقات الصلوة )

The Prayer that is offered without knowledge of the period when such Prayer is due, and the Prayer that is offered before the period of such Prayer has begun,<sup>6</sup> are both void, even if the former happens to be offered within the period specified for it.

- 
1. لانه فعل الجبائرة - قل رد - ( هـامش )
  2. لقول الحكماء انه يوجب الخلق ويبتلي بالوسواس - قل رد - ( هـامش )
  3. ان كان بملكه او علم رضي مالكه والآخر التغوط فيها - ( هـامش )
  4. ان كان الغائط مائعا - ( هـامش )
  5. قال الله تعالى ان الصلوة كانت على المؤمنين كتابا موقوتا - ( هـامش )
  6. لان العبرة في العبادات بما في ظن المكلف وبما في نفس الامر - ( هـامش )

The period for *Zuhr*<sup>1\*</sup> is between the time the sun crosses its zenith and the time the shadow of an object falls away from the setting sun and is like itself<sup>2</sup>.

The period for *Asr*<sup>3\*</sup> is between the end of the *Zuhr* period and sunset.

The period for *Magrib*<sup>4</sup> is between the time the sun has completely disappeared from the horizon, and the time twilight has faded.

The period for *Ishā*<sup>5</sup> is between the end of the *Magrib* period and the commencement of dawn.

The period for *Subh*<sup>6</sup> is between the commencement of dawn and sunrise.

(Marginal Note :

\*In our land the periods for *Zuhr* and *Asr* are sometimes determined by measuring in feet the length of one's shadow, according to certain rules given in Books. Following this practice will not be correct as the length of one's shadow will differ during the different seasons of the year. Allah knows best.)

Every period of Prayer is divided into three sub-periods :

(a) The early period or *Awwal Waqtu*<sup>7</sup> :

(b) The middle period ;

(c) The latter period or *Ākhir Waqtu*<sup>8</sup>. Prayers offered during this period are not so meritorious as the Prayers offered during the earlier periods.

It is best to offer every Prayer in its early period even the *Ishā* Prayer over which there is difference of opinion, some maintaining that, though the *Ishā* period begins after twilight has disappeared, it is good to delay the offering of the Prayer till the yellow glow of twilight has also completely disappeared.

1. ظہر

2. The length of the shadow being the length of the object plus the length of its shadow (if it had any) at noon that day.

3. عصر

4. مغرب

5. عشاء

6. صبح

7. اول وقت

8. آخر وقت



The merit of offering a Prayer in its early period will not be lost by a person missing the early period for any of the following reasons :

- (a) when a person performs his *wudhū*, puts on his clothing and ties his turban at the very commencement of the period of Prayer, but delays offering it in order that he may offer it in congregation ;
- (b) when a person, who is a slave, finds that he will have free time only during the later period or *ākhir waqtu*.
- (c) when a person who is eligible to perform *tayammum* for his Prayer feels that by delaying his Prayer till the later period he will be able to offer it after performing *wudhū*.

83 If, through the mighty power of Allah and through the power He has invested in His saints who are His friends, the sun that has set is brought back or the sun that has risen is taken back, the times of Prayer will also be brought back or taken back.

In a land named *Bulgār*<sup>1</sup> in the West there is no period for *Ishā* during certain parts of the year. As dusk disappears dawn sets in. At such times, there will be no *Ishā* Prayer for the people of the land. For the sake of observing fasts during such a season, the people may observe *Sahar* during the short period when dusk fades into dawn. The people in such a land are in a position similar to that of a man who has to wash his hands to perform *wudhū* but possesses no hands.

During hot days in hot countries, it is *sunnat* to delay for a little while the conducting of the *Zuhr* Congregational Prayer in Mosques, for the sake of those worshippers who have to walk a long distance in the heat in order to be present at such Congregational Prayers. This may be done only when such worshippers do not possess umbrellas or if there are no shady places along the route.

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1. بلغار *Bulgār* may refer to Bulgaria, but the remark obviously applies to countries where the days are very long in Summer and very short in Winter, e.g. Norway (land of the Midnight Sun).

It is stated in *Qalā'id*<sup>1</sup> that if a person, having offered the Prayer of a particular period while he was in a land in the East<sup>2</sup>, finds on reaching a land in the West that that period of Prayer has only just begun there, it is *wājib* on his part to offer that Prayer over again. His position is similar to that of a man who, having commenced his fast on seeing the moon, goes to a country where the people had not seen the moon on the same day. Even if such a person observes completely all the 30 fasts, it is *wājib* on his part to observe the thirtieth fast over again with the people of that country.

### Periods during which certain Prayers are forbidden

#### (فصل في الاوقات المكروهة)

There are five periods when offering Prayers like the following is *makrūh taḥrīm*<sup>3</sup>, i.e., highly undesirable :

- (a) The *Nafl Muṭlaq*<sup>4</sup> Prayers, i.e., supererogatory Prayers offered for no particular reason ;
- (b) The *Ṣalātu Tasbīḥ*<sup>5</sup>, i.e., the Prayer of Glorification ; and
- (c) the *Ṣalātul Istikhārā*<sup>6</sup>, i.e., the Prayers asking for favours, where the cause follows the Prayer.

Offering Prayers like the following, where the cause precedes the Prayer, is not *makrūh*.

- (a) The *Ṣalātul Wudhū*<sup>7</sup>, i.e., the Prayer offered after performing ablution.
- (b) The *Ṣalātush-Shukr*<sup>8</sup>, i.e., the Prayer of thanks.

1. قلاد

2. قوله كُتِبَ فيه اشارة الى المذكور على اظهر قولي الشافعي رحمه الله (هامش)  
القديم المعني به هنا واما على الجديد الذي يخرج فيه وقت المغرب  
بمضي زمن يمكن فيه الستر والوضوء وقدر ركعات مشروعة  
فيه فرض ونقل فلا تلزم عليهم ايضا لان احد من العلماء لم  
يبين وقت العشاء الا بعد مغيب الشفق والله اعلم

3. مكروه تحريم

4. نفل مطلق

5. صلوة تسبيح

6. صلوة الاستخارة

7. صلوة الوضوء

8. صلوة الشكر



- (c) The *Ṣalātul-Kusūf*<sup>1</sup>, i.e., the Prayer of the Eclipse.
- (d) A *fardh* or a *sunnat* Prayer when repeated in order to perform it in congregation.
- (e) The *qadhā* of a *fardh* or a *sunnat* Prayer, when such Prayer was not deliberately put off to be offered at this particular period.
- (f) *Janāzā* Prayers, i.e., Funeral Prayers.

84 With the exception of the Prayers<sup>2</sup> due at the forbidden time, if a person has deliberately put off other Prayers in order to offer them during the forbidden periods and does offer them, all Prayers where causes follow, and all Prayers where causes precede become *ḥarām* to him. The Prayers he offers during the forbidden period also become void. The reason for this ruling is because he has acted so stubbornly and has deliberately violated *Shar' u*.

The five forbidden periods<sup>3</sup> are :

- (i) The period between his completing the *fardh* of *Ṣubḥū* and the time of sunrise.
- (ii) The period between the beginning of sunrise and the time when the sun has risen above the horizon to a height equal to the height of a javelin<sup>4</sup>.
- (iii) At noon-time, or when the sun is at its zenith.
- (iv) The period between the time he completes the *fardh* of *Asr* and sunset.
- (v) The period between the time the sun begins to set and the time when it glows and completely disappears.

1. صلوٰۃ الکسوف

2. ( هامش ) :

كما اوردہ الشعرائي في ميزانہ وغيرہ في كتبہم -  
واحتمل فيه ابن العماد قال يتجه الا الاجزاء وان لا تجب الا عادة  
كصتي صلي ثم بلغ في الوقت قال الامام ابرقشير صاحب القلائد  
انه كمسافر قد قدم ثم اقام قبل وقت الثانية الا صلي - كذا في القلائد -

3. كذا في القلائد - ( هامش ) :

4. Approximately 16 minutes.

When a person who is on a journey that entitles him to combine and shorten Prayers, decides to combine *Zuhr* and 'Aṣr Prayers, and to offer them during the *Zuhr* period, he should not offer thereafter any of the Prayers he is forbidden to offer till the sun has set and completely disappeared. It will be *ḥarām* to do so.

Though the offering of certain Prayers during the five periods mentioned above are *makrūh taḥrīm*, it is not *makrūh* for a person entering the sacred precincts of Mecca, and; at noon time on Fridays, for any person anywhere. Within the sacred precincts of Mecca, any Prayer is permitted at any time.

The exemption on Fridays applies to any person in any place, and not necessarily in a Mosque. It is not a *shart* that he should be present for Friday Service.

(Marginal Note :

It will not be *ḥarām* even for those not obliged to attend Friday Service.)

On Fridays, to those assembled in a Mosque, any prayer is *ḥarām* from the time the Preacher or *Khaṭīb* mounts the pulpit up to the time he completes both his sermons, even if the *khaṭīb* has not commenced his sermon, even if the worshipper is deaf, or even if he is beyond hearing distance.

When a devotee happens to be praying at the time the *khaṭīb* mounts the pulpit, he will, in the rest of that Prayer, only observe those parts that are *wājib*, so as to end his Prayer quickly, even if such Prayer is a *fardh* Prayer that he is offering as *qadhā*.

Shortening his Prayer thus is *wājib*. Lengthening his Prayer even slightly is *ḥarām*. For instance<sup>1</sup>, in the recital of *Attahīyāt*, reciting the passage *الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ* is *sunnat*. Therefore his reciting this passage on such an occasion becomes *ḥarām*.

1. ( هامش ) : وتحرم على الحاضرين الصلوة أجمعاً ولا تتعقد وإن كان لها سبب : ( هامش )  
أو كانت فائتة بغير عذر إذا صعد الخطيب المنبر وجلس وإن لم  
يشرع في الخطبة ولا سمعها المصلي لا عراضة عنها بالكلية  
إذ من شأن المصلي الأعراض عما سوى صلاته بخلاف المتكلم -  
شرح بإفضل لابن حجر رحمهما الله -



While the sermon is being delivered<sup>1</sup>, if a worshipper enters the Mosque, it is *sunnat* for him to offer two *Rak'ats* of the *Tahiyatul Masjid*<sup>2</sup> Prayer very briefly. When he makes his intention for this Prayer, he may also include in that intention his intention of offering the *Sunnatul Jum'ā*<sup>3</sup> Prayer. Lengthening such Prayer is *ḥarām*.

In all Prayers other than the Friday Service Prayer, even if one 85 *Rak'āt* is offered within the period when such Prayer is due, the entire Prayer will be considered as having been offered within the period. This is according to very authentic opinion. The worshipper in such an instance, will nevertheless be a sinner in respect of all that part that falls outside the period (if the delay was avoidable).

Before the first *salām* is pronounced even if a part of the Friday Service Prayer falls outside the prescribed period, that Prayer will not be valid as an *adā* Prayer. It has to be completed as *Zuhr* consisting of four *rak'ats*.

Where a worshipper commences a Prayer thinking that there will be sufficient time to complete it before the period for that Prayer lapses, and he lengthens his Prayer by reciting a long *Sūrā* from the *Qurān*, his Prayer will be valid and also considered as falling within the period, but his action will not be meritorious.

After a period of Prayer has begun, it is *ḥarām* to indulge in sleep, unless a person is overpowered by sleep.

When a person sees a creature, either man or beast, which commands his respect and which is in imminent danger of losing its life by fire, or by drowning in a well or in the sea, or by the attack of an animal like a tiger or a snake, it is *wājib* on his part to do everything he can to save the creature, even if his Prayer becomes *qadhā* thereby.

A merchant may act in a similar way to save his merchandise<sup>4</sup>.

A person who gets a very pressing call of nature, should answer his call even at the risk of his Prayer becoming *qadhā*.

1. قوله اي ابن جراحا عاهكاه الماوردى وضغى ولذلك تبرأ منه  
في القصة - حاشية الكردي

2. تحية المسجد 3. سنة الجمعة

4. كما اطلع سارقا على نحو درهم في حق مسكين فهو مؤخر ما لا اجل  
تحليصه منه -

Among the creatures that do not command a Muslim's respect are biting dogs, swine, enemies in war, non-believers or *kāfirs*, and the *Tārikus-Ṣalāt*<sup>1</sup>, i.e., those who leave out their Prayers.

A Hajj pilgrim<sup>2</sup>, when on his way to Mount 'Arafā, is permitted to delay his 'Ishā Prayers if he feels that by offering that Prayer he will miss being present at the Mount. The blame of that 'Ishā Prayers becoming *qadhā* will not be upon him. He is not permitted to offer that 'Ishā Prayer as a soldier in fear of his enemies is permitted to do.

After completing the 'Ishā Prayer<sup>3</sup>, it is *makrūh* to indulge in vain discourse or so called "night conversation". Good speech that is beneficial is not only permitted but will also be considered an 'amal.

When a person is asleep, to wake him up for Prayer is *sunnat*, when the period of Prayer is very near it is *sunnat* of a high degree. If, knowing that it is time for Prayer, the sleeper is stubborn and continues to sleep, to wake him up is *wājib*.

It is *sunnat* to wake up a sleeping person when he is found to be asleep

- (a) in front of a worshipper ;
- (b) in the *ṣaff*<sup>4</sup> in front ;
- 86 (c) in the *mihrāb*<sup>5</sup>;
- (d) after break of dawn ;
- (e) after completing the *Ṣubḥu* Prayer but before sunrise ;
- (f) after completing the 'Aṣr Prayer ;
- (g) all by himself in a house and in darkness ;
- (h) (in the case of a female) lying on her back ;
- (i) (in the case of a male) in the prone position ;
- (j) in an upper story of a building that has no roof ;
- (k) with the smell of meat or fish in his hands.

#### 1. تارك الصلوة

2. وَبِمَعِ مَا قَرَرْنَا مَذْكُورِي كِتَابِي الْقَلَادُ وَعَاشِيَةَ الْفَنَانِ : ( هَامِش )  
لِلخَطِيبِ الشَّرِيفِي الْمَسْمَاةِ بَعْتَمُحِ الْمَطِينِ -

3. مِنْ نَامَ بَعْدَ الْعِشَاءِ وَقَدْ تَرَكَ السَّمَرَ إِلَّا فِي الْخَيْرِ فَلَهُ أَجْرُ الْقَائِمِ : ( هَامِش )  
لَكِنْ بِشَرَطِ أَنْ يَغْلِبَهُ النَّوْمُ -

4. صَفٌّ row or rank.

5. محراب Prayer niche or sanctuary.



It is also *sunnat* to wake up a person on the nights of Ramadhān in order that he may take his *Sahar* meal, and to wake up a person for his *Tahajjud* Prayer, if he is in the habit of offering that Prayer.

It is *wājib* to wake up a person from sleep if he is seen to be in any imminent danger.

In the above instances, when unpleasant consequences are feared by waking up a person from his sleep, one may refrain from doing so.

In stating that after a period of Prayer has begun it is *ḥarām* to indulge in sleep unless overpowered, it is to be noted that his sleeping will cease to be *ḥarām*, but will become *makrūh*, if he feels that he will be able to wake up before the period of Prayer lapses, or if he knows that someone will wake him up in time.

Certain *Sūfis* and Imām *Gazzālī* (*Rah.*) have said that it is not proper to sleep<sup>1</sup> unless overpowered by sleep, and to continue eating when one feels he can eat a little more.

It is *sunnat* to have a siesta but the intention of performing the *Tahajjud* Prayer should be present.

#### (xvi) Covering the Private Parts (*Aurat*)

##### ( باب ستر العورة )

It is *wājib* for every male and every slave girl to cover at least all that part of the body between the knees and the navel even when remaining in darkness. Every free woman should cover, barring her face and her hands up to her wrists, all other parts of her body including her hair and the nails of her toes, with any material that is not transparent. To wear this minimum amount of clothing is *wājib* even at times other than Prayer time. The details will be given in a later lesson, . . . *Inshā Allāh*.

If a person is not clad in the manner prescribed, his Prayer will be void. (This is further clarified in the clauses that follow.)

Clothing may consist even of materials like sacks, clean leather, paper or leaves. When clothing, of such material, is not available to a person, he has to disguise his '*Aurat*', by rubbing clay in order to fulfil the *sharṭs* of Prayer. If a person is unable to do even this, he will offer

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وما بقي من آداب النوم سيأتي إنشاء الله في موضعه - : ( مامش ) 1.



his Prayers naked. Prayers so offered need not be offered again as *qadhā*.

In covering the 'Aurat, it is *wājib* to cover the view from above and all round. To cover the view from below is not a *sharʿ*.

When wearing unsewn clothing, the material has to be gathered above the navel and the two ends fastened. Doing so below the knees is not *wājib*. For instance, when a person stands on a height, one need not consider his 'aurat to be exposed, though the parts will be visible to a person standing below him and gazing upwards.

If a person possesses clothing torn in parts or sufficient only to cover some parts of his 'aurat and not others, he will cover as many parts as he can, giving first preference to his genitals. A person who is able to sew should not pray with torn clothing, thus exposing his 'aurat when he can avoid doing so.

When people insufficiently clad offer their Prayers in congregation they will have the *Imām* standing in the centre.

When a male and a female are naked through want of clothing, and the available clothing is insufficient to meet the requirements of both, preference will be given to the female.

If one of two persons who are present naked in a place is blind, the blind one must be clothed first.

If a person has in his possession only two articles of clothing, one of which is of silk and the other, though of cotton, is covered with *najīs* he will wear the article of silk for Prayer and the cotton article covered with *najīs* at other times.

When a person has in his possession an article of silk clothing that belongs to him and an article of cotton clothing that belongs to another, he is permitted to put on the other man's clothing in order to offer his Prayer, though it may be stated that he should on no condition put on clothing that belongs to another. When he does so it becomes *wājib* on his part to pay the owner the value of the cotton material.

It is *ḥarām* for a man to expose his 'aurat to the view of any person other than his wife or mistress, and for a woman to anyone other than her husband or "master" <sup>1</sup>.

1. ( هامش ) وسياغي بيان ما يجوز ظهور منهما وما يحرم في باب النكاح : إنشاء الله وبيان بقية اللباس في باب الجمعة إنشاء الله تعالى



Wearing any material made of equal quantities of silk and cotton is *makrūh*. If the cotton is even slightly in excess, it will not be *makrūh*.

Wearing coloured material is not *makrūh* if it is woven with coloured thread.

In excellence of clothing, white clothing ranks first, and material woven with red thread comes next.

It is *sunnat* for all to offer Prayers dressed in excellent clothing,<sup>1</sup> and for males to wear a turban with one end hanging down, with vestment or outer garments, robe and headband over headcloth.

It is *ḥarām* to cover the hands and feet with a sense of pride. Even when pride is absent, doing so is *makrūh*.

Though it is permissible to offer Prayers behind an *Imām* who wears no clothing, it is a *shart* for those following him to know that the *Imām*'s action is permissible and proper under the circumstances of the moment.

It is not proper for a person who has no clothing to demand and forcibly take possession of clothing that belongs to another.

If a person has an extra garment at the time of his offering his Prayer, he will spread it as a Prayer mat, thus making a *ṣutrā*<sup>2</sup>. If a *ṣutrā* is already there for him, he will cast it over his body to cover his shoulders.

The amount of clothing that is *wājib* for a person at Prayer time is also *wājib* for him at other times. It is *wājib* that he covers his 'aurāt (described in the opening paragraph of this section) even with *najīs* clothing or silk clothing in the absence of cotton clothing. However, when a person is all by himself and not at Prayer, it is *wājib*, in the case of a male, to have his genitals and his buttocks covered, and in

1. (والاصل في وجوب ستر الحورة قوله تعالى: (هَامِشْ))

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ

(Qurān vii. 31)—

("O children of Adam! Wear your beautiful apparel at every time and place of Prayer."—Yūsuf Ali.)

2. ستر See section xxi (1).

the case of a female, to have the entire region between her knees and her navel covered, even if she happens to be a slave-girl.

When all alone, laying the *aurat* exposed for a necessity is permissible, as for instance, when taking a bath, or when gathering up one's clothing to avoid *najis*, or when sweeping the house, or when seated.

It is *makrūh* for a male to expose, even when he is alone, parts like his thighs for no reason whatsoever, and for a female to expose parts like her back.

Silk clothing and other clothing embroidered with silver or gold are *halāl* to females and to little boys below the age of puberty.

Kamāluddīn-id-Damīriyil-Miṣrī<sup>1</sup> has said that dirty clothing and black slippers invite want and poverty.

### (xvii) Maintaining the Direction of the *Qiblāh*

#### ( فصل استقبال القبلة )

Maintaining the true direction of the *Qiblāh* is one of the *sharṭs* of Prayer.

- 89 The exceptions are in regard to Prayers that are offered in times of great danger, and *sunnat* Prayers offered while on journeys that are allowed (by religious law).

When a person is faced with danger, he will offer his Prayers as prevailing conditions permit.

When a person is on a journey that is allowed (by religious law) it is *wājib* on his part to face the true direction of the *Qiblāh* at the time he pronounces the first *takbīr* and when he performs the *rukū'* and the *sujūd* of his *sunnat* Prayers. It will be wrong for him, in the other actions, to turn in a direction other than the direction of the place he is going to, or the direction of the *qiblāh*.

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1. كمال الدين الدميري المصري



In maintaining the true direction of the *qiblāh*\*, the *shart* is to keep the chest turned in that direction. Though it is not a *shart* to have the face also turned in that direction it will be *sunnat* to do so.

(Marginal Note :

\*Abdul Qādiril Gailānyil Ḥanbalī<sup>1</sup> (*Radh.*) says in his *Ḡunyat*<sup>2</sup> referring to matters connected with the holy city of Mecca :

“ If a person happens to be in Mecca or in one of its suburbs, it is *wājib* that he face the *qiblāh* direct. If he is in places further away, it will be sufficient to turn in the direction of the *qiblāh*.

In this matter it is best to accept the ruling of the three Imāms Ḥanafī, Mālikī and Ḥanbalī (*Rah.*) who have all maintained that it is sufficient to turn in the direction of the *qiblāh*. According to Imām Shāfi‘ī facing the *qiblāh* direct<sup>3</sup> is a *shart* of Prayer.<sup>4</sup>)

When praying in a ship, it is necessary to face the direction of the *Qiblāh*, whichever way the ship turns unless the worshipper is the helmsman. While praying in a ship, if the wind or the helmsman causes the ship to change its direction and if the worshipper's position in relation to the *qiblāh* is in any way altered, it is *wājib* that he immediately turn his chest in the true direction of the *qiblāh*.

If he does so immediately the ship alters its direction, he can be said to have maintained the true direction of the *qiblāh* throughout his Prayer.

It is *wājib* on the part of those who are blind or those who are in doubt (through ignorance of the true direction of the *qiblāh*) to ascertain the true direction by asking those who know, or to keep to that direction maintained by the greater number of worshippers when they pray

When a worshipper is all by himself and is ignorant of the true direction of the *qiblāh*, he will offer his Prayers fixing upon a direction which he thinks is the true direction. When he learns of the true direction later, he will offer that Prayer over again as *qadhā*.

1. *Ḡauthul A'dham*.

2. *Al Ḡunya li-t-tālibīn*.

3. عين القبلة

4. (وامش) والاصل في وجوبه قوله تعالى فول وجهك شطر المسجد الحرام

When the same worshipper learns later that his guess was correct it will not be necessary for him to re-offer that Prayer as *qadhā*.

When a person, ignorant of the true direction of the *qiblāh*, offers four *rak'āts* of Prayer, changing his direction in each *rak'āt* with the intention of facing the true direction, his Prayer will be valid if he does not come to know of the correct direction later. He need not re-offer that Prayer as *qadhā*.

When a person, after carrying out several tests, fixes a certain direction as the true direction of the *qiblāh* by a star or constellation, his judgment is valid both for himself and those who follow him.

When a worshipper is within the sacred precincts of the *Ka'bā* he will either face one of the closed doors for the purpose or one of the door-steps  $2/3$ rd cubit in height. He may face any of the walls of the *Ka'bā* but it will be wrong to face the *Hujra* *Ismā'il*<sup>1</sup> which is fixed on one of the walls. When a person prays on the *Ka'bā*, he will face an object of the prescribed ( $2/3$  cubit) height.

### (xviii) The *Azān* and the *Iqāmā*

- 90 Of the *sunnat* acts connected with Prayer, none is more meritorious or more praiseworthy than *Azān*<sup>2</sup>, "the Call to Prayer,"<sup>3</sup> and the *Iqāmā*,<sup>4</sup> "the Institution". Though the *Azān* and the *Iqāmā* are *sunnat kifāyā* acts they bring greater merit than some of the *Fardh Kifāyā* acts<sup>5</sup>.

If in any town or village no one makes the *Azān* Call, every Muslim in that town or village will become a sinner<sup>6</sup>. This is because the Call to Prayer creates a feeling of fear and awe that is ever present in Islām.

1. حجر اسود

2. اذان

3. والاصل في الاذان قوله تعالى وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ (هامش)

4. اقامة

5. واختلفوا في انه ستة او فرض كفاية - كردي (هامش)

6. والاصل في ذلك الاجتماع المسبوق برأي عبد الله ابن زيد المشهورة (هامش)



After the Call has been made, delaying one's Prayer for no cause is the act of a heretic. So are the actions a *ma'mūm*<sup>1</sup> performs ahead of the *Imām*<sup>2</sup> when offering his Prayers in congregation.

Whether a person offers his Prayers in congregation or alone or whether the Prayer he offers is *Adā* or *Qadhā*<sup>3</sup>, it is *sunnat* on the part of all offering a *fardh* Prayer to make the Calls of *Aẓān* and *Iqāmā*. Making these Calls, even though such Calls had been made earlier\*, is said to be more meritorious than leading a congregational Prayer.

(Marginal Note :

\*In such instances, the person making the Calls will repeat the prescribed sentences only loud enough for the members in the congregation to hear.)

In any place of Prayer, only the *Aẓān* Call that announces the beginning of a period of Prayer will be called out very loud. Other Calls made subsequently during the same period of Prayer will be loud enough only for those assembled to hear.

(Marginal Note :

If, after the original Calls have been made and a Congregational Prayer has been conducted, others arrive later and wish to offer their Prayer also in congregation, the proper procedure will be :—

to first make the *Aẓān* Call, then offer the *sunnat* Prayers, then make the *Iqāmā* Call and then offer the *Fardh* Prayer.

It is more meritorious to adopt this procedure than to offer the *sunnat* Prayer before making any Call to Prayer, and then making both the *Aẓān* and the *Iqāmā* Calls and then offering the *fardh* Prayer.

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1. Each member of a congregation following the actions of an *Imām* or Leader is called a *ma'mūm* ( *مأموم* ).
  2. A person leading a congregation at Prayer is called the *Imām* or "Leader" in this and similar instances.
  3. An *adā* Prayer is a Prayer offered within the time prescribed for it. A Prayer that a person fails to offer within the time prescribed for it, but offers later as an act of omission which he makes good is termed a *qadhā* Prayer.

The reason for the latter procedure being less meritorious is that those following it will not be acting in accordance to the *ḥadīth*:

مَا بَيْنَ كُلِّ آدَائَيْنِ صَلَاةٌ

“There is a prayer between every two Calls.”)

Those offering more than one *fardh* Prayer at a time, and those who combine and shorten their Prayers (*Qaṣr Jam'*<sup>1</sup>), while on a journey, will make the *Aẓān* Call for the first Prayer offered. Only the *Iqāmā* Call will be repeated for subsequent Prayers.

When a female offers her Prayers, only the *Iqāmā* Call need be made. However, when females pray in congregation, one of them may make the *Aẓān* Call softly, even if the *Imām* of such a congregation is a male. The *Aẓān* Call is *sunnat* only to such a male.

When a period of Prayer is far advanced, it is best to make only the *Aẓān* Call. Even this may be omitted if the period is very far advanced.

It is good for one person to make both the *Aẓān* and the *Iqāmā* Calls, and to stand to the right of the *Imām* when he does so.

It is not a good act for one person to make the *Aẓān* and *Iqāmā* Calls and also act as *Imām*, unless none of the others present in the congregation is qualified to lead the congregation, or all the rest are females.

### The Sharṭs of *Aẓān*

There are ten *sharṭs* that govern a Call to Prayer. They are :

1. The person making the Call must be a Muslim.
2. He must possess knowledge of the details of the Call.
3. He must fulfil the *sharṭs* in the order in which they are mentioned.
4. He must maintain the sequence without interruption.
5. He must make the Call in Arabic.
6. He must lift his voice sufficiently high as to be heard by those assembled for Prayer, when the Call is made for their benefit.

1. See Ch. VI, section xxxi.



- 91
- 7 He must pay attention to the correct pronunciation of the words and expressions.
  8. He must make the Call after the arrival of the period of Prayer, except in the first Call for *Ṣubḥu*.
  9. In the case of a small town or village where people look forward to listening to the Call silently and reverently, he must raise his voice high enough for such people to hear it.
  10. He must not make the same Call when it is being or has been made by another.

### *Sunnat acts*

Observing the following is *sunnat* when making the *Azān* Call.

- (a) Being in a state of *wuḍḥū*.
- (b) Standing on an elevated place in the right wing of the Mosque.
- (c) Repeating the first and the second *takbīrs* in one breath, and repeating the rest of the sentences each in a single breath.
- (d) Pronouncing the words clearly and pausing at the end of each sentence.
- (e) When making the Call aloud inserting the forefinger into the ears and pronouncing the phrases with a feeling of fear and awe in as loud a voice as possible.
- (f) Saying silently the four sentences that begin with **أَشْهَدُ** before calling them out aloud.
- (g) Keeping the chest directed towards the *qiblāh*.
- (h) Remaining in the standing position in one place.
- (i) Turning the face to the right once when calling out **حَتَّى عَلَى الصَّلَاةِ**
- (j) Turning the face to the left once when calling out **حَتَّى عَلَى الْفَلَاحِ**

Turning the face to the right and to the left is *sunnat* both in the *Azān* and in the *Iqāmā*.

Inserting the forefingers into the ears is not *sunnat* in the *Iqāmā*.

Calling out **أَلْصَلَاةُ خَيْرٌ مِنَ النَّوْمِ** twice after the second **حَتَّى عَلَى الْفَلَاحِ** in the *Azān* for *Ṣubḥu* is *sunnat*.

Observing the following is *sunnat* when making the *Iqāmā* Call:

- (a) making the Call quickly and loud enough for those assembled for Prayer to hear it ;
- (b) calling out the repeated sentences (except the two **اللَّهُ أَكْبَرُ** and the **لَا إِلَهَ إِلَّا اللَّهُ** at the end) half as many times as in the *Azān*.
- (c) calling out **قَدْ قَامَتِ الصَّلَاةُ** twice after **حَيَّ عَلَى الْفَلَاحِ**.

Before a person makes the *Iqāmā* Call it will be good to obtain the permission of the *Imām*.

1. There are twenty-one sentences in the *Azān* Call for *Ṣubḥu* and nineteen in the other *Azān* Calls :—

	اللَّهُ أَكْبَرُ	4
Silent repetition of the four	أَشْهَدُ	4
	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	2
	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ	2
	حَيَّ عَلَى الصَّلَاةِ	2
	حَيَّ عَلَى الْفَلَاحِ	2
	الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ	2 (for <i>Ṣubḥu</i> only)
	اللَّهُ أَكْبَرُ	2
	لَا إِلَهَ إِلَّا اللَّهُ	1
		<hr/> 21

There are eleven sentences in the *Iqāmā* :—

	اللَّهُ أَكْبَرُ	2
	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	1
	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ	1
	حَيَّ عَلَى الصَّلَاةِ	1
	حَيَّ عَلَى الْفَلَاحِ	1
	قَدْ قَامَتِ الصَّلَاةُ	2
	اللَّهُ أَكْبَرُ	2
	لَا إِلَهَ إِلَّا اللَّهُ	1



It is *makrūh* to act contrary to any of the above mentioned acts.

It is *sunnat* to look at the face of the *Muazzin* when he is making the Call, and to look at the face of the *khaṭīb* when he is delivering the Friday Sermon<sup>1</sup>.

It is *sunnat* to recite *Ṣalawāt* on the Prophet (Ṣal.) before making the *Iqāmā* Call, though it is a short utterance<sup>2</sup>.

Where Muslim families do not reside in places to the right of a Mosque the *Aẓān* Call may be made in that side of the Mosque by which they reside.

It is *sunnat* for the person making the *Aẓān* Call to possess the following characteristics :—

- (a) a pleasant voice with clear utterance and sound ;
- (b) a knowledge of the times that mark the beginning and end of each period of Prayer ;
- (c) a careful adherence to the observance of religious practices ;
- (d) being a man past the age of adolescence.

*Aẓān* Calls, other than those with respect to the Prayers, may be made without *wudhū*. It is *makrūh* to make an *Aẓān* Call with respect to a Prayer without being in a state of *wudhū*.

While a person is under an obligation to perform a compulsory bath of purification, it is *makrūh* on his part to make the *Aẓān* Call, and *makrūh* of a high order to make the *Iqāmā* Call.

- 92 While a person is making the Call to Prayer if his *wudhū* gets annulled it is *sunnat* on his part to continue the Call to its completion.

1. ويسن النظر الى المؤذن والخطيب حال الاذان والخطبة - خرائج

2. ( : فحاش ) : ويسن الصلوة عليه صلى الله عليه وسلم قبل الاقامة - فلا يؤمر ولا يجوز نظر المرأة اليهما حيث يحرم النظر بل اذا كانا محرمين لما يسنن لها النظر اليهما ايضا .

It is good to make the *Iqāmā* Call in a different place from the one where the *Aẓān* Call was made.

(Marginal Notes :

It is *sunnat* for the person making the *Aẓān* or the *Iqāmā* Call to refrain from walking while making the Call. However, his walking will in no way invalidate the Call<sup>1</sup>.

If a polytheist makes the Call for Prayer he can be judged by that act to have become a Muslim<sup>2</sup>, because, by making the Call, he has uttered the *Kalimā Shahāda*.

It is *sunnat* that the *Aẓān* and the *Iqāmā* Calls be made standing, even if the *Imām* is a person who prays seated.

The *Aẓān* Call made beside the *minbar* on Fridays is a *sunnat* act. Those who have judged it to be *fardh* have no valid reason for their judgment.

If, between the *Iqāmā* and the commencement of Prayer, more time passes than is necessary for reminding the congregation of certain rules and asking them to stand in straight lines close together, then the *Iqāmā* will have to be repeated. According to the *Hanafi Mazhab* any delay is *makrūh*.)

**Instances where Calling for Prayer is *Sunnat***

- (a) When a person recovers from a swoon ;
  - (b) When a person has endless cares and anxieties ;
  - (c) In places where animals behave fiercely and in rage. Making the Call near their ears is also *sunnat*.
  - (d) In places where *Jinns*, *Shaitāns*, and *Evil Spirits* are present ;
  - (e) In places where religious discourses (*Wa'z*) are held, or *ḥadīth* related ;
  - (f) In a send-off given to a person when he commences a long journey.
- In such instances both the *Aẓān* and the *Iqāmā* may be made ;

1. کما فی کردی : ( ہامش ۱ )

2. الا ان كان عيسو يالانه يعتقد ان رسول الله مرسل الى العرب : ( ہامش ۱ )  
خاصة - كذا في الكردي -



- (g) Making the *AẒĀn* Call in the right ear of a new-born infant and the *Iqāmā* Call in its left ear<sup>1</sup> ;
- (h) In places where epidemics infectious diseases etc. prevail ;
- (i) At times of misfortunes and calamities caused by raging winds, heavy storms, floods etc.<sup>2</sup> ;
- (j) When lowering a corpse into a grave. In such an instance it is *sunnat* to make both the *AẒĀn* and the *Iqāmā* Calls. Although Imām Ibn Ḥajar (*Rah.*) is reported to have raised objections, and although the *Ḥadīth* on it is weak, the Calls may be made for the sake of the merit derived ;
- (k) When Calls are made in the above instances it is good to make responses in the specified manner.

Making *AẒĀn* Calls in the following instances have been sanctioned by law :

- (i) A Call after midnight and before *Ṣubḥu* while looking forward to the *Ṣubḥu* Prayers ;
- (ii) A Call after appearance of dawn ;
- (iii) A Call soon after the sun has crossed its zenith on Fridays ;
- (iv) A Call on Fridays after the *khāṭib* has mounted the *minbar* and pronounced *salām* on the assembly, but before he has commenced his sermon.

### Responses to the *AẒĀn* Call

As soon as a person hears the first strains of the *AẒĀn* Call he will say :

مَرْحَبًا بِالصَّلَاةِ أَهْلًا وَسَهْلًا وَمَرْحَبًا بِالْعَائِلِ عَدْلًا

even if he is performing *wuḍḥū* at the time, or reciting the *Qurān*, or even if he is in a state of impurity and has not had his compulsory bath, and, in the case of a woman, even if she is in a state of impurity through menstruation or child-birth.

Thereafter, at the end of each sentence, he will repeat that sentence silently, whether he hears the sentence distinctly or hears only parts

1. لأنه يشبه حاله الخاتمة لحالة البداية الولادة كما بدأكم تعودون: (مامش)

2. لثلاث يومه بقطعه التلاعب - كما في كردي - (مامش)

of it. Responses should be made in a similar manner even to the sentences repeated in the *Iqāmā*.

98 The response to each of the four *حَيْ عَلَى* is :  
 \* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

The response to each *الصلوة خير من النوم* is :  
 \*\*صَدَقْتَ وَبَرَزْتَ وَبِالْحَقِّ نَطَقْتَ

The response to each *قد قامت الصلوة* is :  
 أَقَامَهَا اللَّهُ وَأَدَامَهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ وَجَعَلَنِي مِنْ صَالِحِي أَهْلِهَا .

(Marginal Note :

\*Recital of the following has been recommended after the recital of *حي على الفلاح* on hearing *لا حول* :

اللَّهُمَّ اجْعَلْنَا مُفْلِحِينَ

\*\*Imām Gazzālī (*Rah.*) has recommended the addition of *وَبِالْحَقِّ نَطَقْتَ* after *وَنَصَحْتَ*

If a person is at his meals when he hears a Call being made, he can make the responses in between morsels.

Refraining from making responses is *sunnat* if a person, at the time the Call is being made, is engaged in a sex act, is answering a call of nature or is working amidst *najīs*.

When such a person separates himself from his act even for a short time during the Call it is *sunnat* to make responses to the entire Call.

While responding to the sentence *اشهد ان محمدا رسول الله* it will be good to kiss the two thumb nails and reverently rub the eyes with them saying : *مَرْحَبًا بِحَبِيبِي وَقُرَّةَ عَيْنِي رَسُولَ اللَّهِ* or

قَرَّتْ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ

Although this is not mentioned in any work of jurisprudence, 'Allāmā Būnī (*Rah.*) and several Sūfis and several spiritual leaders have recommended it as an excellent act.



While a Call is being made a person saying **الْحَمْدُ لِلَّهِ** to his own sneezing, and anyone giving the reply to his **الحمد لله**, are both *sunnat*.

(Marginal Note :

It is not *sunnat* for a person at Prayer to make responses to the *Azān* Call. If such a person even says **حَيَّ عَلَى الصَّلَاةِ** or **حَيَّ عَلَى الْفَلَاحِ** or **صَدَقَتْ وَبَرَزَتْ وَبِالْحَقِّ نَطَقَتْ** his Prayer will become void<sup>1</sup>.)

When more than one Call is heard simultaneously one response will be sufficient.

When one Call is heard ahead of another, responses may be made to both, but, not responding to the Call heard first is *makrūh*.

When a person hears a Call being made soon after he has performed his *wudhū*<sup>2</sup>, he will first recite the **شَعَادَات** of the *wudhū*, then repeat the *zikrs* of the Call and its *du'ā* and finally recite the *du'ā* of *Wudhū*, i.e., **اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ** to its end.

This is according to the ruling given by Imām Balqīnī (*Raḥ.*)

If a person happens to be walking or travelling in a vehicle at the time a Call is being made, he will stop to make the responses, if he is standing or reclining he will sit. Acting in this manner is considered *mustaḥabb*<sup>3</sup>.

Reciting *ṣalawāt* both at the beginning and at the end of an *Azān* or an *Iqāmā* Call is *sunnat*. A person will, after reciting *ṣalawāt* at the end, recite the *du'ā* given in the marginal note below.\*

(Marginal Note :

\*The *Azān du'ā* is as follows :

**اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ . اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ**

1. لانه فيها خطاب بالآدمي : كذا في فتح المبراد . ( هامش )

2. اورد جميعها الكردي رحمه الله : ( هامش )

3. من الذنب بفتح النون : ( هامش )

وَالصَّلَاةَ الْقَائِمَةَ أَتِ سَيِّدَنَا مُحَمَّدًا ابْنَ الْوَسِيلَةِ وَالْفَضِيلَةِ وَالشَّرَفِ  
وَالدَّرَجَةِ الرَّفِيعَةِ الْعَالِيَةِ الشَّرِيفَةِ وَابْعَثْهُ مَقَامًا مُمَوَّدًا دِينِي  
وَعَدَّتْهُ وَأَرْزُقْنَا شِفَاعَتَهُ وَأَوْرِدْنَا حَوْضَهُ يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تَخْلُقُ  
الْمِيعَادَ إِلَّا اللَّهُ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا  
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا وَصَلَّى اللَّهُ وَسَلَّمْ عَلَى سَيِّدِنَا  
مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ -

This *du'ā* embodies both what is contained in Books and what was customarily recited by those who have lived before us.

After reciting the *Azān du'ā* recital of the following *du'ā* has been recommended. The *Kalimā Shahāda* :

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

followed by :

رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا وَبِالْقُرْآنِ إِمَامًا وَالْكَعْبَةِ قِبْلَةً

and

اللَّهُمَّ اكْتُبْ شَهَادَتِي فِي عِلِّيَّتَيْنِ وَأَشْهَدْ عَلَيْنِهَا مَلَائِكَتَكَ الْمُقَرَّبَيْنِ  
وَأَنْبِيَاءَكَ الْمُرْسَلَيْنِ وَعِبَادَكَ الصَّالِحِينَ وَخَتِّمْ عَلَيْنِهَا بِأَمِينٍ وَاجْعَلْ  
لِي عِنْدَكَ عَهْدًا تَوْفِيقِيهِ يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تَخْلُقُ الْمِيعَادَ

Ibn Hajar (*Rah.*) says in his *I'āb*<sup>1</sup> that Baihaqī (*Rah.*) has quoted others as having said that a tablet will descend from the "Throne of Allah" upon those who recite this *du'ā* regularly, exempting them from the agonies of Hell<sup>2</sup>.)

94 After reciting this *du'ā* at the end of the Call for *Magrib* the following recital may be added :

اللَّهُمَّ هَذَا إِقْبَالُ لَيْلِكَ وَإِذَا بَارَكْتَ بِمَارِكَ وَأَصَوَاتُ دُعَائِكَ فَاعْفِرْ لِي

1. إيعاب

2. حاشية الكردي : ( هامش )



and after the *Du'ā* at the end of the Call for *Ṣubḥu* the following :—

اَللّٰهُمَّ هَذَا اِقْبَانُ مَعَارِكَ وَاصْوَاتُ دُعَائِكَ فَاغْفِرْ لِيْ

Much benefit will be gained by reciting the *Āyatul-Kursiy*<sup>1</sup> regularly between the *Azān* and the *Iqāmā*.

(Marginal Note :

Before the commencement of a congregational Prayer, it is *sunnat*, for both the *Imām* and the members in the congregation, to turn to the right and to the left in order to see that straight lines are maintained and that the members are close together.

It is *sunnat* for the *Imām* to turn to the right and to the left and to say :

اِسْتَوُوا رَحِمَكُمُ اللّٰهُ

“Stand in the correct manner, Allah will be Merciful to you.”<sup>2</sup>)

*Azān* and *Iqāmā* may be said to have been truly pronounced only when the person making the Calls pays special attention to the *ḥarfs*, and the *Shadds*.

1. The *Āyatul Kursiy* - آية الكرسي - is as follows :

Qurān : II, 255 :

اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ لَّهٗ مَا فِي السَّمٰوٰتِ  
وَمَا فِي الْاَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهٗ اِلَّا بِاِذْنِهٖ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ  
وَمَا خَلْفَهُمْ وَلَا يُحِيطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖ اِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهٗ  
السَّمٰوٰتِ وَالْاَرْضَ وَلَا يَـُٔوْدُهٗ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيْمُ ۝

“God ! There is no god but He—the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth ? He knoweth what (appeareth to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He willeth. His throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).”—(Yūsuf Ali).

كذَا فِي الْحَفَةِ

Making mistakes that will alter the meaning of any sentence is *harām*, as, for instance, lengthening the ا in أَشْفَرُ and pronouncing the word as أَشْمَرُ, or lengthening the ب in أَكْبَرُ, and pronouncing it as أَكْبَارُ.

If a person deliberately makes such mistakes, knowing the meaning of the words he utters, he will immediately become a *kāfir*.

أَشْمَرُ means: "Will I be testifying?" and أَكْبَارُ means "He is *spades*." These are grave errors.

Even when the mistakes are such as will not alter the meaning of the sentences, the merit of *sunnat* will be lost, except when the mistakes are not intentionally made.

(Marginal Note :

In reference to the statement that mistakes made unintentionally in pronouncing the words of the Call will not invalidate the Call, it is reported that Hadhrat Bilāl<sup>1</sup>, the first Muazzin of Islām used to say : مُحَمَّدًا رَسُولَ اللَّهِ The Prophet (Ṣal.) and his companions tried to teach him to say مُحَمَّدٌ but he was unable to pronounce that word correctly. The Prophet (Ṣal.) did not forbid him from making the Call for that reason.

The rule that a *Qārī* should not pray behind an *Imām* who is an *Ummī*, will be discussed in a later lesson, *Inshā Allāh*.)

When there is a specially appointed person in a Mosque to make the Calls to Prayer, it is *makrūh* for another person to make the *Aẓān* Call aloud without prior permission being obtained from him.

The second Call in the Friday Service may be made by anyone as it is not made aloud.

It is *makrūh* to make a second *Aẓān* Call aloud within one period of Prayer except in the case of *Ṣubḥu*. Making such a Call is apt to mislead a person. If, after a person has completed his Prayers on hearing the first Call, he hears a second Call, he will begin to doubt whether he performed his Prayers before the period was due.

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1. Bilāl bin Rabah al Ḥabashi, the first Muazzin of Islām.



When a person makes a Call to Prayer, all animals, reptiles and birds, hearing that Call, will pray for forgiveness for his sins. If wild animals, like tigers and elephants, hear his Call, they will not harm him provided his belief is firm.

The appointment of a *muazzin* in a Mosque is a *sunnat* act.

The wages paid to the *Muazzin*, the sweeper of a Mosque, and the Lighter of Lamps in a Mosque, may all be defrayed from the Treasury Funds or *Baitul Māl*<sup>1</sup>. When such funds are not available the  
95 responsibility for payment falls on those Muslims of the place who are in affluent circumstances. If a Mosque gets deserted through lack of such attention, all of them will become sinners.

جعلنا الله ممن عمر مساجد الله ولا جعلنا ممن سعى في خرابها  
الظالمين الذين هم اعداء الله

### (xix) The Compulsory Acts of Prayer and the *sharts* that govern them

There are nineteen *fardhs* in the Obligatory Prayers.\*

(Marginal Note :

\*It is said that the ritual Prayers were made compulsory on Muslims on the night of the 27th of Rajab (Saturday Night<sup>3</sup>), ten years and three months after our Prophet (Ṣal.) attained Prophethood. This happened on the occasion of the Ascension of our Prophet (Ṣal.). The Muslims were not obliged to offer the *Subḥu* Prayer that day as the details were not known. Jibrīl (ʿAl. Ṣal.) appeared a little later in the guise of a man and taught the Prophet (Ṣal.) the details. The Muslims commenced offering their Prayers from *Zuhr* that day<sup>3</sup>.)

1. بيت المال

2. i.e. the night preceding Saturday or Friday night as non-muslims understand it.

3. شُبِّهَت الصَّلَاةُ بِالْإِنْسَانِ فَالْوَكْنَ كَرَأْسَهُ وَالشَّرْطَ كَحَيَاتِهِ وَالْبَعْضَ ( هَا مَش )  
كَأَعْضَاءِهِ وَالْمِثَالَاتِ كَشَعْرِهِ - حَاشِيَةُ الْكُرْدِيِّ عَلَى شَرْحِ بَافِضِل  
لِابْنِ عَجْرٍ رَحِمَهُمُ اللَّهُ رَحْمَةً تَامَّةً -

The *fardh* acts are :

1. The intention or *Niyyat*.

This has six *sharṭs* :—

- (a) Intending to go through the actions of Prayer
- (b) Specifying the period of Prayer.
- (c) Specifying whether the Prayer that is being offered is *fardh* or *sunnat*. This must be done by every worshipper, even if he is a little child.
- (d) Describing the Prayer as *Adā* when it is *Adā*, in order to distinguish it from a Prayer of a similar period that may have become *Qadhā*.
- (e) Specifying all the above in the *nīyyat*.
- (f) Bringing this intention to mind while pronouncing the *Awwal takbīr* ("the first *takbīr*.")<sup>1</sup>

2. Pronouncing the *Awwal Takbīr*.

This has ten *sharṭs* :—

- (a) Saying **الله أكبر** in that and no other form.
- (b) Saying this only in Arabic.
- (c) Paying attention to the *harṭs* that form this *takbīr*.
- (d) Paying attention to the *shadd*.
- (e) Not lengthening the two *hamzas* ( ء ) and the letter
- (f) Pronouncing the letter **ر** as bearing a *sukūn* ("the sign of quiescence").
- (g) Saying **الله** before **أكبر**.
- (h) Following up the one word with the other.
- (i) Saying it sufficiently loud to be heard by the worshipper himself, provided that he is not short of hearing and provided that there is no disturbing sound at the moment.
- (j) Completing this utterance in the standing position.

It is wrong for a worshipper, on seeing the *Imām* in the position of *Rukū'* to utter the *takbīr* hurriedly, saying it partly in the standing position and partly while bending.

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1. أول تكبير



Regarding the statement that the intention must be brought to mind while pronouncing the first *takbīr*, it is not possible for all people to complete the intention before the pronouncement of the final letter in **أَكْبَرُ**. Extraneous suggestions will invariably be present. It has been judged to be sufficient if a worshipper will do this action to that extent as will make an ordinary looker-on of no knowledge feel that the worshipper is one who is fulfilling the specified Prayer of the period.

This is the correct judgment of the worshipper's action according to Imāms Gazzālī, Nawāwī and Ibnur-Raf'ā Subkī (*Rah.*).

3. Maintaining the standing position in all *fardh* Prayers by those worshippers who are able to stand\*.

This has one *shart* only :

Standing erect without leaning to the right or to the left or bending forward or backward.

(Marginal Note :

\*There are eighteen *fardh* acts in the supererogatory or *sunnat* Prayers. The standing position is not a *fardh* act even to those people who are able to stand).

4. Reciting the *Sūrā-al-Fātiḥā* together with **بِسْمِ**, in every 36 *rak'at* of Prayer, except in the case of those who join the congregation late.

(Marginal Note :

The **بِسْمِ** is also a verse of the *Sūrā-al-Fātiḥā*. The **بِسْمِ** at the commencement of every *Sūrā* (except in the *Sūrā-Barā'at*—*Sūrā ix*) must be treated as a part of that *Sūrā*. Imām Abū Hanīfā (*Rah.*) is of a different opinion. That is the reason why any person who says that **بِسْمِ** is not a part of the Qurān cannot be said to have become a *kāfir*¹.)

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1. لكن يكفر جاحد ما في التمل انه من سليمان وانه بِسْمِ الله : ( هامش . )  
 الرَّحْمَنِ الرَّحِيمِ لَهَا فِيهِ مِنَ الْإِتِّفَاقِ . وَاتَّفَقُوا عَلَى أَنَّ مَا فِي  
 أَوَّلِ سُورَةِ التَّمَلِّ مِنْ آيَةِ اللَّهِ مِنْ سُلَيْمَانَ وَآيَةِ بِسْمِ اللَّهِ الرَّحْمَنِ  
 الرَّحِيمِ آيَةٌ مِنَ الْقُرْآنِ وَلِهَذَا يَكْفُرُ مَنْ امْكُرَاتَهَا مِنَ الْقُرْآنِ .

This *fardh* has eight *sharṭs* :

(a) Paying attention to all the letters in the *Sūrā*.

There are 141 letters according to the reading by Abu 'Amru.<sup>1</sup>

(b) Paying attention to the 14 *shadds*.

(c) Paying attention to the pronunciation and expressions.

It is *ḥarām* for a person to persist in making mistakes, knowing them to be mistakes. The Prayer, too, of such a person, will become void.

For instance : in the word **أَنعَمْتَ** converting the **ع** in it to **ت** and saying **أَنعَمْتَ** instead.

When a worshipper has no intention of committing a mistake, and his tongue gets ahead of him and pronounces the word incorrectly, he will immediately re-recite the word in its correct form. By doing this he not only saves his Prayer from becoming void but also makes his recitation valid. If he repeats the word correctly after the passage of a little time, his recitation will become void, but his Prayer will be saved. If any change he makes in a word does not alter the meaning of the word, his recitation will not become void, but doing so wilfully and stubbornly is *ḥarām*, as for instance saying **نَعْبُدُ** with a *fata* ( **ع** ) to the **د** instead of saying **نَعْبُدُ**

(d) Maintaining the order of the verses.

(e) Maintaining the sequence without interruption.

Repeating a *zikr* that belongs to the Prayer, like saying **أَمِينَ** to the recital of the *Fātiḥā* by the *Imām*, or following the *Imām* in an action like the performance of *Sajdā Tilāwa*<sup>2</sup> will not be considered an interruption. If a break is caused by listening to the Quranic recital of the *Imām*, or by correcting an error in his recital, such break too will not be considered an interruption.

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1. ( مامش ) : - قَرَأَ أَبُو عَمْرٍو مَلِكٌ بِالْأَلِفِ وَقَرَأَ حَفْصٌ مَالِكٌ  
2. سجدة تلاوت



If, while reciting the *Fātiḥā*, a person sneezes and says *اَلْحَمْدُ لِلّٰهِ*, and a worshipper makes the reply *بِرَحْمَةِ اللّٰهِ*<sup>1</sup> to it, such an act will be an interruption. He will therefore recite the *Fātiḥā* over again for the *Fātiḥā* to become valid.

A person who says *بِرَحْمَةِ اللّٰهِ*<sup>2</sup> in reply to a person who sneezes and says *اَلْحَمْدُ لِلّٰهِ* becomes virtually guilty of talking to another in his Prayer, and his Prayer will immediately get annulled.

(f) Reciting in the Arabic language.

(g) Reciting in a voice loud enough to be heard by the worshipper himself.

There will be no harm done if he is unable to hear his own voice, due to deafness on his part or to disturbing sounds. Any recitation where the reciter does not hear his own words cannot be considered a recitation. That is the reason why it is said that even a person under obligation to have a compulsory bath of purification, may recite the Qurān without listening to his own recitation.

(h) Completing the recitation in the standing position.

If a person knows only half of the *Fātiḥā* he will recite the half he knows over again to make up the time taken for a full recital. If he does not know the *Fātiḥā* at all, he will recite other verses from the Qurān. If he does not know any verse from the Qurān, he will recite seven *zikrs*. If he does not know any *zikr*, he will remain silent in the standing position for that length of time. His doing this is *wājib*.

#### 97 5. Going to the position of *Rukū'*.

This has two *sharṭs*.

(a) Bending until the wrists of the hands reach the knees.

(b) Bending with no other purpose in mind than performing the *Rukū'*.

1. i.e. "May Allah be Merciful to him."

2. i.e. "May Allah be Merciful to you."

A person does not perform a valid *Rukū'* when, near the position for *Rukū'* while rising from the *Sajdā Tilāwa*, he performs a *Rukū'*. He must go up to the erect position and then perform the *Rukū'*.

6. **Pausing awhile in the position of *Rukū'*.**

This has only one *sharṭ*.

Remaining still.

7. **Coming up to the position of *I'tidāl*.**

This has three *sharṭs*.

(a) Standing erect.

(b) Lifting the body up with the purpose of going to the *I'tidāl*.

(c) Pausing long enough to recite only the *zikrs* prescribed for this position (and not longer)

8. **Pausing awhile in the position of *I'tidāl*.**

9. **Performing the first *Sujūd*.**

This has six *sharṭs*.

(a) Resting the forehead on the floor.

(b) Resting some portions of the two knees, the two palms and the under side of the toes on the floor.

(c) Placing the forehead in such a manner as to avoid its resting on any part of the clothing borne by the worshipper.

(d) Resting the weight of the head and the neck on the floor.

(e) Lifting the posterior above the level of the head.

(f) Having no other purpose in mind than performing the *Sujūd*.

10. **Pausing awhile in the position of *Sujūd*.**

This has only one *sharṭ*.

Remaining still after the original movement.

11. **Sitting between the two *Sujūds*.**

This has three *sharṭs*.

(a) Sitting erect.

(b) When leaving the *Sujūd* to assume this position, having no other purpose in mind than adopting this sitting position.

(c) Pausing long enough to recite only the *zikrs* prescribed for this position (and not longer).



12. Pausing awhile in this sitting position.

This has only one *sharṭ*.

Remaining still after the original movement.

13. Performing the second *Sujūd*.

This has the same six *sharṭs* as the first *Sujūd*.

If the sight of a creature like a scorpion forces a person who is at *Sujūd* to move in agitation to the sitting position it will not be a valid sitting position. He must go back to the *Sujūd* and then come up again to the sitting position.

14. Pausing awhile in the second *Sujūd*.

This has one *sharṭ* as before :

Remaining still after the original movement.

15. Reciting the final *Attahīyāt*.

(Marginal Note :

That part of the *Attahīyāt* which is *fardh* is :

الْقَيَّاتُ لِلَّهِ سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ سَلَامٌ عَلَيْنَا  
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

This has seven *sharṭs* :

(a) Paying attention to the *ḥarfs*.

(b) Paying attention to the *Shadds*.

(c) Paying attention to the pronunciation and expressions.

(d) Maintaining the order of the sentences.

(e) Maintaining the sequence without interruption.

(f) Reciting in a voice loud enough for the worshipper to hear his own words.

(g) Completing the recitation while in the sitting position.

16. Sitting for the recital of *Attahīyāt* (and *Ṣalawāt*).

This has two *sharṭs*.

(a) Not sitting at an angle.

(b) When coming up to this position, not having any other purpose in mind than assuming this sitting position.

### 17. Reciting *Ṣalawāt*\* on the Prophet (*Ṣal.*).

(Marginal Note :

\*That part of the *Ṣalawāt* which is *fardh* is : اللَّهُ صَلَّى عَلَى مُحَمَّدٍ  
 or عَلَى النَّبِيِّ  
 or عَلَى رَسُولِهِ or صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

This has seven *sharṭs* similar to the *sharṭs* governing the recital of *Attahyāt*.

### 18. Pronouncing the first *Salām*\*\*.

(Marginal Note :

\*\*That part of the *Salām* which is *fardh* is :

السَّلَامُ عَلَيْكُمْ

This has five *sharṭs* :

- (a) Paying attention to the *ḥarṣs*.
- (b) Paying attention to the *shadds*.
- (c) Pronouncing the *salām* without interruption.
- (d) Saying it loud enough for the worshipper himself to hear.
- (e) Completing it in the sitting position itself.

### 19. *Tartīb*, i.e. Observing the above *fardhs* in their details in the order given.

A worshipper's Prayer will become void if any of the above *fardhs* relating to actions is done out of its correct turn, or in the case of *fardhs* relating to recitations, if the *salām*, or the intention contemporaneous with the first *takbīr*, is said stubbornly out of its correct place.

If an *Imām*, or a person who prays by himself, forgetfully omits the performance of any of the above *fardhs*, or entertains any doubts of the performance of any one of them, he will perform the omitted act immediately it is brought to mind, before a similar *fardh* act is performed in the *Rak'āt* following. Failure to do so will annul Prayer.

If recollection of an omission occurs to him only after he has performed a similar act in the *rak'āt* following, he will still perform the act he omitted but he will count the *rak'āt* from such act. All actions coming between the omission and the performance of the act must be considered null.



If he is unable to identify the *fardh* he missed, or if he doubts whether he omitted the *nīyat* or the first *takbīr*, his Prayer will be void.

If this remissness occurs on the part of a *ma'mūm*, he will continue to follow the *Imām* in all actions, and, after the *Imām* has said *salām*, he will perform an additional *Rak'āt* before he says *salām*.

When a person finds himself in the standing position after the *Imām* has gone to the *rukū'*, and recollects his failure to recite the *Fātiḥā*, or entertains doubts whether he recited the *Fātiḥā*, he will recite the *Fātiḥā* and catch up the *Imām* before he completes three *fardhs* that are long<sup>1</sup>

### (xx) The Ab'ādh Sunnats<sup>2</sup> of Prayer

There are eight Ab'ādh Sunnat acts<sup>3</sup> in Prayer.

(Marginal Note .

The word Ab'ādh means "parts" or "some". Therefore, Ab'ādh Sunnats mean " 'Parts' or 'some' of the Prayer recitals and acts that are of a special order ". Omission of these sunnat acts can be made good by the *Sajdā Sahw*.<sup>4</sup> Just as the omission of a *fardh* act can be made good so

1 The short *fardhs* are the *I'tidāl* and the Sitting Position between the two *Sujūds*. The rest of the *fardhs* are considered long *fardhs*.

2. ابعاص سنة .

3. هي كما في الكتب العفمية اربعة عشر الشهد الاول وعوده والصلوة ( مامس )  
عليه والعود لها والقنوت والقسم لها والصلوة عليه والقيام لها  
والصلوة على الال والقيام لها والصلوة على الصحابة والقيام لها  
والصلوة على الال في التشهد الاخير والعود

" Some Books on Jurisprudence give 14 Ab'ādh Sunnats : the earlier *Attahiyāt* ; the sitting for its recital ; reciting *salawāt* in it ; sitting for it ; reciting *Qunūt* ; standing for its recital ; reciting *salawāt* in it ; standing for it ; reciting *salawāt* on the Prophet's family ; standing for it ; reciting *salawāt* on the Prophet's companions ; standing for it ; reciting *salawāt* on the Prophet's family in the final *Attahiyāt* ; sitting for it."

4. سجدة سهو - The *sajdā* or prostration for forgetfulness.



can the omission of these *sunnat* acts. That is why they have been selected from the *sunnat* acts of Prayer and grouped separately.)

They are :—

1. Reciting the earlier *Attahīyāt* ;
2. Adopting the sitting position for this recital ;
3. Saying *Ṣalawāt* on the Prophet (*Ṣal.*) at the end of this recital ;
4. Reciting *Qunūt* in the *I'tidāl* position in the second *rak'ūt* of *Ṣubhu* ;
5. Standing for this recital ;
6. Saying *ṣalawāt* on the Prophet (*Ṣal.*) at the end of this recital.
7. Including the members of his family in this *ṣalawāt*.
8. Including the members of his family in the recital of *ṣalawāt* in the final *Attahīyāt*.

If adopting the standing and the sitting positions while reciting *ṣalawāt* on the Prophet (*Ṣal.*) in the *qunūt* and earlier *attahīyāt* respectively, and adopting the standing and the sitting positions for the recital of *ṣalawāt* on the members of the Prophet's family in the *qunūt* and the final *attahīyāt* respectively, are also counted, the total number of *Ab'ādh* *Sunnats* will become twelve.

If any one or any part of these twelve *Ab'ādh* *Sunnats* is deliberately omitted, or if doubt arises as to the performance of any one of them, two *sujūds* will be performed at the end of Prayer before saying *salām*. Performing these two *sujūds* is *sunnat*.

When a person, forgetting these two *sujūds*, says *salām* and ends up his Prayer, he can still get back to his Prayer, perform the two *sujūds*, and say *salām* again, provided that he has not in the meanwhile turned his chest away from the direction of the *qiblāh*, spoken much or meddled with intolerable *najīs*. These two *sujūds* are known as *Sajdā Sahw*, " the *sujūds* for forgetfulness "

In the *ṣalawāt* pronounced in *qunūt* including the Companions of the Prophet (*Ṣal.*), and remaining in the standing position to do so, are also *Ab'ādh* *Sunnats*. Therefore the total number of *Ab'ādh* *Sunnats* becomes 14.

The standing and the sitting have been made *Ab'ādh* *Sunnats* for the benefit of those worshippers who do not know the recitals. Such



persons have to remain in the standing or the sitting position for as long a time as the recital will take. Where a person fails to do so, he will perform the *sunnat* act of *Sajdā Sahw* for the omission.

- 100 If an *Imām*, or a person praying by himself, forgets to observe any one of these *sunnats*, and does the *fardh* following it, his coming back to do the *sunnat* act is *ḥarām*\*. If he deliberately does so, knowing his act to be *ḥarām*, his Prayer will become void.

(Marginal Note :

\*This is because he discards a *fardh* for the sake of a *sunnat*.)

However, when a person, forgetting to recite the *qunūt*, bends as far as the *rukū'* or, forgetting to recite the mid-*Attahīyāt*, rises almost to the standing position, it will be *sunnat* for him to go back to the *Ab'ādh Sunnat*. He must, in such cases, perform the *sajdā sahwa* at the end of his Prayer.

While an *Imām* is doing an *Ab'ādh Sunnat* act, if a *ma'mūm* forgetfully goes to the *fardh* act following it, it is *wājib* on his part to get back to the *ab'ādh sunnat* act immediately and follow the *Imām*. If he fails to do so his Prayer will become void, unless he intends to break away from the *Imām*.

If an *Imām*, or a person praying by himself, deliberately omits an *ab'ādh sunnat* act like the mid-*Attahīyāt* or the *qunūt*, and goes to the standing position or the *rukū'*, and then gets back to do the *ab'ādh sunnat* act, his Prayer will become void.

In the following instances Prayer will not be annulled but *Sajdā Sahw* will be *sunnat* :—

- (a) When any obligatory recital, other than the first *takbīr* or the *salām*, or any *sunnat* recital is recited out of turn deliberately or forgetfully.
- (b) When a little speech or a little eating is forgetfully done.
- (c) When doubts arise as to the number of *rak'āts* performed and there is the possibility that additional acts and recitations have been forgetfully done.

The following provide an example of a Prayer getting lengthened by additional acts and recitations done forgetfully :—

When a person, in the last *rak'āt* of the *Zuhr* Prayer, doubts whether he performed three or four *rak'āts*, he has to perform an additional



*rak'āt*, and also do the *sajdā sahw* which will be *sunnat*. Even if his doubt is completely removed while he is doing this additional *rak'āt*, and he is certain that it is the fourth *rak'āt* that he is performing, he will still perform the *sajdā sahw*.

There is no possibility of an additional *rak'āt* having been performed when this doubt arises while he is in the third *rak'āt*, and his doubt is removed to certainty before he does a further *rak'āt*. He will, in such an instance, not perform the *sajdā sahw*.

- 101 Where an *Imām* forgetfully or deliberately fails to observe an *ab'ādh sunnat*, and pronounces *salām* without doing the *sajdā sahw*, it will be *sunnat* for the *ma'mūm* to do the *sajdā* before he pronounces *salām*.

Where an *Imām* does the *sajdā sahw*, it is *wājib* for all the *ma'mūms* to do the *sajdā* with him, despite the fact that one or two of the *ma'mūms*, who may have come in late, do not know what act the *Imām* omitted. If a worshipper does not follow the *Imām* to the *sajdā sahw*, knowing that it is *wājib*, his Prayer will become void. In such instances, the worshippers who come in late<sup>1</sup> will be performing the *sajdā* for the forgetfulness of the *Imām*.

A *ma'mūm* will not perform *sajdā sahw* for any omission on his part while following the *Imām*. Where he continues a part of the Prayer by himself and forgets to observe an *ab'ādh sunnat* while thus praying alone, he will perform the *sajdā sahw*.

While a worshipper who has been with the *Imām* from the commencement of a Prayer<sup>2</sup> is reciting the *Attahīyāt*, if the *Imām* goes to the *sajdā sahw*, it is *wājib* on the worshipper's part to go to the *sajdā* himself. It is also *wājib* on his part to come back to the *Attahīyāt* and recite the *fardh* portion of it before he pronounces *salām*.

After a worshipper has pronounced *salām* his Prayer will not be affected by doubts arising of his failure to observe a *fardh* or a *shar'* other than the intention made with the first *takbīr*.

If, however, a person feels quite certain that he omitted a *fardh* of *shar'*, it is *wājib* that he go back to his Prayer and perform that part which he failed to observe, provided that he has not in the meantime meddled with *najis*, or too long an interval has not passed. It is *wājib*

1. i.e., the *masbūq*

2. i.e., a *muwāfiq*



that he does so even when he has turned his chest away from the direction of the *Qiblah*, indulged in a little conversation, or walked a short distance away from the place of his Prayer.

Where a worshipper offers his *Subhu* Prayer with an *Imām* who is a *Hanafī*, he will recite the *Qunūt* and join the *Imām* in the first *sujūd* if he gets an opportunity of doing so. If he does not get the opportunity, he can do one of two things :—

- (a) omit the recital of *qunūt* entirely, or
- (b) intend the breaking away from that *Imām* and continue the rest of his Prayer by himself.

Whether such a worshipper recites *qunūt* as described above or omits its recital, his doing the *sajdā sahw* is *sunnat*.

The above rules apply to a worshipper offering the *Subhu fardh* Prayer behind one who is offering the *Subhu sunnat* Prayer, or any other Prayer, where the recital of *Qunūt* is not done.

- 102 When a worshipper finds very little time for the recital of *Qunūt* in its popular form, especially when the *Imām* has already gone to the first *sujūd*, it is *sunnat* to adopt the following short version of it :

أَسْأَلُكَ يَا غَفُورٌ أَنْ تَغْفِرَ لِي وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

Muhammad Ibn Sulaimān al Kurdī (*Rah.*)<sup>1</sup>, gave a decision with clear authority that whenever a *Shāfi'ī ma'mūm*<sup>2</sup> offers any *fardh* Prayer behind a *Hanafī Imām*, he must perform the *Sajdā Sahw* at the end. Learned theologians of later ages, in accepting his decision, have ruled that this may be done only if no split will be caused among Muslims, if no conflict will arise by such action and if no blemish will be attached

1. محمد بن سليمان الكردي رحمه الله

2. واعلم ان سجود الشافعي للتسهو خلف الحنفي لا يختص بصلوة الصبح بل الظاهر طلب السجود من الشافعي اذا صلى خلق الحنفي في الصلوة الخمس وان لم اقف على من نبه عليه وذلك لان الحنفي لا يصلي على النبي صلى الله عليه وسلم في التشهد الاول بحيث لو صلى فيه عليه صلى الله عليه وسلم سجد للتسهو وبتركه للصلوة على النبي صلى الله عليه وسلم في التشهد الاول يتوهم سجود التسهو على المأموم. حاشية الكردي.



to the learned *Imāms* (who founded the *mazhabs*), and that otherwise the *sunnat* should be omitted.

When a *ma'mūm* pronounces *salām* thinking that the *Imām* has done so, and discovers that the *Imām* has not done so, he will immediately get back to his Prayer and say *salām* after the *Imām*. He will not do the *sajdā sahw* as his forgetfulness occurred while he was following the *Imām*.

*Sajdā Sahw* has to be performed for forgetfully doing any act that will annul Prayer if done deliberately,\* as, for instance, forgetfully lengthening the short *fardhs*<sup>1</sup>, swallowing a little particle of food, or doing *fardh* actions more than the number of times required.

(Marginal Note :

\*If a person forgetfully performs four *rak'āts* for *Magrib* he will do the *sajdā sahw*. He will also do the *sajdā* if he forgetfully recites the *Fātiḥā* or the *Sūrā* in a position other than the standing position, or recites the *Attahīyāt* or the *Qunūt* in positions other than the ones prescribed for them.

A person's Prayer will not be annulled even if he does acts like these deliberately, but he must perform the *sajdā sahw*.)

Those acts which will not annul Prayer even if deliberately done, and for which *sajdā sahw* is not needed, are :—

- (a) turning the face and looking at any object, and
- (b) moving the fingers without movement of the wrists.

When a person entertains a doubt and that doubt persists, and he is not certain whether he offered three or four *rak'āts*, (say in his *Zuhr* Prayer), he will perform an additional *rak'āt* and also perform the *sajdā sahw*, paying no attention to what others say or do. He may accept their indication if their number exceeds forty.

103 In the statement that a *mā'mum* will do a *sajdā sahw* for the forgetfulness of the *Imām*, whether he does the *sajdā* himself or not, it is necessary that the *Imām* should be a person not suffering from diseases like continual urinal dripping, that prevent him from being in a state of *wudhū*.

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1. See note 1 page 179.



(xxi) *Sunnat Acts that are Adornments to Prayer*

( باب في مَنَائِمَاتِها )

All the other *Sunnat* acts are adornments to Prayer. They are :—

1. After a worshipper has prepared himself for Prayer and has put on clothing as described in the lesson on clothing (*vide* VI xvi Covering the Private Parts) it is *sunnat* for him to make for himself a *sutrā* or reservation. He can do this by placing before him any object like a stick or a prayer rug, or even an object like the spathe of a palm, about three feet from his heels. In the absence of such objects he may even draw a line. It will be *sunnat* not to place such objects directly in front, but to place them either to his right or to his left.<sup>1</sup>

While a worshipper is at prayer in such a *sutrā*, it will be *ḥarām* for another person to walk across it deliberately, unless it be to fill a vacant space in the row in front of him (in a Mosque) and there is no other way of moving to that space.

2. When the *nīyat* is made it is *sunnat* to say the following in appropriate words :

- (a) for the sake of Allah ;
- (b) so many *rak'āts* ;
- (c) facing the *Qiblāh* ;

1. سِتْرَةٌ (*Sutra*) literally means " a covering ".

The worshipper plants or keeps an upright object in front of him and within a distance of 3 cubits from his heels. Praying near a wall or pillar or box will suffice. The minimum height of the object should be 2/3 cubit.

When such objects are not available, an object which is not of the prescribed height may be taken, or a line drawn straight, or a line drawn across, but doing these will be less meritorious.

The worshipper stands slightly to the left or to the right of the *sutra*, so that one of his sides falls in line with it. When facing a wall the question of right and left does not arise.

It is *ḥarām* to walk between this worshipper and his *sutra*.

(Maulavi M. A. C. A. Lāfir, Colombo 2.)

(d) and all that is mentioned under *fardh* in VI. xix (1) (See page 132).

(Marginal Note

Here is an example of the *nīyat* and *takbīr* for the *fardh* of the *Zuhr* Prayer :

أَصَلِّيَ مَرَّةَ الظُّهْرِ أَرْبَعَ رَكَعَاتٍ أَدَاءً مُسْتَقْبِلًا إِلَى الْكَعْبَةِ  
الشَّرِيفَةِ لِلَّهِ اللَّهُ أَكْبَرُ

When praying 'Asr say عَصْرٍ ; when praying 'Ishā say عِشَاءٍ

When offering two *rak'āts*, as in *Subhu* say رَكَعَتَيْنِ ;  
when offering three, as in *Magrib* say : ثَلَاثَ رَكَعَاتٍ

When praying *Qadhā* say قَضَاءً (instead of أَدَاءً).

When praying as a *ma'mūm* add مَا مَوْمًا .

When praying the *sunnat* that comes before the *fardh* say قَبْلِيَّةٌ , and when praying the *sunnat* that comes after, say بَعْدِيَّةٌ .)

3. When pronouncing the *takbīr* and folding the arms across the body it is *sunnat* to act in the following manner :

Lift both hands away from clothing until the ridges of the fingers are in line with the upper parts of the ears and the thumb in line with the lobes. Keep the palms turned towards the *Qiblāh* and in line with the shoulders. Commence the *takbīr* while coming up to this position. Conclude the *takbīr* by folding the hands and placing them across the body between the navel and the chest, and gripping the wrist of the left hand with the palm and fingers of the right.

4. Lifting the hands up as described in 3 above is *sunnat* in the following instances also :

(a) just before going to the position of *Rukū'* ;

(b) when rising from the *Rukū'* ;



- (c) when coming to the standing position after the recital of mid-*Attahiyāt* ;
- (d) when pronouncing the *takbirs* of the *Janāzā* (Funeral) Prayer ;
- (e) when pronouncing the *takbirs* in the two 'Īd (Festival) Prayers.
5. While in the standing position, in the *Rukū* and in the *I'tidāl*, it is *sunnat* to keep the two feet directed towards the *qiblāh* and about nine inches apart.
6. It is *sunnat* not to bend the head too low while praying.
7. While at prayer, it is *sunnat* to keep the eyes fixed on the point of *sujūd* at all times except when saying *يَا اللَّه* in the *Attahiyāt*. This is *sunnat* even to the blind, to those praying in darkness and to those praying in the *Ka'bā*.
- 104 8. After pronouncing the *niyat* and *takbīr* it is *sunnat* to recite *Wajjahtu*.

(Marginal Note :

The *Wajjahtu* is as follows :—

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي  
وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

(" I have turned myself, being upright, to Him Who originated the heavens and the earth, and I am not one of the polytheists. Surely my Prayer and my Sacrifice and my life and my death are for Allah, Lord of the Worlds. He hath no associates ; and thus am I commanded and I am of those who submit)."

Those permitted to lengthen their Prayers<sup>1</sup> may add the following :

اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ  
نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي هَمِيعًا لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

1. A worshipper praying by himself is permitted to lengthen his Prayer except when pressed for time.  
Añ *Imām* is permitted to lengthen a Congregational Prayer at the expressed wish of the *ma'mūms*.

(" O Allah ! Thou art the King. There is no god but Thee. Glory be to Thee, and Thine is the Praise. Thou art my Lord and I am Thy servant. I have wronged myself and I confess my sins. So, forgive me all my sins. None but Thou forgiveth sins.")

The following may also be added :

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ غَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ  
اللَّهُمَّ نَقِّتْنِي مِنْ غَطَايَايَ كَمَا يَنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ  
اللَّهُمَّ اغْسِلْنِي مِنَ غَطَايَايَ بِالْمَاءِ وَالطَّلَجِ وَالْبَرْدِ

This *du'ā* is contained in 'Ubāb<sup>1</sup>.

When the *Imām* recites a long *Sūrā* and a *ma'mum* is beyond hearing distance or is short of hearing and does not hear the *Imām*'s recital, it is best for him to recite *du'ās* like the above instead of standing and doing nothing, or reciting *du'ās* of his own.)

9 After the recital of *Wajjahtu* it is *sunnat* to commence the recital of *Fātiḥā* with *بِسْمِ* and *أَعُوذُ*.

10. In the recital of *Fātiḥā* it is *sunnat* to pause at the end of every one of the seven *Āyats*, even where **و** is written at the end of a verse requiring the verse following it to be read with it.

Certain *Ṣūfis*<sup>2</sup> (mystics), and certain *fuqahā*<sup>3</sup> (jurists), have begun the recital of *Fātiḥā* by combining the *بِسْمِ* with the *Fātiḥā*, giving the rendering *رَحِيمَ الْحَمْدُ*. They make the first pause only after *اِنْعَمْتَ عَلَيْهِمْ*.

(Marginal Note :

In *Tuhfā*<sup>4</sup> and *Futūḥātul Makkīya*<sup>5</sup>, there are different opinions expressed over the question of combining *بِسْمِ* with *الْحَمْدُ* and about the *sunnat* of pausing after every verse in the *sūrā Fātiḥā*. It is best, therefore, to give due regard to both versions and to pause after saying *رَحِيمَ*, and in the same breath to begin *الْحَمْدُ*. This is the opinion of our *Shaikh* and others.)

1. عباب

2. صوفي

3. فقهاء

4. *Tuhfatul Mursalah* (

جمعة المرسلة )

5. منوعات المكية



- 11 At the end of the recital of *Fātiḥā* it is *sunnat* to pause for as long a time as it would take to say *سُبْحَانَ اللَّهِ*, and then to say : *رَبِّ اغْفِرْ لِي آمِينَ يَا رَبِّ الْعَالَمِينَ*.

Pausing for this length of time is *sunnat* in the following instances too :

- (a) between the *takbīr* and *Wajjahtu* ;
- (b) between the *Wajjahtu* and *أَعُوذُ* ;
- (c) between *أَعُوذُ* and *بِسْمِ* ;
- (d) between the end of *Fātiḥā* and *آمِينَ* ;
- (e) between *آمِينَ* and the beginning of a *Sūrā* ;
- (f) between the end of the *sūrā* and the *takbīr* pronounced on going to the *Rukū* ;
- (g) between postures.

12. After concluding the recital of the *Fātiḥā* it is *sunnat* to recite at least one *āyat* from the Qurān in *Ṣubḥu* and in the first two *rak'āts* of *Zuhr*, *Aṣr*, *Maḡrib* and *Ishā* and in all other Prayers.

Reciting three *āyats* from the Qurān will be better.

It will be still better to recite one complete *Sūrā* in the first *rak'āt* and another complete *Sūrā* in the second. In selecting the *Sūrā* for recitation it is *sunnat* to select :

- (a) two of the long *Sūrās* below *Sūratul Hujrā* (سورة الحجرات) (Chapter xlix), for *Zuhr* and *Ṣubḥu* ;
- (b) two *Sūrās* of medium length from the same range for *Aṣr* and *Ishā* ;
- (c) two of the short *Sūrās* for *Maḡrib* ;
- (d) a longer *Sūrā* for the first *Rak'āt* than for the second .
- (e) two successive *Sūrās*.

Certain *Sūrās* have been prescribed as *sunnat* for certain Prayers. In such cases it will not be proper to consider the length of the *Sūrās* or whether they are successive *Sūrās*

(Marginal Note :

The *Sūrās* that have been prescribed as *sunnat* are

- (a) On Friday Nights<sup>1</sup> for *Magrib* . . . the *Sūrās* قَدْ يَا (Q. : cxii) and قُلْ هُوَ اللَّهُ (Q. : cix).
- (b) On Friday Nights for 'Ishā and on Fridays for 'um'ā . . . the *Sūrās* قُلْ هُوَ اللَّهُ (Q. : cxii) and إِذَا جَاءَكَ (Q. : cxiii).
- (c) On Fridays for *Subhu* . . . the *Sūrās* أَلَمْ تَنْزِيلِ السَّجْدَةِ (Q. : lxxvi) and هَلْ أَتَى (Q. : xxxii).
- (d) On Saturday Nights<sup>2</sup> for *Magrib* قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (Q. : cxiv) and قُلْ أَعُوذُ بِرَبِّ النَّاسِ (Q. : cxiii).
- (e) When on a journey, for all *Subhu* Prayers قُلْ يَا (Q. : cxii) and قُلْ هُوَ اللَّهُ (Q. : cix).
- (f) For all *Subhu* *Sunnat* Prayers قُلْ يَا (Q. : cxii) and قُلْ هُوَ اللَّهُ (Q. : cix).
- (g) For *Tahiyatul Masjid*<sup>3</sup>, *Istikhārā*<sup>4</sup> and *Sunnat* of *Magrib* : قُلْ يَا (Q. : cxii) and قُلْ هُوَ اللَّهُ (Q. : cix).

According to a certain *Hadith* reciting أَلَمْ نَشْرَحْ (xciv) in the first *Rak'āt* of the *Sunnat* of *Subhu* and أَلَمْ تَرْكَبْنِي (cv) in the second has been recommended. It is said that a person who recites these *Sūrās* regularly in this Prayer will not suffer from any ailment of piles.

According to another version of the same *Hadith* the recital of the *Sūrās* قُلْ يَا (cix) and أَلَمْ نَشْرَحْ (xciv) in the first, and قُلْ هُوَ اللَّهُ (cxii) and أَلَمْ تَرْكَبْنِي (cv) in the second, has been recommended.)

1. To Muslims day begins at eve. Therefore "Friday Night" will be Thursday night, as non-Muslims understand it.

2. i.e., Friday night, as non-Muslims understand it.

3. تحية المسجد

4. استخارة



At a time when a period of Prayer is drawing to a close it is better to recite two short *Sūrās* that have not been prescribed than to recite two long *Sūrās* that have been prescribed.

While a devotee is reciting the Qurān, it is *Sunnat*, when he recites a verse referring to the Mercy of Allah, to beg for Allah's Mercy, when he recites a verse referring to chastisement, to beg for deliverance from such chastisement, and when he recites verses that ask us to extol, or praise or glorify Allah, to utter words of extolment, or praise or glory, and to beg for Allah's forgiveness.

(Marginal Note :

It is *Sunnat*, both on the part of the person who recites the Qurān and on the part of one who listens to his recital to say—

سَمِعَ اسْمَهُ رَبِّكَ اَلَا عَلَى on coming across the sentence سُبْحَانَ رَبِّيَ اَلَا عَلَى

وَكَبِيرُهُ وَرَبُّكَ مُكَبِّرٌ on coming across اَللّٰهُ اَكْبَرُ تَكْبِيْرًا

سَمِعَ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرُكَ سُبْحَانَ اَللّٰهِ وَبِحَمْدِهِ on coming across اِنَّهُ كَانَ نَوَّابًا اَسْتَغْفِرُ اَللّٰهَ

فَعُوْذُهُ اَللّٰهُ الْعِزَّاتُ الْاَكْبَرُ on coming across اَللّٰهُمَّ اِدْفَعْ عَنِّي الْعِزَّاتُ

اَنْ عَلَيْنَا حَسَابُهُمْ on coming across اَللّٰهُمَّ يَسِّرْ عَلَيَّ حَسَابِيْ

اليس ذلك بقادر على ان سُبْحَانَكَ قَبْلِيْ on coming across يحي الموني

(فمن يأتىكم بماؤ معين on coming across اَللّٰهُ رَبَّ الْعَالَمِينَ

There are fourteen *sajdā tilāwas*<sup>1</sup> and one *sajdā shukr*<sup>2</sup> in the Qurān. It is *sunnat* to perform *sajdā tilāwa* on all the fourteen occasions both at Prayer and at other times. The *sajdā shukr* that occurs in the *Sūrā* القرآن (ch. xxxviii) will not be performed at Prayer.

The merit of *sunnat* is greater in a person who intentionally listens to a Quranic recital than in a person who listens to it without such intention.

It is *sunnat* for a Muslim to perform *sajdā tilāwa* when he hears a recital of the verse concerned, whether such recital is made by a small child or by a person not in a state of *wudhu* or even by a *kāfir*.

Performing the *sajdā* does not become *sunnat* for the recital of a person under an obligation to have a compulsory bath, or a woman under impurities of menstruation, or a person in a state of intoxication or sleep, or a bird like a parrot or mynah.

The performance of *sajdā shukr* is *sunnat* when a person or any of his children receives a boon<sup>3</sup> from some unexpected source, whether he was looking forward to such a boon or not, or when he or his child is saved from some great calamity.

Performance of this *sajdā* is *sunnat* also when a boon is generally shared by all the residents of a place, or when they are saved from an impending calamity, as for example, a boon like a shower of rain after a long period of drought and famine, or being saved from a calamity like a strong gale or cholera.

Performance of these *sajdās* is *ḥarām* :

- (a) when the Qurān is recited only with the intention of performing the *sajdā* ;
- (b) when no cause exists for it, except gaining the favour of Allah ;
- (c) by pupils at the bidding of a foolish *Shaikh*.

1. سجدة تلاوة

2. سجدة شكر

3. نعمة



A person praying by himself will perform *sajdā* for the verses he recites. A *ma'mūm* will perform *sajdā* together with the *Imām* for the verses the *Imām* recites.

A *ma'mūm*'s Prayer will become void when he fails to perform this *sajdā* with the *Imām*, or when he performs the *sajdā* without the *Imām* so performing.

His Prayer will not be annulled, when he is not aware that the *Imām* has gone to the *sujūd*, or when he becomes aware after the *Imām* has lifted his head from *sujūd*. In such a case, it is necessary for the *ma'mūm* to continue to remain in the standing position and await the *Imām*. If the *Imām* has not already lifted his head from the *sujūd* he must go to the *sujūd* immediately and continue to follow the *Imām*.

106

It is *makrūh* on the part of a worshipper to give ear to the Quranic recital of a worshipper other than himself (or his *Imām*), and to the recital of a person not at Prayer at the time.

The Rules governing the relation between *Imām* and *Ma'mūm* have appeared earlier

The *sharʿs* for performing *sajdā* at times other than during Prayer are the same as the *sharʿs* that govern its performance during Prayer.

The *fardhs* or compulsory actions in *sajdā* are

- (a) declaring the intention,
- (b) pronouncing the *takbīr laḥarrum*, and
- (c) performing a *sujūd* like the *sujūd* in Prayer.

In low-voiced worship,<sup>1</sup> when the *Imām* recites a verse to which *sajdā tilāwa* is due, it is *sunnat* to delay the *sujūd* till the end of Prayer.

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1. Such as *Zuhr* and *ʿAḡr*.

When performing a *Sajdā Tilāwa* it is *sunnat* to recite the following short prayer once in addition to reciting the prayer of glorification ordinarily recited in the *sujūd*.

سَبَّحَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِمَوْلَاهُ وَقُوَّتِهِ فَتَبَارَكَ  
اللَّهُ أَحْسَنُ الْخَالِقِينَ

Whatever passage is recited from the Qurān, it is *sunnat* to commence its recital with *بِسْمِ* and *أَعُوذُ*. The *بِسْمِ* has not been made *sunnat* for any part of the *Sūrā Barā'at* (Chapter ix).

In the *Tarāwih* Prayers conducted in the month of *Ramadhān*, if the Qurān is recited from beginning to end in the sequence given, it is *sunnat* to commence the recital of this *Sūrā* with *بِسْمِ* and *أَعُوذُ*. When beginning a recital that is not the beginning of a Chapter, both *أَعُوذُ* and *بِسْمِ* may be recited silently.

13. All the following actions are *sunnat* in *Rukū'*:

- (a) Lifting up the hands (as described on page 186 (3 and 4) and reciting the *takbīr* when going from the standing position to the *Rukū'*;
- (b) While in the *Rukū'*, resting the palms and fingers on the knees without closing the fingers too tight or spreading them out too wide ;
- (c) While in the *Rukū'*, reciting the following *ẓikr* three times :

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

(“Glory to my Lord, the Sublime, and His is the Praise.”)

Reciting this *ẓikr* more than three times is not proper for an *Imām* who leads a congregation that has not expressed its willingness to lengthen the Prayers, or for an *Imām* who conducts Prayers in a Mosque where several congregational Prayers are held in one period of Prayer.

When the husband is present in a house it is not proper for the *Imām* conducting the Prayers of his wives and slave girls to recite this *ẓikr* more than three times.



(Marginal Note :

Those permitted to lengthen their Prayers may recite this *zīkr* eleven times and also add the following *du'ā* :

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ أَمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعْتُ لَكَ سَمْعِي  
وَبَصَرِي وَمَخْيِي وَعَظْمِي وَعَصْبِي وَشَعْرِي وَبَشْرِي  
وَمَا اسْتَقَلْتُ بِهِ قَدَمِي إِلَهَ رَبِّ الْعَالَمِينَ .  
سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي .

14. When rising from the *Rukū* to the position of *I'tidāl*, it is *sunnat* to recite once :

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

(“ Allah has heard him who praised Him .”)

and after the position of *I'tidāl* is assumed to recite :

رَبَّنَا لَكَ الْحَمْدُ مِثْلَ السَّمَوَاتِ وَمِثْلَ الْأَرْضِ وَمِثْلَ مَا بَيْنَهُمَا  
مِنْ شَيْءٍ بَعْدُ .

(“ Our Lord ! to Thee is due all Praise in heaven and earth,  
and of all that exist.”)

(Marginal Note :

Those permitted to lengthen their Prayers may add :

أَهْلُ الشَّاءِ وَالْعَبْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ  
لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي لِمَا مَنَعْتَ وَلَا رَادَّ لِمَا  
قَضَيْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ .

- 107 15. Lifting both hands up to the level of the shoulders, placing them open and close together, and reciting *Qunūt* in the *I'tidāl* of the second *Rak'āt* of the *Ṣubḥu* Prayer is *sunnat*.

The recital of *Qunūt* in the final *I'tidāl* of every one of the five *fardh* Prayers is *sunnat* during a period of calamities, grave misfortunes, pestilences or epidemics like fever.

When praying for the warding off of such calamities\* or misfortunes, the palms of the hand may be turned downward.



The recital of *Qunūt* in the last *rak'āt* of *Witr*\*\* Prayer is *sunnat* after the 15th day of fast in the month of *Ramadhān*.

Performing *Sajdā Sahw* will not be *sunnat* for forgetting to recite *Qunūt* in the two special cases mentioned above, i.e., its recital to ward off calamities etc., and its recital in the *Witr* Prayers.<sup>1</sup>

(Marginal Note :

\*The following *du'ā* may be added to the *Qunūt* during a period of misfortunes, calamities or pestilence :

اللَّهُمَّ ادْفَعْ عَنِّي مِنَ الْبَلَاءِ وَالْوَبَاءِ وَالْحُمَّى وَالْجُدْرِي  
مَا لَا يَذُنُّهُ أَحَدٌ غَيْرُكَ

\*\*The *Qunūt* may be recited, according to certain authorities, in the last *rak'āt* of *Witr* Prayer every night.

Though a passage has not been prescribed for recital as *Qunūt* it is good to adopt the *Du'ā* the Prophet (Ṣal.) is reported to have used. It is :

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يَقْضِي عَلَيْكَ فَاتَهُ لَا يَذُلُّ مَنْ وَالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ فَلَكَ الْحَمْدُ عَلَى مَا قَضَيْتَ وَأَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ وَصَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ وَإِلَيْهِ وَصَحْبِهِ وَسَلَّمَ .

(" O Allah ! guide me among those whom Thou hast guided and preserve me among those whom Thou hast preserved, and befriend me amongst those whom Thou hast befriended and bless me in what Thou hast granted and save me from the evil of what Thou hast decreed, for Thou dost decree and no decree is made against Thy decree Surely he is not disgraced whom Thou befriendest. Surely he is not respected whom Thou hast

1. The *Qunūt* recited in the *Witr* Prayer after the 15th of *Ramadhān* is generally considered as important as the *Qunūt* recited in the *Subhu* Prayer, and *Sajdā Sahw* is performed for forgetting to recite it.



forsaken. Thine is all praise for the justice Thou hast done. I beseech Thee for Thy forgiveness and turn to Thee in repentance. May Allah bless our Prophet Muḥammad (Ṣal) and his descendants and his followers, and may His Peace be upon them.")

(Marginal Note

Those permitted to lengthen their Prayers may add the following *du'ā* to the *Qunūt* .

اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ  
وَنَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ  
الْخَيْرُ كُلَّهُ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنُخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ  
اللَّهُمَّ إِنَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْأَلُ  
وَنُخْفِدُ أَمَّا بَكَ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّا  
عَذَابَكَ الْجَدِّ بِالْكَفَا رَمَلِحُ اللَّهُمَّ عَذِبِ الْكَفَرَةِ الَّذِينَ  
يَصُدُّونَ عَنْ سَبِيلِكَ وَيَكْذِبُونَ رُسُلَكَ وَيَقَاتِلُونَ أَوْلِيَاءَكَ  
وَيَجْعَلُونَ مَعَكَ إِلَٰهًا آخَرَ لَا إِلَٰهَ إِلَّا أَنْتَ تَبَارَكْتَ وَتَعَالَيْتَ  
عَمَّا يَقُولُ الظَّالِمُونَ وَالْجَاهِدُونَ عُلُوًّا كَبِيرًا اللَّهُمَّ اغْفِرْ  
لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
اصْلِحْ ذَاتَ بَيْنِهِمْ وَافْرِقْ بَيْنَ قُلُوبِهِمْ وَاجْعَلْ فِي قُلُوبِهِمْ  
الْإِيمَانَ وَالْحِكْمَةَ وَتَبَيَّنْهُمْ عَلَى مِلَّةِ خَلِيلِكَ وَشَرِيعَةِ  
رَسُولِكَ وَافْرِقْهُمْ أَنْ يَشْكُرُوا نِعْمَتَكَ وَأَنْ يُؤْفُوا بِعَهْدِكَ  
الَّذِي عَاهَدْتَهُمْ عَلَيْهِ وَانْصُرْهُمْ عَلَى عَدُوِّكَ وَعَدُوِّهِمْ  
إِلَٰهَ الْحَقِّ وَاجْعَلْنَا مِنْهُمْ وَصَلَّى اللَّهُ وَسَلَّمْ عَلَى سَيِّدِنَا  
مُحَمَّدٍ وَإِلَيْهِ وَصَحْبِهِ أَجْمَعِينَ .

The above *Qunūt* was the recital of 'Umar<sup>1</sup> (*Radh.*).

It is *sunnat* for the *ma'mūm*—

(a) to say آمين while the *Imām* recites the *Qunūt*,

(b) to join the *Imām* in that part of the recital from تَبَارَكَ تَعَالَى to the end,

(c) to say آمين when the *Imām* recites the *ṣalawāt*, and

(d) to say آمين when the *Imām* recites any additional *du'ā* at the end.

The *Imām* will include the members of his congregation in his recital of the *Qunūt* and all other *du'ās*, by changing the singular forms to their plural, as for instance

إِهْدِنِي	(“ guide me ”)	to	إِهْدِنَا	(“ guide us ”)
عَافِنِي		to	عَافِنَا	
تَوَلَّنِي		to	تَوَلَّنَا	
وَبَارِكْ لِي		to	وَبَارِكْ لَنَا	
وَقِنِي		to	وَقِنَا	
اللَّهُمَّ اذْفَعْ عَنِّي		to	اللَّهُمَّ اذْفَعْ عَنَّا	

The *Imām* will retain the singular form of the *zikr* رَبِّ اغْفِرْ لِي وَارْحَمْنِي recited in the sitting position between the two *sujūds*<sup>2</sup>.

16. In the position of *sujūd*, it is *sunnat* to keep the two hands, the two legs, the fingers and the toes directed towards the *Qiblah*. Neither the fingers nor the toes should be placed too close to each other or too wide apart.

Placing the two hands in line with the two shoulders, and resting the nose on the floor, are also *sunnat*.

The male worshipper will keep his elbows clear of his flanks, both in the *Rukū'* and the *Sujūd*, thus leaving a space between the hand and the body.

1. i.e., 'Umar ibn al-Khaṭṭab. 2. (عامش) لائِه قدور بال فراد وهو امام



The female worshipper will keep her hands close to her flanks and leave no space between her hand and her body.

While in the *sujūd*, the worshipper will recite the following *zikr* three times :

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ

(“ Glory to my Lord, the Most High, and His is all praise.”)

(Marginal Note :

Those permitted to lengthen their Prayers will recite the same *zikr* eleven times, and then recite the following *du‘ā* :

اَللّٰهُمَّ لَكَ سَجَدْتُ وَبِكَ اَمَنْتُ وَلَكَ اَسْلَمْتُ اَنْتَ رَبِّيْ سَجَدَ  
وَبِحَمْدِي الَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ  
وَقُوَّتِهِ فَتَبَارَكَ اللهُ اَحْسَنُ الْخَالِقِيْنَ اَللّٰهُ رَبُّ الْعَالَمِيْنَ  
اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ اِلَى الْاٰخِرَةِ

17. In the sitting position between the two *sujūds*, it is *sunnat* to fold the right leg, to sit on the instep and the sole of the left leg, to place the two hands on the two thighs with the fingers directed towards the *Qiblah* and to recite the following *du‘ā* once :

رَبِّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاجْبُرْنِيْ وَارْزُقْنِيْ وَاهْدِنِيْ وَعَافِنِيْ

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(“ O Allah ! grant me forgiveness and have mercy on me, and set right my affairs and exalt me and grant me sustenance and guide me and grant me security.”)

According to certain authorities, the words **وَأَمْنٌ عَنِّي** may be added, and the words at the beginning **رَبِّ اغْفِرْ لِيْ** may be recited three times, and the entire passage beginning from **وَارْحَمْنِيْ** thrice after.

It will be incorrect to consider this short *fardh* as being lengthened by this additional recital.

18. Sitting in the manner described above (17) is *sunnat* in the following instances also :



- (a) the sitting position, known as *Istirāḥa*<sup>1</sup>, between the *sujūd* and the standing position ;
- (b) the sitting position for the recital of mid-*Attahīyāt* ;
- (c) the sitting position, in the final *Attahīyāt*, of the person who has become liable to perform *sajdā sahw* ;
- (d) the sitting position of the late comer or *masbūq* when he sits with the *Imām* in the final *Attahīyāt* of the *Imām*.

19. Sitting for the final *Attahīyāt* in the following manner is *sunnat* :

Rest the weight of the body on both hands when lifting it from the position of *sujūd* to the sitting position. Place the left hand on the left knee with the fingers directed towards the *Qiblāh*. Keep the right hand on the right knee bending the fingers except the forefinger which will be stretched, but not rigidly, and allowed to droop. Place the thumb of the right hand on the ridge of the fore-finger and commence the recital of *Attahīyāt*. Lift the forefinger when repeating the words *إِلَّا اللَّهُ*.

The reason for placing the thumb on the ridge of the forefinger and for lifting the fore-finger on reciting *إِلَّا اللَّهُ* is given in *Hāshiyatul Qalyūbī*<sup>2</sup>. It states that there is present on the ridge of the forefinger a nerve which is connected to the heart. The lifting movement of the forefinger causes awareness of the One-ness of Allah to be brought to the heart.

It is further stated that when two people meet and say *salām* by gripping each other's hands, the one must place his right hand in the right hand of the other, and his left hand in the left hand of the other, placing the thumb on the ridge of the forefinger as described. Their friendship will increase thereby.

When lifting the forefinger on pronouncing the *hamz* ( ء ) of *إِلَّا اللَّهُ* fix the gaze on the forefinger.

1. استراحة

2. حاشية القليوبي



The complete *Attahīyāt* is given below.

When adopting the sitting position for any *Attahīyāt* that concludes with *salām*, plant the right foot firmly on its toes keeping the toes bent towards the *Qiblah* and tuck the left foot under the right causing it to appear on the right side.

The sitting position, described above, for the final *Attahīyāt* is known as *Tawarruk*<sup>1</sup>. The sitting position for mid-*Attahīyāt* is slightly different, and is known as *Iftirāsh*.<sup>2</sup>

An Imām who conducts a congregational Prayer will not make a long recital of *Attahīyāt*. It is *sunnat* for him to make his recitals other than *Attahīyāt* and *Ṣalawāt*, shorter than the combined *fardh* parts of *Attahīyāt* and *Ṣalawāt*.

The complete *Attahīyāt* is :—

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ  
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا  
مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ  
سَيِّدِنَا إِبْرَاهِيمَ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ  
عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ. إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ  
اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ  
وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي إِنَّكَ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ  
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ  
الْقَبْرِ وَمِنْ عَذَابِ النَّارِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ فِتْنَةِ  
الْمَسِيحِ الدَّجَالِ. اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا كَبِيرًا  
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ. يَا مُقَلِّبَ  
الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ وَطَاعَتِكَ وَإِيْمَانِكَ يَا اللَّهُ.



(" All honour and respect that are blessed, and all Prayers that are excellent, are due to Allah. May peace and the Mercy of Allah, and His blessings rest on thee, O Prophet ! May peace rest on all of us, and on those servants of Allah who do right. I bear witness that there is none worthy of being worshipped except Allah, and I also bear witness that Muhammad (Ṣal.) is the Messenger of Allah. O Allah ! shower Thy blessings on Muhammad (Ṣal.) and on the followers of Muhammad (Ṣal.) as Thou didst shower Thy blessings on Ibrāhīm (ʿAl. Ṣal.) and the followers of Ibrāhīm (ʿAl. Ṣal.). Bestow Thy favour upon Muhammad (Ṣal.) and on the descendants of Muhammad (Ṣal.) as Thou didst bestow Thy favour upon Ibrāhīm (ʿAl. Ṣal.) and the descendants of Ibrāhīm (ʿAl. Ṣal.). O Lord ! Truly Thou art the Praised and the Noble. O Allah ! Forgive the sins I have committed in the past, and my sins of the present, committed secretly and openly, and whatever wrong I have brought upon myself, and whatever wrong Thou knowest I have done. Truly, Thou art the Beginning, and Thou art the End. There is no god except Thee How glorious Thou art ! and I am truly a sinner, O Allah ! I truly seek refuge in Thee from the punishment of the grave, from the punishment of Hell, and from the temptations of life and death, and from Dajjāl. O Allah ! I have done much wrong to myself, the greatest wrong. There is none other but Thou to forgive me, therefore forgive Thou my sins. It is Thine to forgive. Truly Thou art most Forgiving, most Merciful. O Transformer of hearts ! Make my heart firm in devotion to Thee and in obedience to Thee and in faith in Thee, O Allah ! ")

20. When the recital of *Attahīyāt* is concluded, turn the head as far to the right as would permit a person seated behind to see the right cheek, and pronounce *salām* saying :—

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

(" Peace be on you, and the Mercy of Allah and His blessings ! ")



When doing this it is good to bear the intention in mind of leaving the state of Prayer, of saying *salām* to the *Imām* and congregation on the right, to the angels, men and Jinns that are *Mū'mins*, and who are on the right, and that the *salām* is the reply to the *salām* of the *Imām* on the left.

Then lift the head up slightly, and bending it again pronounce a similar *salām* to the left, bearing the intention in mind of pronouncing *salām* on those worshippers who are on the left and behind, and that the *salām* is the reply to their *salām*.

The worshippers in front may be included in the first *salām*.

The head must be turned to the left to the same extent as it was first turned to the right.

It is *sunnat* not to lengthen or drawl out the words when pronouncing *salām*<sup>1</sup>.

(Marginal Note :

It is the advice of a great personage that after the first *salām* the worshipper should say

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ

(" O Allah ! truly I ask Thee for Heaven ")  
and after the second *salām*

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ النَّارِ

(" O Allah ! Truly I seek refuge in Thee from the fire "—i.e., Hell.)

Pronouncing the second *salām* becomes *ḥarām* to a worshipper who

(a) prays after performing *Tayammum* and sees water at the end of the first *salām* ;

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مسئلة يسأل ان لا يمتد لفظ السلام لحديث جزم السلام : ( هامش ) 1. سنة . فلا بد الجزم القطع .

- (b) prays naked and sees clothing available at the end of the first *salām* ;
- (c) finds his *wudhū* annulled at the end of the first *salām* ;
- (d) discovers that the period prescribed for the *Jum'ā* Prayer lapsed at the time the first *salām* was pronounced.

21. It is *sunnat* on the part of a worshipper praying by himself, and on the part of an *Imām* leading a congregation, to recite the *Fātiḥā* and the *Sūrā* reasonably loud in the following instances :—

- (a) in both *rak'āts* of the *fardh* of *Subḥu* ;
- (b) in the first and the second *rak'āts* of *Maḡrib* and *'Ishā* .
- (c) in both *rak'āts* of the *Jum'ā* Prayer ;
- (d) in the first two *rak'āts* of every *fardh* *Qadhā* Prayer offered between sunset and sunrise .
- (e) in the two *'Id* Prayers (Prayers of the two Festivals) .
- (f) in the Prayer of the Eclipse of the Moon<sup>1</sup> :
- (g) In the *Tarāwih* Prayers ;
- (h) In the *Witr* Prayers during *Ramadhān* ,
- (i) In the Prayer for rain<sup>2</sup>.

In all other instances it is *sunnat* to recite the *Fātiḥā* and the *Sūrā* silently (in a low voice).

A worshipper who offers *Nafl Mullaq*<sup>3</sup> Prayers at night time will adopt a middle course between silence and loudness.

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It is *makrūh* for a *ma'mūm* to make any of his recitals aloud except in the following five instances :—

- (1) saying *أَمِينَ* with the *Imām* ;
- (2) saying *أَمِينَ* in the *Qunūt* of *Subḥu* ;
- (3) saying *أَمِينَ* in the *Qunūt* of the *Witr* Prayer during the last fifteen days of *Ramadhān* ;

1. صلاة خسوف

2. صلاة الاستسقاء

3. نفل مطلق



(4) saying **أَمِينَ** in that part of the *Qunūt* recited to ward off calamities ;

(5) in making a recital to point out a mistake made by the *Imām* in any of his recitals.

Where it is *sunnat* for the *ma'mūm* to say **أَمِينَ** or any other recital aloud, he will raise his voice only moderately, as is the custom, and not bawl out like a watchman making his cry. Doing this will be *makrūh*.

22. It is *makrūh* to employ a *muballiq*<sup>1</sup> in places where the *Imām*'s voice is sufficiently loud to be heard by all the members of the congregation. However, it is *sunnat* to employ a *muballiq* on occasions when the congregation is very large and he becomes necessary.

(Marginal Note :

\*A *muballiq* is a person who, by repeating aloud the *zīkrs* of the *Imām*, causes the words to be carried to those members of the congregation who are far back.)

23. While at Prayer it is *sunnat* for the *Imām* to repeat the *takbīr* **الله أكبر** aloud on going to the *rukū'*, on going to the *sujūd*, on rising from the *sujūd* or from the sitting position, and to say **سَمِعَ اللهُ لِمَنْ حَمِدَهُ** aloud on rising from the *rukū'*.

Repeating these *zīkrs* in a low voice is *sunnat* for the *ma'mūm* and the worshipper who prays by himself.

Lengthening the *takbīr* up to the completion of movement is *sunnat* in long movements like the one in going from the *sujūd* to the *I'tidāl*, even if the posture of *Istirāḥā* is adopted during that movement.

The above rules also apply to the *takbīrs* pronounced in the two 'Īd Prayers and the *Janāzā* Prayers.

24. It is improper for a worshipper or for anyone else to make recitations aloud near persons who are asleep or near persons

who are themselves at Prayer, as such recitations are likely to cause distraction.

25. When worshippers are at Prayer in a Mosque it is not proper for others in the Mosque to hold religious discourses, or relate *hadith* or even recite the Qurān aloud. This is because a Mosque is no other than an endowment to worshippers.

### (xxii) Acts that Annul Prayer

(باب في مَبْطِلَاتِهَا )

A worshipper's Prayer will be annulled if, while at Prayer, he entertains a desire to break off from Prayer, or if he is of two minds, or if he deliberately does three times any action that is not an action of Prayer, whether wilfully or forgetfully.

A person's Prayer will be annulled by any of the following acts :—

- 111 (a) taking three consecutive steps ;  
 (b) making three chewing movements with the mouth ;  
 (c) making consecutive actions with the hands with movement of the wrists ;  
 (d) making similar actions with the feet ;  
 (e) repeating light actions several times ;

Major actions, other than violent ones, if done once or twice, will not affect Prayer: Lifting the hand and replacing it will be counted as one action.

- (f) doing a violent action even once, as, for instance, making a jump ;

When a person gets into a shivering fit, or gets a fit of convulsion, or is compelled to do actions caused by an unbearable itchy sensation, however many times the actions get repeated, the Prayer will not be affected.



- (g) deliberately repeating, one after the other, two letters that are not a part of the *ziks* prescribed, or not from the Qurān, even if such letters bear no meaning, even if they are produced while clearing the throat for the purpose of making a recital that is not a *fardh* recital, or even if they are produced while coughing, sneezing, weeping or laughing.
- (h) repeating even one letter that conveys a meaning ;

(Marginal Note :

Saying م which conveys a meaning, though it is a single letter, will annul Prayer. It amounts to the same as saying ق or في in Arabic.

Saying ٓ will not annul Prayer because the sound produced conveys no meaning.)

The Prayer will not be annulled when two letters are uttered forgetfully or in clearing the throat to make a *fardh* utterance, or, in the case of a devotee keeping a fast, to get rid of a substance that will annul his fast.

In the case of a worshipper suffering from a severe cough or from a disease of the lungs, however many letters are produced by his coughing, his Prayer will not be annulled.

- (i) Saying in Arabic قَالَ اللهُ (i.e., "Allah said") or قَالَ النَّبِيُّ (i.e., "the Prophet said"), unless such expressions are used with the intention of making a recital :

- (j) addressing any person other than the Prophet (Sal.), even when the words used are taken from a *zikr*, the recital of which is *sunnat*, as, for instance, saying يَرْحَمُكَ اللهُ ("May Allah be Merciful to thee") to a person who sneezes and says الْحَمْدُ لِلَّهِ

Saying يَرْحَمُهُ اللهُ ("May Allah be Merciful to him") will not affect his Prayer. When this is done while the *Fātiḥā* is being recited, the *Fātiḥā* will have to be commenced again.

A worshipper's Prayer will not be annulled if he makes slight utterance forgetfully, or if his tongue gets ahead



and utters it, or if a new convert utters it through ignorance of the law, or a worshipper in a village in which there is no 'Ālim utters it, also in ignorance.

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Addressing an object or a being other than man<sup>1</sup> will not affect a worshipper's Prayer. For example: a worshipper, on seeing Iblis, saying لَعْنَكَ اللَّهُ ("May the curse of Allah rest on thee") or, on seeing the Sun or the Moon, saying رَبِّي وَرَبُّكَ اللَّهُ ("Allah is my Lord as well as your Lord").

(k) doing acts that annul a fast ;

The acts that annul a fast will also annul Prayer, even when such acts are light. However, forgetfully eating much of a quantity of food, though it will not annul a fast, will annul Prayer.

Where a worshipper forgetfully pronounces *salām* and wilfully gives utterance to speech, or, not knowing that speech is *ḥarām*, gives utterance to speech, or, knowing that speech is *ḥarām* but not knowing that the utterance of two letters is forbidden, utters two letters, and all similar acts which he does through ignorance of the law, will be overlooked and will not annul Prayer.

(l) swallowing saliva that is polluted, swallowing water that has mixed with clean saliva, and swallowing phlegm that has come out of the throat ;

(m) deliberately over-doing those *fardhs* that are actions unless done through following the *Imām* ;

When a worshipper goes to the *rukū'* before the *Imām*, and immediately gets back in order to do the action after the *Imām*, his Prayer will not be annulled.

1. قال ابن العماد الا تنهسي بتقديم القاف لوقال وقد حسن شيطاناً : ( هامش )  
في الصلوة اعوذ بالله منك لم تبطل لشبوته عن النبي صلى الله عليه  
وسلم وكذا الخطاب بالذكر والدعاء غير ادعي كقوله يا ارض ربي  
وربك الله او قال لرؤيت الملل ما يقال فيما بخطابه وكذا قال  
البلقيني . فلا تد .



- (n) a worshipper's *wudhū* getting annulled ;
- (o) an article of clothing getting displaced, as for instance, by a sudden gust of wind, and not replaced immediately ;

A worshipper's Prayer will not be annulled if he immediately wraps round him the clothing so displaced, or, when *najīs* falls on his body, he immediately brushes it away.

- (p) touching *najīs*, or *najīs* dropping on the worshipper's body or on his clothing or on any part of the place of Prayer which will be touched by parts of his body when he goes through the actions of Prayer ;

- (q) the private parts getting exposed ;

- (r) turning away of the chest from the direction of the *Qiblah*.

When a person, who is known to be truthful, tells a worshipper that *najīs* was present on his body while he was at Prayer, or that his private parts were exposed, it is *wājib* on the worshipper's part to accept his statement and to offer his Prayers over again.

It is *ḥarām* for a worshipper to deliberately break away from Prayer, except in cases of great emergency like the following :—

- (a) in order to save the life of a respected animal like an ox when it is seen to be attacked by other animals.
- (b) in order to save oneself from an enemy or from a creature like a snake, when the approach of such an enemy or creature is seen.
- (c) in order to save those of his possessions, which, if lost, will cause grief, when such possessions are seen in the hands of a person in the act of stealing them.

(Marginal Note :

Possessions which, if lost, will not cause grief, are articles such as a single arecanut, a single onion, etc. However, their dearness or their value depend upon the circumstances that prevail at the time.)

While a person is at Prayer, if he sees a congregational Prayer being formed and conducted according to *shar'a*, it is *sunnat* for him to

convert the *adā'* Prayer that he may be offering into a *nafl mutlaq* Prayer, 113 to pronounce *salām* at the end of his second *rak'āt*. and to join the congregation.

If he feels that the congregational Prayer will be concluded before he can complete his two *rak'āts*. it will be *sunnat* for him to join the congregation at once.

If he has risen for his third *rak'āt* it will be *sunnat* for him to complete his Prayer if he feels that he will have time to join the congregation thereafter

### (xxiii) *Makrūh* or Undesirable Acts in Prayer

( فَضْلِي مَكْرُوهَاتِهَا )

The following acts are *makrūh* in Prayer :

1. Looking away from the point of *sujūd* except when this is done to maintain the correct position of *Jamā'at* or congregation, and except at a time when the approach of any danger is suspected.
2. Looking upward, bending the head too low, or turning the head to a side.
3. While in the *rukū'*, raising the head too high or bending the head too low.

(Marginal Note :

Keeping the head in level with the posterior is *sunnat* in *rukū'*.)

- 4 Looking at objects that cause distraction

(Marginal Note

Looking at the Moon of the first day of *Ramadhān* is permissible so long as a purpose is served by doing so. The purpose will be served when a person is all by himself on the 30th day of *Sha'bān*.)

5. Praying in darkness or praying with the eyes shut.



(Marginal Note :

It will not be *makrūh* to pray with eyes shut, if, by doing so, inward fear will be present in the worshipper.)

6. Praying over clothing that contains drawings or designs which cause distraction, or praying in places where such drawings or designs are visible.
7. Standing with the weight of the body resting on one leg.
8. Standing with one foot placed behind the other, or with both feet close together.
9. Keeping the clothing knotted. Females will have the hair of their heads knotted.<sup>1</sup>
10. Moving the lips too freely.

(Marginal Note :

Keeping the lips closed is also *makrūh*.)

11. Keeping the head or shoulder uncovered.

(Marginal Note :

It is *makrūh* to pray with the face covered.<sup>2</sup>

It has been mentioned earlier that when the forehead is covered and does not touch the floor in the *sujūd* the Prayer will be void.)

12. Praying while suppressing an inclination to pass wind or urine or faeces.
13. Praying while hungry or thirsty when food and drink are both ready and available, and while there is sufficient of the period of Prayer left. Such an opportunity should be availed of before Prayer is begun.

قال في النهاية وينبغي كما قال الزركشي تخصيصه في الشعر : ( هامش ) 1.  
بالرجل أما المرأة ففي الأمر بنقضها الضفائر مشقة وتخفيف  
هيئتها المناخية للتبذل وبذلك صرح في الأمعاء -  
هاشية الكودي .

ويكفي في سنن الرأس ما يحدّ به ساتر أعضائه جميع : ( هامش ) 2.  
ما في حدّ الرأس على فتوى الفقيه الحضرمي رحمه الله -

14. Praying amidst rubbish heaps, in sheds of camels or cattle\*, on paths or passages frequented by people, in temples, in harbours, in Customs Houses, in taverns, in grave-yards,\*\* in back compounds beside lavatories, in meat stalls, on banks of rivers that suddenly rise, and in Mosques built with ill-gotten funds.

(Marginal Notes :

\*It is not *makrūh* to pray in sheds of goats where fear does not arise at most times.

\*\*It is *makrūh* to pray on graves, or beside them or looking at them.)

When there is doubt as to whether a particular Mosque was put up with ill-gotten or with *halāl* funds, it will not be *makrūh* to pray in it.

It is *harām* to pray beside the tombs of Prophets and *auliyā* (saints) with the purpose of obtaining their blessings, or of meeting them.

It is *harām* to pray on land acquired after disputes and quarrels, or over clothing obtained in a similar manner.

- 114 When a call of nature is very pressing, it must be answered even at the risk of the Prayer becoming *qadhā* thereby. The sin of the Prayer becoming *qadhā* will not be upon the worshipper in such an instance. But, if it is a habit with a person to have pressing calls at such a time and he is aware of his habit, it will be wrong to put off answering the call until it clashes with the urgency of Prayer. The sin of negligence will then be upon him.

Spitting out in the direction of the *qiblah*, directly in front of one's own face, or to the right is *makrūh* both during Prayer and at all other times.

It is *makrūh* to offer Prayers wearing a sheet with its centre placed under the right arm-pit and the ends falling over the left shoulder. Wearing a sheet in this manner is *sunnat* during the *Hajj* Pilgrimage.

All the following acts are *makrūh* :—

- (a) Meddling with small stones for no purpose.
- (b) Knitting the fingers and cracking the fingers.



- (c) Closing the nose.
- (d) Wiping off from the forehead the dust collected from the place of *sujūd*.
- (e) Sighing by breathing out deeply.
- (f) Stretching out the neck.
- (g) Blowing with the mouth.

That a worshipper's Prayer will become void by his blowing out *phoo* ! and producing two sounds that are sounds of letters, has been mentioned earlier.

After a worshipper has pronounced the first *salām*, it is *ḥarām* for him to blow on his chest before pronouncing the second *salām*. It is an act that will annul Prayer.

If, while praying in a place that is not a Mosque, the worshipper has spittle to be spat out, he will bend his head and spit to the left unless there are people on the left, in which case he will spit under his left leg ; if in the Mosque, he will take the spittle or phlegm on the sheet or such cloth lying on his left.

#### (xxiv) Mosques and Their Sacredness

( فصل في المسجد وحرمة )

The premises dedicated to Prayer, after its boundaries have been defined, is called a Mosque, though such premises bear no built up frontage or walls. Any portion falling outside the specified limits cannot be termed a Mosque.

The rule that applies to all Mosques generally is that no person shall remain in it while he is under an obligation to have a compulsory bath of purification, and, in the case of a woman, while she is under impurities of menstruation or child-birth.

The meritorious act of *I'tikāf*<sup>1</sup>, i.e., remaining in a Mosque, can be performed only in a Mosque, and nowhere else.

1. اعتكاف

(Marginal Note :

No person should be prevented from the practice of pronouncing *salām* on entering a Mosque, if it does not cause distraction to worshippers. If there is none present in the Mosque at the time he enters it he will make his intention of pronouncing *salām* on the Angels.

It is said to be *sunnat* to pronounce *salām* when we enter our own houses. How much greater respect should we pay then when we enter Allah's house ?)

Rubbing any filth or *najīs* on any part of a Mosque is *harām*, whether it be so much as the blood of a bug.

115 It is not proper to remove any soil or stones from the premises of a Mosque, or to remove or borrow such articles as mats or spreads or lamps.

Where, according to the rules and customs of a land, it has been considered correct to purchase articles for a Mosque and to credit to the Mosque Funds all income derived by hiring out such articles, we have to agree to such practice.

The following acts, in relation to Mosques, are *makrūh* :—

- (a) expectorating or clearing the nose in such a manner as to soil any part of a Mosque ;
- (b) taking into a Mosque wet and filthy clogs, sandals or shoes ;
- (c) admitting little children and insane people into a Mosque.

If it is certain that they will make the Mosque unclean or cause distraction to the worshippers, admitting them becomes *harām*.

- (d) sleeping in a Mosque ;
- (e) passing wind in a Mosque. This is a *makrūh* act of the severest type ;
- (f) carrying on trade or attending to any business in a Mosque ;
- (g) attending to complaints and disputes ;
- (h) cutting hair or paring nails ;
- (i) yawning.



Where a person is unable to suppress a yawn he will place his hand over his mouth, and, as far as possible, prevent the mouth from opening too wide.

Acts of piety, such as attending to the needs of a Mosque, the lighting of its lamps, enlarging Mosques, and various other acts are mentioned in books on *Hadīth* and other *Kitābs*. Those interested may make reference to them.

As the funds used for building a Mosque do not belong to any individual, it is *ḥarām* to ask a person, who has entered a Mosque and seated himself, to move away from such place.

Though worshippers in a small Mosque, when they have offered their Prayers, are not bound to make room for other worshippers who come in later, yet, it will not be proper for them to continue to remain in the Mosque making supererogatory recitals such as *aurād*, *tasbīḥ* and *du'ās*, and making such recitals aloud.

When a person strongly feels that another worshipper has a partiality for worshipping in a particular place, his worshipping in that place will be *makrūh*. If he entertains suspicions that the other worshipper might resent his praying there, it will become *ḥarām*, and the Prayer he offers there will bear no merit.<sup>1</sup>

Before a worshipper begins to offer his Prayers, it is *sunnat* for him to look for a position behind some object that will serve as a *sutrā*.

While a worshipper is offering his Prayers in this manner it will be *ḥarām* for any person of the age of responsibility to walk between him and his *sutrā*. If he does so while there is another way open for him, it will be *sunnat* on the part of those near him to prevent him from doing so. 116 If they cannot prevent him with their hands they can use sticks, and then knives. If the person is stubborn and still insists in using that way, he can even be put to death, unless the worshipper's *sutrā* is on a passage or path used by many people.

1. This refers to another person's land. His worshipping in that place will be *makrūh* unless he is certain or almost certain that the owner will have no objections. If he has doubts of the owner's approval his action will be *ḥarām* although the Prayer he offers will be valid.—Maulavi M. A. C. A. Lāfir—Colombo 2.



(Marginal Note :

The difference between a *Mu'min* and a *Munāfiq* is that the *Mu'min* will have pleasure in being in Allah's House which is the Mosque, and the *Munāfiq* will dislike it

كَمُحِبِّ الْمَيَّافِي مَنْجِدِ اللَّهِ مُؤْمِنٌ  
وَكَاالطَّيْرِ فِي الْأَفْقَاسِ بَيْتِهِ مُنَافِقٌ

"The *Mu'min* in Allah's Mosque is like a fish in water,  
The *Munāfiq* in it is like a bird in a cage.")

Further rules relating to Mosques will be given as we proceed,  
*Inshā Allāh.*

#### (xxv) Important and Splendid Acts

( مَعْمَةٌ جَلِيلَةٌ )

Enter into Prayer with a mind full of joy.

Free the heart of those causes that bring about neglect.

Pray with inward fear.

Though unable to read and understand the Qurān, treat the entirety of it as the Speech of Allah and recite it with a feeling of fear and respect.

Look long at the point of *sujūd*.

After Prayers have been offered, recite silently the *du'ās* and *zīkrs* that are contained in *Hadīth*. Doing this is *sunnat*.

If the *Imām* desires to teach the *Ma'mūm* certain *du'ās*, or if he desires them to say آمين to his recital of them, let him recite them aloud, provided that other worshippers are not distracted.

After a worshipper has offered his Prayer, if he desires to offer further Prayers, let him move slightly away from the place of his original worship.

After the *Imām* has finished conducting Prayers, let him turn his right flank towards the congregation.



When reciting a *du'ā* lift both hands to the level of the shoulders, bring the palms together and keep them turned upwards, and commence by reciting بِسْمِ and حَمْدُ and صَلَوَاتُ. Conclude by reciting again حَمْدُ and صَلَوَاتُ. Then say آمِينَ and recite سُبْحَانَ رَبِّكَ to its end<sup>1</sup> three times, and rub the face with both hands.

When a congregation is very large, let those members who are beyond hearing distance of the *Imām* recite their own *du'ās*. Let them say آمِينَ whether they hear the *Imām* or not<sup>2</sup>. When they do not hear him, let them say, "O Lord, accept the prayer of our *Imām*."

(Marginal Note :

\*Imam Gazzālī (Rah.) says in his *Ihyā* that the manner of reciting a *du'ā* is to lift both hands to a height at which the neighbour on the side will be able to see the arm-pit, and to recite the *du'ā* with the sight directed upward.

It is also stated, according to *Hadith*, that the *du'ās* of Uvais-ul-Qarnī<sup>3</sup> were accepted. He is said to have recited his *du'ās* placing his right hand on his left.)

*Sūfis* (mystics) and *Ārifis* (gnostics) say that there are twenty *sardhs* for Prayer, and that the twentieth is "inward fear"<sup>4</sup>. They say, "If inward fear is not present when you pray, then repeat your Prayer with inward fear."

They have, however, agreed that it will be sufficient if even a little inward fear is present in an ordinary man while he is at Prayer.

1. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

("Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)! And Peace on the Apostles! And Praise to God, the Lord and Cherisher of the Worlds.") (Qurān : xxxvii : 180-182)—Yūsuf Ali.

2. رَفَقًا لِلْعَافِظِينَ الْكَاتِبِينَ مِنَ الْمَلَائِكَةِ

3. اويس القرني رضي الله عنه

4. قَالَ اللَّهُ تَعَالَى : قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝

("The Believers must (eventually) win through, those who humble themselves in their Prayers.") Qurān xxiii : 1-2.—Yūsuf Ali.



They have also ruled that where inward fear is present in a worshipper when he prays alone and absent when he prays in congregation, since inward fear is *fardh 'ain* for *Ṣufīs* and praying in congregation is only *fardh kifāyā*\*<sup>1</sup> they may give up the *fardh kifāyā* to assume the *fardh 'ain*.

If inward fear is present even in a small degree when praying in congregation, it is more praiseworthy to pray in congregation than to pray alone, according to the opinion of many leading *Ṣufīs* and jurists.

(Marginal Note :

\*A *Fardh Kifāyā* is a *fardh* act, the obligation of doing which will be fulfilled by even one person in a place doing the act, like the *Janāzā* (funeral) Prayer.

A *Fardh 'Ain* is a *fardh* act which every individual is obliged to perform, like the five prescribed Prayers, and like the Prayers a person vows to offer, which become obligatory on him.)

### (xxvi) *Qadhā* Prayers

( باب قضاء الفوائت )

It is *wājib* to offer without delay, the *qadhā*<sup>2</sup> of the *fardh* Prayers a person had failed to offer at the time they were due, through neglect or for no valid reason.

Not delaying to offer the *qadhā* of *fardh* Prayers that were missed through sleep is *sunnat*.

When several Prayers are missed in some manner, it is *sunnat* to offer the *qadhā* of such Prayers in the order in which they were missed

If a Prayer due in a certain period is likely to become *qadhā*, offering that Prayer without any further delay is *wājib*.

1. ( هامش ) :

على نثر النوي بأن الجماعة فرض كفاية على الرجال .

2. A *qadhā* Prayer is a Prayer a person failed to offer at the time that Prayer was due, and which he is bound to make good even at a later stage.



When *qadhā* of *fardh* Prayers are due from a person, he must spend all his spare time in fulfilling them, except the time he spends on working for his livelihood, on eating or sleeping. It will be *ḥarām* for such a person to spend his time on useless matters, on offering *sunnat* Prayers or on offering *fardh kifāyā* Prayers. According to *Hāshiyatul Qalyūbī*<sup>1</sup> such a person is permitted to offer the two *Id* Prayers, the Prayers of the Eclipses and the Prayer for rain (all of which are *sunnat* Prayers offered in congregation).

In offering the *qadhā* of *sunnat* Prayers, it is *sunnat* to maintain *tartib*, i.e., to keep to the order in which they were missed.

When a person dies leaving a number of *qadhā* Prayers unfulfilled<sup>2</sup>, whether or not he has expressed in his will that such Prayers be offered by others on his behalf, such Prayers may be offered by others on his behalf.

The Administrator of his estates or the Executor of his will, is strictly bound, according to *Hanafī* Law, to pay *kaffārā*<sup>3</sup> i.e., a payment in expiation, on his behalf.

*Imām Shāfi'ī (Radhī.)* has said that for every period of Prayer that remains unfulfilled one "handful"<sup>4</sup> of rice, or whatever is the staple food of the land, should be given away as *Fidyā*<sup>5</sup>, i.e., redemption.\*

(Marginal Note :

\*The *qadhā* of *fardh* fasts has also to be treated in a similar manner.)

1. حاشية القليوبي

2. إذا مضى صلاة عن الميت بعيد الحديث أنه يثاب القاضى : (مامش) والمتضى عنه بالبرجو من الله رحمته الواسعة - هذا إذا كان الميت عارفا على قضاء بها وميرمتها و بها .

3. كفارة

4. In measuring out a "handful" of rice or any other grain, both hands should be held together with the palms open.

5. فدية

## (xxvii) Supererogatory Prayers ; (a) Private Worship

## ( فصل صلاة النفل )

1. *Sunnat Rātibā*<sup>1</sup>

The *sunnat rātibā*, i.e., the *sunnat* Prayers attached to the five *fardh* Prayers offered daily, are :—

Zuhr :

Four *rak'āts* before the *fardh* in two *salāms*

Four *rak'āts* after the *fardh* in two *salāms*

## 118 'Aṣr :

Four *rak'āts* before the *fardh* in two *salāms*.

Maqrib :

Two *rak'āts* before the *fardh* in one *salām*.

Two *rak'āts* after the *fardh* in one *salām*.

## 'Ishā:

Two *rak'āts* before the *fardh* in one *salām*.

Two *rak'āts* after the *fardh* in one *salām*.

Ṣubḥu :

Two *rak'āts* before the *fardh* in one *salām*.

## (Marginal Note :

It is *sunnat* not to lengthen the *sunnat* Prayers offered before *Maqrib* and before 'Ishā

Of this total of twenty-two *rak'āts* of *sunnat rātibā* Prayers, the following ten are important. These ten are *Sunnat Mu'akkadā*<sup>2</sup>, i.e., confirmed *sunnat*. They are :—

Zuhr : Two *rak'āts* before the *fardh* in one *salām*.

Two *rak'āts* after the *fardh* in one *salām*.

Maqrib : Two *rak'āts* after the *fardh* in one *salām*.

1. سنة راتبة

2. سنة مؤكدة



'*Ishā* : Two *rak'ats* after the *fardh* in one *salām*.

*Subhū* : Two *rak'ats* before the *fardh* in one *salām*.

Where the *sunnat* Prayers come before and after a *fardh* Prayer, it will be necessary to say in the *niyat* قَبْلِيَّةٌ for the *sunnat* that comes before and بَعْرِيَّةٌ for the *sunnat* that comes after. It is permissible to put off the first *sunnat* till the *fardh* Prayers have been offered.

(Marginal Note :

The following *niyat* and *takbīr* will serve as an example

أَصَلِّي سُنَّةَ الظُّهْرِ الْقَبْلِيَّةَ لِلَّهِ اللَّهُ أَكْبَرُ  
أَصَلِّي سُنَّةَ الظُّهْرِ الْبَعْرِيَّةَ لِلَّهِ اللَّهُ أَكْبَرُ

When *Zuhr* and '*Aṣr* Prayers are offered at one time, as permitted on a journey, to put off the *sunnat* of '*Aṣr* to the last will not be proper, as it is *makrūh taḥrīm* to offer any Prayer after the *fardh* of '*Aṣr*.

Though it is permissible to put off a *sunnat* Prayer till after the *fardh* is offered, it is *makrūh* to offer the *sunnats* of '*Aṣr* and *Subhū* after their *fardhs*, unless the *sunnats* were put off in order that a congregational Prayer may not be missed.

It is more praiseworthy to offer the *sunnats* of all Prayers at home than in the Mosque, even if the Mosque happens to be in Mecca. The exceptions are the *Dhuḥā* Prayer and all those *sunnat* Prayers that have to be offered in congregation.

## 2. The *Witr* Prayer

( وِتْر )

The most splendid of the *sunnat* Prayers not offered in congregation is the *Witr* Prayer. The period for this Prayer is from the time the '*Ishā* Prayers have been completed up to *Fajr Ṣādiq*, i.e., the genuine dawn.

In this Prayer the least number of *rak'ats* is one, and the maximum is eleven, which will be its complete form. Three *rak'ats* is the least of the complete forms. Five or seven or nine *rak'ats* may also be offered.



It will not be necessary to specify at the commencement the number of *rak'āts* intended to be offered. Where a worshipper specifies the number of *rak'āts*, and later wishes to add to the number, he will make his intention of doing so before rising up for the additional *rak'āts*. Where he wishes to pray less he will make his intention of doing so before he sits for the recital of *Attahīyāt*.

It is more praiseworthy to pronounce *salām* at the end of every two *rak'āts*, thus separating the Prayer into units of two *rak'āts* each (the final *rak'āt* always standing by itself alone), than to offer all the *rak'āts* as one unit. It is *makrūh* to offer three *rak'āts* in one unit, like the *Magrib* Prayer.

The worshipper who desires to offer three *rak'āts* will recite *sūrā* سُبْحَانَ (Ch. lxxxvii) in the first *rak'āt*, *sūrā* قُلْ يَا (cix) in the second *rak'āt*, and the three *sūrās*. قُلْ هُوَ اللَّهُ (cxii) and the two قُلْ أَعُوذُ (cxiii & cxiv), in the third. It will be *sunnat* for the worshipper who offers more than three *rak'āts* to recite these *sūrās* in the last three *rak'āts* of his Prayer.

After the final *salām* has been pronounced, the worshipper will recite سُبْحَانَ الْمَلِكِ الْقُدُّوسِ three times, raising his voice as he does so the third time.

*Marginal Note :*

The *nīyat* and *takbīr* for *Witr* is :

أُصَلِّيَ صَلَاةَ الْوَيْتْرِ رَكْعَتَيْنِ لِلَّهِ اللَّهُ أَكْبَرُ

and for the single *rak'āt* it is

أُصَلِّيَ صَلَاةَ الْوَيْتْرِ رَكْعَةً لِلَّهِ اللَّهُ أَكْبَرُ

After reciting سُبْحَانَ الْمَلِكِ الْقُدُّوسِ three - times, - recite the following :—

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ سُبْحَانَ ذِي الْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْقُدْرَةِ وَالْقُوَّةِ وَالْمُصِيبَةِ وَالْجَلَالِ وَالْجَمَالِ وَالْكَمَالِ وَالْبَقَاءِ وَالصِّيَابِ وَالشَّاءِ وَالْإِلَاءِ وَالنِّعَمَاءِ وَالْكَبَرِيَاءِ وَالْجَبَرُوتِ - سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلِئِكَةِ وَالرُّوحِ .



Then recite the following *du'ā* :

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ  
بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَشِيتَ عَلَى نَفْسِكَ

When a worshipper comes to know, after he has offered his *Witr* Prayer, that his *Ishā* Prayer was void, his *Witr* Prayer immediately gets converted into a *nafl mullaq*<sup>1</sup> Prayer. It will therefore become necessary for him to re-offer his *Witr* Prayer after he has re-offered his *Ishā* Prayer.

Where a person feels certain that he will be able to rise before dawn it will be *sunnat* to put off the *Witr* Prayer for such time, even if, during *Ramadhān*, he fails to offer this Prayer in congregation.

When a worshipper goes to sleep after his *Witr* Prayer and rises again to offer his *Tahajjud* Prayer, it will not be *sunnat* for him to re-offer his *Witr*. If he re-offers it with the intention of making it a part of his *Tahajjud* Prayer it will become *nafl mullaq*. If, knowing it to be not *sunnat* he re-offers it, the Prayer will be void.

### 3. The *Ishrāq* Prayer

( صَلَاةُ الْإِشْرَاقِ )

It is *sunnat* to offer two *rak'āts* of *Ṣalatul Ishrāq* after the Sun has risen to a height above the horizon equal to the height of a javelin.<sup>2</sup>

### 4. The *Dhuḥā* Prayer

( صَلَاةُ الضُّحَى )

The period for this Prayer is from the time the sun has risen to the height of a javelin up to mid-day. However, the best time for this Prayer is one *jāmam*<sup>3</sup> after sunrise.

This Prayer consists of eight *rak'āts* in its complete form. Two, four, six or eight *rak'āts* may be offered.

1. a Prayer offered with no particular object.

2. i.e., about 16 minutes after.

3. One *jāmam* ( أَزْجَامَمٌ ), i.e., one watch of the night, or three hours.

It is more praiseworthy to offer this Prayer in the Mosque than in the home. If the merit of praying within the time and the merit of praying in the Mosque conflict, the former will be preferred, but if that may later make the worshipper negligent, the Prayer may be performed earlier.

(Marginal Note :

In the first *rak'āt* of this Prayer, after the recital of *Fāṭihā*, recite the *sūrā* وَالشَّمْسِ (xci) or the *sūrā* قُلْ (cix). In the second *rak'āt* recite the *sūrā* وَالضُّحَى (xciii) or the *sūrā* قُلْ هُوَ اللَّهُ (cxii). Recital of these *sūrās* in every set of two *rak'āts* offered is *sunnat*.)

### 5. The *Tahīyatil Masjīd* Prayer

( صَلَوةٌ بِحَيْثُ الْمَسْجِدِ )

120 As soon as a worshipper enters a Mosque it is *sunnat* to offer, before he sits down, two *rak'āts* of Prayer as an offering to the Mosque. However, the opportunity cannot be considered to have been missed by the worshipper sitting down through ignorance, or forgetfulness, or for the purpose of drinking a little water. The Prayer will be regarded as performed by his offering another *sunnat* or *fardh* Prayer \*

(Marginal Note :

\*even if the intention of offering the *Salātu Tahīyatil Masjīd* is not present.)

The opportunity for offering this Prayer will be missed if the worshipper offers one *rak'āt* in congregation, or offers the *Janāza* Prayer, or performs the *Sajdā Tilāwa* or the *Sajdā Shukr*

When a congregational Prayer is about to be conducted it is *makrūh* to initiate this Prayer or any other *sunnat* Prayer

Reciting the *Subhānallāh Kalimā*<sup>1</sup> four times is *sunnat* to the person who stands near a Mosque but has no desire to enter it and offer this Prayer.

1. The *Subhānallāh Kalimā* is .

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

("All Glory be to Allah and all praise to Allah. There is none worthy of being worshipped except Allah, and Allah is Greatest.")



After the period for Friday Service has commenced offering this Prayer becomes *makrūh* to the *khatib* when he enters the Mosque.

(Marginal Note :

#### 6. The *Ṣalātush-Shukr*<sup>1</sup>

This has been dealt with in the Section on *Sajdā Tilāwa* (see pages 192-193).)

#### 7. The *Ṣalātul-Istikhārā*<sup>2</sup>

Offering two *rak'āts* of this Prayer and seeking Allah's blessings on occasions like the following is *sunnat*.

- (a) Before setting out on a mission of trade.
- (b) Before setting out on a long journey.
- (c) Before building a house.
- (d) Before getting married.
- (e) Before occupying a house for the first time.
- (f) Before setting out in a ship or boat.
- (g) Before entering one's house after returning from a long journey.
- (h) Before commencing the first marital act. On this occasion it will be *sunnat* for both the bride and the groom to offer two *rak'āts* of this Prayer.
- (i) On arrival in a land never visited before.
- (j) On arrival in a place where all the inhabitants are non-Muslims.

(Marginal Note :

The following *du'ā* may be recited after pronouncing *salām*.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ الْأَرْضِ وَخَيْرَ مَا فِيهَا وَخَيْرَ مَنْ فِيهَا  
وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الْأَرْضِ وَشَرِّ مَا فِيهَا وَشَرِّ مَنْ فِيهَا .

8. *Ṣalātul Wudhū*<sup>1</sup>

This has been described already in the lesson on *Wudhū* (see page 113).

9. *Ṣalātul Awwābīn*<sup>2</sup>

This *sunnat* Prayer is offered between *Maqrib* and *Ishā* after completing the *sunnat* Prayer attached to *Maqrib* and reciting the *zikrs* after it. This Prayer really consists of twenty *rak'āts*, but according to certain authorities it is six, four and two which is the least.

10. *Ṣalātut-Tasbīḥ*<sup>3</sup>

Offering this *sunnat* Prayer daily is excellent. If it is not possible to offer this Prayer daily it may be offered once in seven days, or once a month, or once a year, or at least once in a person's lifetime. If, after knowing the forms and details of this Prayer a person does not offer it, he is none other than one of the most heedless persons in matters of religion.

Offering this *sunnat* Prayer of four *rak'āts* in two *salāms* is most praiseworthy, but the four *rak'āts* may be offered as one unit with one *salām* at the end.

In every one of the four *rak'āts* after reciting the *Fātiḥā* and a *sūrā* the worshipper will recite the *Subḥānallāh Kalimā*

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

("All Glory be to Allah and all praise to Allah. There is none worthy of being worshipped except Allah, and Allah is Greatest.")

15 times in the standing position,

10 times in the *rukū*,

10 times in the *I'tidāl*,

10 times in the first *sujūd*,

10 times in the sitting position between the two *sujūds*,

10 times in the second *sujūd*, and

10 times in the position of *Istirāḥā*<sup>4</sup>.



There will thus be 75 recitals of the *Tasbīh* (i.e. glorification of Allah), in each *rak'āt*, and 300 in all four *rak'āts*. The *tasbīh* will be recited in each posture after recital of the *zīkrs* prescribed for each.

The worshipper will pronounce *takbīr* when he goes to the *Istirāḥā* position but not when he rises from it to go to the *Qiyām*<sup>1</sup> or standing position.

The 10 recitals of *tasbīh* due in the position of *Istirāḥā* will be made in the position for *Attahiyāt* before commencing the recital of *Attahiyāt*.

It is permitted to recite the 15 *tasbīhs* due in the standing position, before the recital of *Fātiḥā* instead of after, and the 10 *tasbīhs* due in the *Istirāḥā* position after the *Fātiḥā*<sup>2</sup>.

When a worshipper forgets to recite the 10 *tasbīhs* due in the *rukū'* and comes up to the position of *I'tidāl*<sup>3</sup>, it is not proper for him either to go back to the *rukū'* or to add them onto the 10 *tasbīhs* in *I'tidāl*. He will add the 10 *tasbīhs* he so missed to the *tasbīhs* in the *sujūd*.

(Marginal Note :

It adds to the beauty of this Prayer if one recites

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

("Glory to Thee, O Allah! and Thine be the praise, and blessed is Thy Name, and exalted is Thy Majesty, and there is no god beside Thee.")

after pronouncing the *nīyat* and *takbīr* for this Prayer, and after the recital of *Wajjahtū* but before commencing the *tasbīh*; so also if one adds to the *tasbīh*

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

("There is no power nor force except what comes from Allah, the Most High, the Great.")

This is mentioned by Imām Gazzālī (Rah.) in his *Iḥyā 'Ulūmud-dīn.*)

1. قِيَام 2. (هامش ..) : حرمة قطع النفل للفرض

3. (هامش ) : لأن الاعتدال وكن قصيرا يجوز تطويله زيارة على المشروع



11. The *Tahajjud* Prayer<sup>1</sup>

Offering this Prayer at night time after a period of sleep is *sunnat*.

Both *Tahajjud* and *Witr* were made compulsory on our Prophet (*Sal.*) but not on his followers. This is because Allah did not desire to put us into difficulties, and He did not want us to turn out sinners by neglect of such Prayers, either through weariness on our part or through depression<sup>2</sup>. Sufis, however, look upon these two Prayers as *fardh*.

The least number of *rak'ats* in this Prayer is two but there is no limit to the number that can be offered. Certain authorities have limited the number to twelve *rak'ats* and also prescribed certain recitations in them which are too detailed to be enumerated here. To offer even a small portion of this Prayer every night is *sunnat*.

As soon as a worshipper rises for this Prayer, it is *sunnat* to rub his face with his hands, look towards the sky and recite the following verses from the Qur'an (iii : 190-200) :

إِنِّي خَلَقْتُ السَّمُوتِ وَالْأَرْضِ وَابْتَغَا فِي السَّمَاءِ نَارًا

(" Behold ! In the creation of the heavens and the earth, and the alternation of Night and Day,—there are indeed Signs for men of understanding,—)

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَتَعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

(" Men who celebrate the praises of God, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): " Our Lord ! not for naught hast Thou created (all) this ! Glory to Thee ! Give us salvation from the Penalty of the Fire.)

1. صلوٰۃ التَّهَجُّد

2. ( هامش ) :  
لأنها أبعد عن الرياء والتعجب وارتفع في الاخلاص وهو روح  
الاعمال فكيف ينفع فائد الروح ولم يحصر احد فضيلتها  
الا الله حتى يقال في غايتها ان التَّهَجُّد يدخله الله الجنة من  
حيث لم يعرف في نبي مرسل ولا ملك مقرب فيجيبهم عز وجل  
عنيد في عبدي وناجاني حيث لم يعرفه احد فادخلته الجنة  
حيث لم يعرفه احد .



رَبَّنَا إِنَّكَ مَنْ تَدْخِلُ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارِهِ

(" Our Lord ! any whom Thou dost admit to the Fire, truly Thou coverest with shame, and never will wrong-doers find any helpers !)

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ

(" Our Lord ! we have heard the call of one calling (us) to Faith, ' Believe ye in the Lord,' and we have believed. Our Lord ! forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous.)

رَبَّنَا وَاتِّمَامَا وَعِدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

(" Our Lord ! Grant us what Thou didst promise unto us through Thine Apostles, and save us from shame on the Day of Judgment : for Thou never breakest Thy promise.)

فَاسْتَجَبَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَبْصِغُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقُتِلُوا أَوْ كَفَرُوا عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخْلَ لَهُمْ جَهَنَّمَ تَجْرِي مِنْ تَحْتِهَا آَلَاءُ نَهْرٍ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ه

(And their Lord hath accepted of them, and answered them :  
 " Never will I suffer to be lost the work of any of you, be he male or female : ye are members, one of another : those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain—verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath :—a reward from the Presence of God, and from His Presence is the best of rewards.)



لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ۚ

(Let not the strutting about of the Unbelievers through the land deceive thee :)

مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمُ وَيُبْقُوا فِي الْمَهَادِ ۚ

(Little is it for enjoyment : their ultimate abode is Hell : what an evil bed (to lie on) :)

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزَلَ مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ۚ

(On the other hand, for those who fear their Lord, are Gardens, with rivers flowing beneath ; therein are they to dwell (for ever),—a gift from the Presence of God; and that which is in the Presence of God is the best (bliss) for the righteous.)

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ فَخُشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۚ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۚ

(And there are, certainly, among the People of the Book, those who believe in God, in the revelation to you, and in the revelation to them, bowing in humility to God : they will not sell the Signs of God for a miserable gain ! for them is a reward with their Lord, and God is swift in account.)

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ۚ

(O ye who believe ! persevere in patience and constancy : vie in such perseverance ; strengthen each other ; and fear God ; that ye may prosper."—Translation by Yūsuf Ali.)

22 It is *sunnat* to make the first two *rak'āts* easy and short, and to lengthen the remaining *rak'āts*.

It is more praiseworthy to lengthen the standing position and to lengthen the recitations in that position than to increase the number of *rak'āts*.



To a person who offers the *Tahajjud* Prayer regularly, it is *sunnat* to sleep for a short while at mid-day; so also to recline between the *sunnat* and *fardh* Prayers of *Subhu*, on his right side facing the *qiblah*, remembering that he will lie in that position in the grave.

After offering the *Tahajjud* Prayer every night, it is *sunnat* to beg much for forgiveness and to increase the recital of *du'ās*.

(Marginal Note :

In the twelve *rak'āts* of this Prayer the recital has been recommended of twelve *āyats* (Quranic verses) which begin with رَبَّنَا and which are *du'ās* in themselves.<sup>1</sup>

1. The *āyats* are (in addition to the verses quoted above, i.e. iii 191-194.) :

(i) رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ  
 (" Our Lord ! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire ! " Qurān : ii : 201.—Yūsuf Ali.)

(ii) رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ه  
 (" Our Lord ! Pour out constancy on us and make our steps firm : help us against those that reject faith." Qurān : ii : 250.—Yūsuf Ali.)

(iii) رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ إِهْمَطْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَتَ لَنَا بِهِ وَأَعِزُّ عَنَّا وَأَهْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ه  
 (" Our Lord ! condemn us not if we forget or fall into error ; Our Lord ! lay not on us a burden like that which Thou didst lay on those before us ; Our Lord ! lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness, and have Mercy on us. Thou art our Protector ; help us against those who stand against Faith." Qurān : ii : 286.—Yūsuf Ali.)

(iv) رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ه  
 رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِقُ الْمِيعَادَ ه  
 (" Our Lord ! Let not our hearts deviate now after Thou hast guided us, but grant us Mercy from Thine own Presence ; for Thou art the Grantor of bounties without measure. Our Lord ! Thou art He that will gather mankind together against a Day about which there is no doubt ; for God never fails in His Promise."—Qurān iii : 8 and 9.—Yūsuf Ali.)

(v) رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ه  
 (" Our Lord ! forgive us our sins and anything we may have done that transgressed our duty ; establish our feet firmly, and help us against those that resist Faith." Qurān : iii : 147.—Yūsuf Ali.)



Recital of the following has also been recommended :

After the *Fātiḥa* in the first *rak'āt*, the *sūrā* **يَس** (xxxvi) once and the *sūrā* **الْمُرَقَّل** (lxxiii) twelve times.

In the second *rak'āt*, the *sūrā* **يَس** (xxxvi) once and the *sūrā*

(vi) رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ۝

(" Our Lord ! we have wronged our own souls ; if Thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost."—Qurān : vii : 23—Yūsuf Ali.)

(vii) رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ ۝ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ۝

(" Our Lord ! make us not a trial for those who practise oppression ; and deliver us by Thy Mercy from those who reject (Thee)."—Qurān : x : 85-86.—Yūsuf Ali.)

(viii) رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَبْ لَنَا مِنْ أَمْرِنَا رَشَدًا ۝

(" Our Lord ! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way !"—Qurān : xviii : 10.—Yūsuf Ali.)

(ix) رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ۝

(Our Lord ! we believe ; then do Thou forgive us, and have Mercy upon us : for Thou art the Best of those who show mercy !"—Qurān : xxiii : 109—Yūsuf Ali.)

(x) رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ۝ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ بِالنَّارِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝ وَقِهِمُ السَّيِّئَاتِ ۝ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۝ وَذَلِكَ مَوْلَاهُ الْقَوِيُّ الْعَظِيمُ ۝

(" Our Lord ! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path ; and preserve them from the Penalty of the Blazing Fire ! And grant, our Lord ! that they enter the Gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives and their posterity ! for Thou art (He), the Exalted in Might, Full of Wisdom.

And preserve them from (all) ills ; and any whom Thou dost preserve from ills that Day—on them wilt Thou have bestowed Mercy indeed : and that will be truly (for them) the highest Achievement." (Qurān xl : 7-9.—Yūsuf Ali.)



الْمَرْقِلُ (lxxiii) eleven times.

In the third *rak'āt*, the *sūrā* يَس once and the *sūrā* الْمَرْقِل ten times, and to continue in this manner reducing by one the number of times the *sūrā* الْمَرْقِل is recited in each *rak'āt*.

Many *Sūfis* are reported to have adopted this practice, though it is not mentioned in any of the works of Jurisprudence presently at hand. Such a practice can only increase, not decrease, the benefits derivable.

The following *du'ā* may be included among the *du'ās* recited at the end :

إِلَهِي نَامَتِ الْغُيُوتُ وَاسْتَرَحَّتِ الْجَفُوتُ يَا مَنْ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ  
يَا مَنْ لَا يُشْغِلُهُ شَأْنٌ عَنْ شَأْنٍ وَلَمْ يَفْلُتْهُ فِلْتَةٌ نَاطِرٌ وَلَا لِفْتَةٌ خَاطِرٌ  
إِغْفِرْ لِي وَارْحَمْنِي إِلَهِي قَدْ اغْلَقْتَ الْمُلُوكَ أَبْوَابَهَا وَأَقَامْتَ عَلَيْهَا  
حُرَّاسَهَا وَحَجَّابَهَا وَبَابُكَ مَفْتُوحٌ لِلسَّائِلِينَ فَمَا أَنَا فَقِيرٌ بِبَابِكَ  
يَا اللَّهُ وَمَسْكِينٌ بِبَابِكَ يَا اللَّهُ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي  
رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ .

(xi) رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ  
آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

(" Our Lord ! forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord ! Thou art indeed Full of Kindness, Most Merciful." Qurān : lix : 10.—Yūsuf Ali.)

(xii) رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ  
كَفَرُوا وَارْحَمْنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

(" Our Lord ! In Thee do we trust, and to Thee do we turn in repentance : to Thee is (our) final Goal. Our Lord ! Make us not a (test and) trial for the Unbelievers, but forgive us, our Lord ! for Thou art the Exalted in Might, the Wise." (Qurān lx : 4-5.—Yūsuf Ali.)



12. *Ṣalātun-Nafl Muṭlaq*<sup>1</sup>

For this Prayer no period of time, or particular place or purpose is prescribed. Therefore is it called *Ṣalātun-Nafl Muṭlaq* "Prayer in General". This Prayer can be offered at all times except the times that are *makrūh* for Prayer.

It is permissible to offer even one *rak'āt* of this Prayer; recite *Allaḥīyāt* and pronounce *salām*. When a worshipper desires to offer more than one *rak'āt*, he is permitted to recite *Allaḥīyāt* and pronounce *salām* at the end of every two, three, four, or five or more *rak'āts*. Though a worshipper is permitted to do this, his reciting *Allaḥīyāt* and pronouncing *salām* at the end of every two *rak'āts* is *sunnat*.

Where a worshipper desires to offer a certain number of *rak'āts*, he will act according to his desire. When he desires to increase this number or decrease it, he will make his intention of doing so prior to rising or sitting for the continuation or termination of his Prayer.

When a worshipper who has originally intended to offer two *rak'āts* rises for a third, forgetting to make his intention of offering a third, he will immediately go back to the sitting position, make his intention and then rise again for the third. He will also perform *sajdā sahw* at the end.

Offering this Prayer as *Ṣalātul-Hājat*<sup>2</sup> (Prayer offered when a person has a wish to be fulfilled), has nowhere been said to be *makrūh*.

Offering twelve *rak'āts* of a Prayer known as *Ṣalātur-Raqāib*<sup>3</sup> on the night of the first Friday in the month of Rajab, offering a hundred *rak'āts* of Prayer on the night of *Bar'at*<sup>4</sup> (the 15th day of the month of Sha'bān), and offering a Prayer on the 10th day of the month of Muharram, and offering other Prayers like these have all been ruled to be incorrect, since these Prayers have been ridiculed as innovations, and since *ḥadīth* relating to such Prayers is weak and alleged to have been fabricated.

123 Certain foolish *Shaikhs* have instructed their disciples to offer two *rak'āts* of a Prayer known as *Qadhā-ul-'Umr*<sup>5</sup> on the last Friday of the

1. صلوٰۃ التَّغْدِ الْمَطْلَقِ

2. صلوٰۃ الْحَاجَةِ

3. صلوٰۃ الرَّغَائِبِ

4. بَرَاثَةِ

5. قِضَاءُ الْعُمْرِ



month of *Ramadhān*, telling them that such a Prayer has the efficacy of covering up all the *Qadhā* of *Fardh* Prayers missed in a person's lifetime. Offering such a Prayer with such a purpose is *harām*. Permitting such Prayers to be offered is also *harām* on the part of those who are in a position to prevent it.

Certain 'Ārifis (gnostics) have referred in Books written by them, like *Jawāhirul-Khams*<sup>1</sup> to several types of *sunnat* Prayers. These Prayers, though only authenticated by weak *hadīth*, are good acts, and may therefore be permitted. Jurists should not, for that reason, prevent people from offering them.

(b) Supererogatory Prayers which, according to Law, are offered in congregation.

(باب ما يشرع فيه الجماعة من التواضع)

1 and 2. Prayer of the Two Festivals<sup>2</sup>

Whenever a person sees animals like cattle, goats or camels in the month of *Hajj*, and whenever he hears the calls they make in that month, it is *sunnat* to say : *الله أكبر* once.

From *Subh* on the Day of 'Arafā, which is the 9th day of the month of *Hajj*, up to 'Aṣr of *Aiyāmut-tashrīq*<sup>3</sup> which is the 13th day of the same month, and from *Magrib* on the eve of the *Ramadhān* Festival up to the opening *Takbīr* of the 'Īd Prayers it is *sunnat* to recite *takbīr*\* in all places<sup>4</sup> and after every Prayer, whether that Prayer be *sunnat* or *fardh*, *qadhā* or *Adā*, or *Janāzā* Prayer or Prayers offered in fulfilment of vows.

(Marginal Note :

\*The *takbīr* of the 'Īd of *Ramadhān* is highly praiseworthy because the words contained in the *takbīr* are taken from the text of the *Qurān*<sup>5</sup>. Therefore, instead of waiting for

- 
1. جوامع الفسحة 2. صلاة العيدين 3. أيام التشريق
4. It is generally considered *sunnat* to do this also from *Magrib* on the eve of the *Hajj* Festival up to the opening *takbīr* of the 'Īd Prayers.—Maulavi M. A. C. A. Lāfir.
5. ونزل في تكبير عيد الفطر قوله تعالى وتكملوا العدة وتكبروا لله: (مامش) على ما هداكم وتكبر عيد الاضحى مقبوس عليه - ومن ثم كان تكبير ليلة عيد الفطر اكر.

the end of a Prayer to recite the *takbīr*, recite it in all places and at all times.

During the Hajj season recite the *takbīr* after every Prayer.

The following passage, relating to the recital of *takbīr* was revealed to all people:—

وَلِتَكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ

("He wants you) to complete the prescribed period, and to glorify Him in that He has guided you."—Qurān : ii. 185—Yūsuf Ali—.)

and the following passage to those performing the Hajj Pilgrimage:

وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَذَا كَمَ

("That you may glorify Allah for His guidance to you."—Qurān : xxii : 37.—Yūsuf Ali—.)

The *takbīr* generally adopted and lovingly recited by all is as follows:—

اللَّهُ أَكْبَرُ (ۛ) لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

and :

اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا  
لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ  
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ وَهَزَمَ  
(الْأَحْزَابَ وَحْدَهُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

In the first *rak'āt* of the Festival Prayer, after pronouncing the first *takbīr* and reciting *Wajjāhtu*, the worshipper will lift both hands up to the ears seven times repeating the *takbīr* اللَّهُ أَكْبَرُ each time. This has to be done before reciting *أعوذ* of the *Fātiḥa*.

Before commencing the recital of *Fātiḥa* in the second *rak'āt*, the worshipper will repeat the *takbīr* in a similar manner five times. He will recite the *Subḥānallāh Kalimā*<sup>1</sup> in between the *takbīrs*, both in the first and the second *rak'āt*.

1. i.e. سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ



(Marginal Note

The *nīyat* and *takbīr* for the Prayer on Hajj Festival Day ('Īd-ul-Adḥā) is

أَصَلِّي صَلَاةَ عِيدِ الْأَضْحَى رَكَعَتَيْنِ لِلَّهِ اللَّهُ أَكْبَرُ

and for the Prayer on Ramadhān Festival Day ('Īd-ul-Fitr) is

(أَصَلِّي صَلَاةَ عِيدِ الْفِطْرِ رَكَعَتَيْنِ لِلَّهِ اللَّهُ أَكْبَرُ)

Even if a worshipper forgetfully recites *أعوذ* he may repeat the *takbīr*.

If he forgetfully commences the recital of *Fātiḥā*, it will not be correct to interrupt the *Fātiḥā* for the sake of reciting the *takbīrs*. He will, therefore, repeat the *takbīrs* after completing the recital of *Fātiḥā*. His reciting *Fātiḥā* over again will be *sunnat*.

If a worshipper forgets to recite *takbīr* at the end of his Prayer, he will recite it when he remembers to do so.

The period prescribed for the 'Īd Prayer is the period between sunrise and noon, but the most praiseworthy time for the Prayer is within the *Dhuhā* period.<sup>1</sup>

- 124 It is praiseworthy to offer the Ramadhān Festival Prayer after meals, and the Hajj Festival Prayer before meals, and for the meal to consist partly of dates. It is *sunnat* to have the dates separated from each other with the seeds removed

On Hajj Festival Day it is *sunnat* to abstain from eating anything from early dawn up to the time the sun has risen and gone up to a height equal to the height of a javelin.

The preaching of two Sermons after Prayers\*<sup>2</sup> on each of the two Festival Days is *sunnat*.

Commencing the first sermon with nine *takbīrs* and the second with seven, and repeating the *takbīrs* several times in each sermon is *sunnat*. Pronouncing these *takbīrs* is not *sunnat* to the members of the congregation.

1. See page 223—The *Dhuhā* Prayers. 2. For Marginal Note see next page.

## (Marginal Note)

\*After the recital of *Fāthihā*, recite the *Sūrā* ق (I) in the first *rak'āt*, and the *sūrā* اقتربت (liv) in the second : or, recite *sūrā* سَج (lxxxvii) in the first *rak'āt* and *sūrā* مَذَانِي (lxxxviii) in the second

When a latecomer joins the congregation in the first *rak'āt* and has time to recite only one *takbīr* out of the seven, he will recite that one only.

If a latecomer joins at the beginning of the second *rak'āt* he will recite the five *takbīrs* with the *Imām*, and when he rises to pray his second *rak'āt* after the *Imām* has pronounced *salām*, he will recite the five *takbīrs* that belong to the second *rak'āt* )

If circumstances prevent the offering of these Prayers on the days prescribed, they may be offered the following day as *qadhā*.

A worshipper on joining a congregation after the *Imām* has repeated some of the *takbīrs*, will recite only the rest of the *takbīrs* with the *Imām*.

Taking baths on Festival Days, applying sweet-scented perfumes and adorning oneself with clean clothes etc are all commended as laid down for Fridays.

3 and 4. Prayer of the Two Eclipses or *Ṣalātul-Kusūfain*!

It is *sunnat* to offer two *rak'āts* of this Prayer in congregation during an Eclipse of the Sun or an Eclipse of the Moon, and it is also *sunnat* to preach two sermons after offering this Prayer.

This Prayer may be offered like the *sunnat* of *Zuhr*, but in its complete form it consists of two *rak'āts*\* with two standing positions and two *rukūs* in each *rak'āt*. The Prayer is most dignified when offered in the following manner :

In the first standing position, after the recital of *Fāthihā* recite *Sūrā Baqarā* (ii) or a portion of the *Qurān* of that length In the second standing position of the first *rak'āt* recite about 200 verses of the *Qurān*. In the first standing position of the second *rak'āt*



recite about 150 verses of the Qurān, and in the second standing position about 100 verses.

In the first *rukū'* of the first *rak'āt* recite *tasbīh* equivalent to the length of about 100 verses of the Qurān, and, in the second *rukū'* of about 80 verses. In the first *rukū'* of the second *rak'āt*, recite *tasbīh* equivalent to the length of about 70 verses of the Qurān, and, in the second *rukū'* of about 50 verses.

(Marginal Note :

\*The *nīyat* and *takbīr* for the Prayer of the Eclipse of the Sun is :

أُصَلِّيَ صَلَاةَ الْكُسُوفِ رَكَعَتَيْنِ لِلَّهِ أَكْبَرُ

and for the Prayer of the Eclipse of the Moon it is :

( أُصَلِّيَ صَلَاةَ الْخُسُوفِ رَكَعَتَيْنِ لِلَّهِ أَكْبَرُ )

125 If the sun or the moon gets out of eclipse, or sets, or rises after the first *takbīr* is pronounced, the Prayer thus begun must be completed. The Sermons may be preached later.

If the Prayer is not begun while the Eclipse is on, the Prayer lapses.

It is *sunnat* to make the recitals silently in the Prayer of the Eclipse of the Sun, and aloud in the Prayer of the Eclipse of the Moon.

Conducting this Prayer in congregation in a Mosque where Friday Services are usually held, and preaching two Sermons in such a Mosque after the Prayer, are both praiseworthy acts.

When Festival Day falls on a Friday, it is good to conduct two separate Services with a Prayer and two Sermons in each.

It is permitted to combine the Sermons for the two occasions and preach one set of two sermons, but, in such a case, it becomes a *shart* to intend that the two Sermons belong to the Friday Service.

Where an Eclipse occurs on a day of the Festival, the Prayers of each will be offered separately but the Sermons may be combined into one set of two Sermons.

Where an Eclipse and a Festival occur on a Friday, the two Friday Sermons will suffice for all three occasions. It is *sunnat* to mention in the Sermons, the significance of the Eclipse, and the pious actions relating to the 'Īd, e.g. *Udh-hiyā* (offering of sacrifices), *Fiṭrā* (the giving away of food grains), *Ṣadaqā* (Charity), and other good acts.



The Almighty Allah has power to do what He pleases. When we talk of events in nature, of the possibility of events, and of the Divine Powers of Allah generally, we have to bear in mind always that whatever Allah wishes should happen does happen, though such events may at first appear to us impossible.

It has been stated by several *Imāms*, on the authority of *ḥadīth*, that an Eclipse can occur on the 10th\* day of a lunar month, though such an occurrence is extremely rare. It has also been stated by these *Imāms* that such a phenomenon can occur only three times in the entire history of the World, from the age of Ādam (*Al-Ṣal.*) right up to the Last Day. Such a phenomenon is said to have first occurred on the day that Ibrāhīm (*Al-Ṣal.*) was cast into the fire, and again on the day that *Imām* Ḥussain (*Radh.*) was killed.

The third occurrence is yet to come, and they say that it will occur before the Last or Final Day. These views of the *Imāms* have been made known only after careful consideration from all points of view. Allah knows best.

(Marginal Note :

\* عاشورا means the 10th day of any Lunar Month. It does not apply to the 10th day of Muharram only.)

### 5. *Ṣalātul Istisqā'*

Offering this Prayer in congregation is *sunnat* when sufficient rain has not fallen in a land, or when there is scarcity of water, or when the available water has become bitter and unfit for consumption.

- 126 The ruler of the land, or fit persons holding authority and recognised leaders, will cause the people of the land to fast for three days.<sup>2</sup> On the fourth day, while observing fast, they will pray much for the forgiveness of their sins, and then set out very meekly and dressed in simple clothes, together with their children and their men of virtue and piety, and their cattle and their goats, to a place just outside the borders of

1. صلاة الاستسقاء

2. وتجه لزيور الصوم ايضاً اذا امر به الامام لفيوطاعون ظمير : ( هامش )  
مذاك. كردي . وانما يس غروجه بعد غسل وتنظيف  
بالماء والسواك وقطع الراحة الكرسيه لئلا يتأذي بعضهم  
ببعض . ماشية الكردي



their town or village. There they will offer two *rak'āts*<sup>1\*</sup> of *sunnat* Prayer in congregation and beg Allah to grant them rain. Thereafter, two Sermons will be preached, like the two Sermons of a Festival Day, but, in place of the recital of *takbīr*, *اَسْتَغْفِرُ اللهَ* will be recited, begging for Allah's forgiveness.

In the middle of the second Sermon, the *Khaṭīb* and the members of the congregation will remove their vestments and put them on again inside out, with the left side of the garment falling on the right, and the lower side up. They will continue to wear their garments in this fashion until they return to their homes.

At the end of the second Sermon, they will beg Allah to grant them rain through the favour and grace of our Prophet (Ṣal.) and his family and his companions and his paternal uncle 'Abbās (Radh.)<sup>2</sup>. While praying thus, the *Khaṭīb* will face the direction of the *qiblah*.

If rain does not fall, then the process will be repeated.

Books on Jurisprudence do not mention the practice of reciting special Hymns begging for rain, but reciting such Hymns will be good.

(Marginal Note :

\*The *nīyat* and *takbīr* for this Prayer is :

أُصَلِّي صَلَوةً إِلَّا سَتَيْسِقَاءَ رَكْعَتَيْنِ إِمَامًا [مَاءٌ مُؤَمَّنًا] بِاللهِ اللهُ أَكْبَرُ

If *ẓimmīs* (non-Muslims enjoying the protection of a Muslim Government), and *Kāfirs* (non-believers), stand aloof and watch the proceedings, they must not be turned away.)

It is *makrūh* to revile or scold the wind.

When a wind is violent, it is *sunnat* to recite :

اللَّهُمَّ اجْعَلْنَا رِبَاهًا وَلَا تَجْعَلْنَا رِيحًا اللَّهُمَّ اجْعَلْنَا رَحْمَةً وَلَا تَجْعَلْنَا عَذَابًا

- 
- ذكر في شرح الارشاداته يقرأ في الاولى سورة ق واتتريت في : ( هامش ) 1.  
الثانية او سيج وهذا في واستحسن الابرار انزل سلنا نوحا  
معناه انه لا كرامة فيه ولا يخطب المنفرد .  
2. ( هامش ) : لا مربه في الحديث كما في البخاري -

When there is a flash of lightning one is advised to shut his eyes, and when there is thunder, to say :

سُبْحَانَ اللَّهِ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَكُوتُ مِنْ خِيفَتِهِ

after reciting the prayer

اللَّهُمَّ لَا تَقْتُلْنَا بِعَضِيكَ وَلَا تَهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ

- 127 One is advised to get himself wet, to bathe, and perform *wudhū* in the first shower of rain that falls for the year, or in the first flood that occurs ; he is also advised, to recite :

اللَّهُمَّ صَيِّبًا هَنِيئًا وَسَيِّبًا نَافِعًا

while it rains, and after the rain has ceased to recite :

مُطَرِّبًا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ

and, when the rain is heavy and there is likely to be danger to life and property, to recite :

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ سُقْيَا رَحْمَةً وَلَا سَقْيَا عَذَابٍ وَلَا مَحَقٍ وَلَا بَلَاءٍ وَلَا هَدْمٍ وَلَا غَرْقٍ

When heavy rain falls and there is a violent storm, we must place reliance entirely on Allah and offer *sunnat* Prayers fervently. It will be *sunnat* either to leave the region affected and take shelter elsewhere, or to continue in the same place and pray hopefully for Allah's protection and favour.

### 6. The *Tarāwih*<sup>2</sup> Prayers

Offering twenty *rak'āts* of this Prayer\* in congregation every night of *Ramadhān* after the '*Ishā* Prayer is *sunnat*.

(Marginal Note :

\*The *niyat* and *takbīr* for the *Tarāwih* Prayer is :

(أَصَلِّي صَلَاةَ التَّارَوِيحِ رَكَعَتَيْنِ لِلَّهِ اللَّهُ أَكْبَرُ

1. Qurān xiii: 13. " (Glory be to Allah, thunder repenteth His Praises, and so do the Angels with awe."—Yūsuf Ali.)

2. صَلَاةُ التَّارَوِيحِ



The recital of a *sūrā* after the *Fātiḥā* in every *rak'āt* is *sunnat*. It will be an act of great endearment to recite a section of the *Qurān* every day commencing from the beginning of the *Qurān* and maintaining the order of the verses and the *sūrās*, and to complete the entire *Qurān* by the end of that month.

It will be praiseworthy to recite *Kalīmā* and *Ṣalawāt* after every *salām*, and to make reference to the four successors of the Prophet (*Ṣal.*) after every even *salām* <sup>1</sup>

It is an endearing act to pray constantly for Allah's Mercy and Grace during the first ten days of *Ramadhān*, for Allah's forbearance and forgiveness during the next ten days, and for Allah's protection from the chastisement of Hell during the last ten days.

It will be sufficient to say **اللَّهُمَّ ارْحَمْنِي** during the first 10 days,

to say **اللَّهُمَّ اغْفِرْ لِي** during the next 10 days,

and to say, **اللَّهُمَّ اعْتَقِنِي مِنَ النَّارِ** during the last 10 days.

To begin *sunnat* Prayers that according to *Lāw* have to be offered in congregation, it is *sunnat* for someone to call out **الصَّلَاةُ حَامِيَةٌ رَحِمَكُمُ اللَّهُ** in place of the *Iqāma*.

(Marginal Note :

The *du'ā* customarily recited in our land at the end of the *Tarāwih* Prayer is :

① **اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ**  
 ② **اللَّهُمَّ اجْعَلْنَا يَا كَرِيمُ كَامِلِينَ وَلِقَا بِضْكَ مُؤَدِّينَ وَالصَّلَاةَ حَافِظِينَ وَالزَّكَاةَ قَائِلِينَ وَلِمَا عِنْدَكَ طَائِبِينَ وَإِعْفُوكَ رَاجِينَ**

1. i.e., after the 2nd make reference to Hadhrat Abū Bakr (*Radh.*) after the 4th to Hadhrat 'Umar (*Radh.*) after the 6th to Hadhrat 'Uthmān (*Radh.*) and after the 8th to Hadhrat 'Alī (*Radh.*).

وَبِالْهُدَى مُتَمَسِكِينَ وَعَنِ اللَّغْوِ مُعْرِضِينَ وَفِي الدُّنْيَا  
 زَاهِدِينَ وَبِالْآخِرَةِ رَاجِينَ وَبِالْقَضَاءِ رَاضِينَ وَلِلنَّعْمَاءِ  
 شَاكِرِينَ وَعَلَى الْبَلَاءِ صَابِرِينَ وَتَحْتَ لَوَاءِ حَبِيبِكَ وَنَبِيِّكَ  
 وَصَفِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْقِيَمَةِ لَا يُذِنُ  
 وَإِلَى الْخَوْضِ وَارِدِينَ وَمِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَلَبِّسِينَ  
 وَمِنْ خُورَعِينَ مَنزُورِينَ وَمِنْ طَعَامِ الْجَنَّةِ الْخَلِيلَ وَمِنْ  
 لَبَنٍ وَعَسَلٍ مُصَفًّى شَارِبِينَ فِي كُؤَافٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ  
 مَعِينٍ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ  
 وَالشُّهَدَاءِ وَالصَّالِحِينَ اللَّهُمَّ اجْعَلْنَا فِي هَذَا الشَّهْرِ  
 الشَّرِيفِ مِنَ السَّعَادَةِ الْمَقْبُولِينَ وَلَا تَجْعَلْنَا يَا اللَّهُ يَا اللَّهُ  
 يَا اللَّهُ مِنَ الْأَشْقِيَاءِ الْمَطْرُودِينَ اللَّهُمَّ وَإِنَّ لَكَ فِي  
 كُلِّ لَيْلَةٍ مِنْ لَيَالِي شَهْرِ رَمَضَانَ عُتَقَاءً وَطُلُقَاءً  
 وَأَمْنَاءً وَخُلَصَاءً فَاجْعَلْنَا يَا اللَّهُ مِنَ عُتَقَائِكَ وَطُلُقَائِكَ  
 وَأَمْنَائِكَ وَخُلَصَائِكَ مِنَ النَّارِ وَالْعَفْوِ عِنْدَ الْحِسَابِ  
 صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ  
 وَصَحْبِهِ أَجْمَعِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .



## (xxviii) Congregational Prayers

(كتاب صلوة الجماعة)

128 It is *Sunnat Mu'akkadā*<sup>1</sup> (confirmed *sunnat*), to offer the *fardh* of *Adā* Prayers in congregation. Offering Prayers in congregation is a *Fardh Kifāyā* act.<sup>2</sup> If no congregational Prayers are conducted in a place, all the people (Muslims) living there become sinners because they shirked the responsibility of fulfilling an important obligation.

Congregational Prayers become *sunnat* only when the Prayers of the *Imām* and the *Ma'mūm* are the same in regard to their being *qadhā* or *Adā*. When the Prayers are not the same the merit of *sunnat* will be lost, but the Prayers in themselves will be correct and valid.

The merit for the *sunnat* act of offering Prayers in congregation will not be gained when a person offers an *Adā* Prayer behind an *Imām* who is praying a *Qadhā*, or in offering a *Qadhā* Prayer behind an *Imām* who is praying an *Adā*, or in offering a *fardh* Prayer behind an *Imām* who is praying a *sunnat*, or in offering a *sunnat* Prayer behind an *Imām* who is offering a *fardh*.

Because the offering of Prayers in congregation is *sunnat* of a high degree for all males, the failure to do so is *makrūh*.<sup>3</sup> Though praying

1. سنة مؤكدة .

2. ويُسَنُّ ولو في وقت الكرامة إعادة الفرض أي المكتوبة ولو جمعة : ( هامش )  
بنية الفرض أي كونها على صورة والآ فعي نافلة مع منفرد يرى  
جواز الإعادة ولم يكن ممن يكره الاقتداء به أو مع جماعة غير مكروهة  
وان كان قد صليها معهما أي مع جماعة .

3. قوله إعادة الفرض أي بأشئي عشر شرطاً ان تكون فرضاً او نفلاً تطلب : ( هامش )  
فيهما الجماعة وان تكون موقاة وان تكون المعادة موقاة بان يدرك  
ركعة منهما في الوقت إلا العيد وان لا تكون صلاة الخوف وان لا تكون  
وثرابله جرى فيه الخلاف القوي بصحته وان تكون الجماعة الثانية  
غير الأولى لكن في الكسوف خاصة وان لا تكون صلاة جنازة وان تكون  
مرة واحدة وان يكون المعيد ممن يجوز تنقله لا نحو فاقد الطهورين  
وان يعتقد المعاد معه جواز الإعادة وان توقع المعادة جماعة  
وان تكون مما يدرك فيه فضيلتهما .



in congregation is *sunnat* for females also, their failure to do so is not *makrūh*.

Praying by oneself in a Mosque is less praiseworthy than praying in congregation elsewhere when an opportunity occurs to do so.

To repeat a *fardh* Prayer over again in order to gain the merit of offering that Prayer in congregation is *sunnat*, if that Prayer is repeated within the period.

In order to gain the merit of praying in congregation, a Prayer may even be repeated twice over, though there is difference of opinion over this ruling. The Prayer repeated becomes *sunnat* in such cases; nevertheless, in the *nīyat* and *takbīr*, it will be treated as a *fardh* Prayer, whether it was previously offered alone or in congregation.

Similarly it is *sunnat* to repeat the *Sunnat* Prayers offered in congregation.

It is not *sunnat* to repeat a *qadhā* Prayer or a *Janāza* Prayer, though such Prayer, when repeated, will be valid.

It is more praiseworthy to pray in a large congregation than in a small one unless

- (a) the *Imām* of the larger congregation is a *Fāsiq* or a *Rāfidhī* or a person with great shortcomings ;
- (b) there is a possibility of a Mosque getting deserted as a result of worshippers preferring to go elsewhere.

If the *Imām* of the smaller congregation is a person of great learning, it is more praiseworthy to join him.

Offering a Prayer in a small congregation in the early period is more praiseworthy than praying in a larger congregation during the later period.

The least number of people required for a congregational Prayer is two—an *Imām* and a *ma'mūm*—even if the *ma'mūm* be a female or a child below the age of puberty.

Where the congregation in a Mosque is seen to be smaller than the congregation in a place other than a Mosque, praying in the Mosque will be more meritorious, according to the ruling of Shaikh Ibn Hajar.

129 When an *Imām* is seen to be negligent in regard to the *fardhs*, the *wājibs* and the *sharʿs* of Prayer, it will be excellent on the part of the



*ma'mūm* to break away from him and offer his Prayer alone. That part of the Prayer he offered with the *Imām* can be treated as *sunnat*.

Where a certain number of people are known to worship regularly in congregation in a Mosque, and an *Imām* is appointed to conduct such Prayers in that Mosque, it is *makrūh* for another *Imām* to conduct a congregational Prayer before the arrival of the appointed *Imām*.

It will not be *makrūh* if prior permission of the appointed *Imām* is obtained, or if there is no likelihood of disputes arising, or if those offering the Prayer in congregation are outsiders and therefore not members of the congregation of that Mosque.

The practice in some Mosques of rolling and putting away the Prayer rug used by the *Imām*, and the practice of other *Imāms* not making use of that Prayer rug, are both innovations.

While a worshipper is praying alone, if he notices an *Imām* conducting Prayers, he will immediately make the intention of joining that *Imām*, and thereafter follow him, even if he and the *Imām* are praying different *rak'āts*.

In the event of his completing his set of *rak'āts* before the *Imām* completes his, it will be more praiseworthy for him to wait in his position of final *Attahīyāt* till the *Imām* comes to the final *Attahīyāt* himself, and to pronounce *salām* after the *Imām* than to make the intention of breaking away from the *Imām* and pronouncing *salām*.

A worshipper will forfeit the merits of praying in congregation if he breaks away from the *Imām* for causes other than shortcomings on the part of the *Imām*, or an unbearable distress or difficulty on his own part.

However, it is *wājib* on the worshipper's part to intend his breaking away from the *Imām* and to break away from him when he is aware that the *Imām* is committing some act that will annul Prayer. If he fails to do so, his Prayer will be void even if he does not later follow the *Imām's* acts.

Before the *Imām* pronounces the first *salām*, at whichever stage a *ma'mūm* joins him, he will receive the benefits of praying in congregation even if he does not sit with the *Imām*. However, the merit he earns will be less than the merit earned by a *ma'mūm* who follows the *Imām* from the beginning.



After an *Imām* has lifted his head from the position of *rukū'* in his last *rak'āt*, if a number of worshippers enter the Mosque, and such worshippers desire to pray in congregation, provided there is time left, it is *sunnat* for them not to join that *Imām* but to wait till he has pronounced *salām* and then commence another congregational Prayer of their own.

Of all the merit that can be gained by offering a Prayer in congregation, the merit gained by joining the *Imām* at the time of the pronouncement of the first *takbīr* is greatest. While the *Imām* is reciting the *takbīr*, if the *ma'mūm* delays to recite his *takbīr*, he will fall short in this merit. However, a worshipper will not miss the merit by a short delay caused by whisperings of his heart.

It is *sunnat* to refrain from walking fast through fear of losing the merit of praying in congregation. On the other hand, it is *wājib* to walk fast when a worshipper feels that he will miss the Friday Service Prayer if he does not hurry.

(Marginal Note :

According to *ḥadīth*<sup>1</sup>, if a worshipper comes to the Mosque with the object of gaining the merit of praying in congregation, he will be rewarded with that merit even if he misses the opportunity of joining the congregational Prayer.)

While an *Imām*, or a worshipper praying alone,<sup>2</sup> is in the position of *rukū'* or in the final *Atṭahīyāt*, and thinks that a newcomer entering the place of Prayer at that time wishes to join him as a *ma'mūm*, it becomes *sunnat* for him to delay a short while in that position in order to enable the newcomer to join him, without entertaining any feeling of partiality towards the newcomer. If this newcomer is known to be a contemptible person, or a revengeful person or a backbiter such delay will not be justified, nor will it be *sunnat*.

1. وافتي بعضهم بأنه لو قصد ما فلم يدركها كتب له اجرها : (مامش) 1.  
لحديث فيه -

2. نعمان كان الانتظار للتوبة دعوته تيل يكفر - شرح مختصر : (مامش) 2.  
بافضل لابن حجر رحمهما الله .



Delaying in that position for the sake of a friend and looking forward to such a friend joining him is *harām*.

(Marginal Note :

In the second *rukū'*<sup>1</sup> of the Prayer of the Eclipse, it is not *sunnat* to pause awhile for the sake of a worshipper, as his joining at that stage will not validate that *rak'āt* for him<sup>2</sup>).

It is *makrūh tahrīm*, to lengthen a Prayer in order to give time to a great or important person<sup>3</sup> to join the congregation, or to give time to other worshippers to join the congregation and make it larger, even when the members already present in the congregation have agreed to such delaying or lengthening of the Prayer.

It is *sunnat* on the part of an *Imām*, while observing the *ab'ādāh* *sunnats* and the *adorning sunnats* of Prayer, to make the Prayer simple.

When the members of a congregation tell the *Imām* at the commencement of a Prayer that they are willing to have the Prayer lengthened, and if none others join the congregation thereafter, the *Imām* is free to recite additional *zikrs* from *ḥadīth* prescribed for each posture and also to recite longer *sūrās*.

It is *makrūh* to commence any *sunnat* Prayer after the *Iqāmā* Call has been made, even if such *Iqāmā* Call was made without the permission of the *Imām*.

(Marginal Note :

Standing up for Prayer is required only after the *Iqāmā* Call has been completed.

It is praiseworthy for the person making the *Iqāmā* Call to stand while making the Call, and for the newcomer entering the Mosque at the time of the Call to continue to remain standing.)

After the *Imām* has gone to the *rukū'* when a *ma mūm* joins him and finds enough time to pronounce his first *takbīr* in the standing position and join the *Imām* in the *rukū'* before he lifts his head from the *rukū'* that *rak'āt* will be valid for the *ma'mūm*, provided that the *Imām* is a person

1. ( في غير ثلث من صلاة الكسوف : ما مش )
2. This is because there are two *rukū's* and two *I'tidāl's* in each *rak'āt* of this Prayer, and the first *rukū'* and the first *I'tidāl* would have already been performed.
3. ( كما من هـ وشرف أو سيادة أو سلطنة أو ابوة أو مومة أو مشيخة : ما مش )



capable of shouldering the responsibility of the *ma'mūm* for his non-recital of the *Fātiḥā*.

*Imāms* incapable of shouldering this responsibility are those who act as *Imām* while—

- (a) they are subject to diseases that keep them continuously in a state of *non-wudhū*,
- (b) they are subject to much forgetfulness and offer additional *rak'āts*, or,
- (c) they are below the age of puberty.

A *ma'mūm* who joins the *Imām* but does not find sufficient time to recite at average speed the full *Fātiḥā* standing with the *Imām*, is called a *Masbūq*<sup>1</sup>.

As soon as a *masbūq* has pronounced the first *takbīr*, it is proper for him to recite the *Fātiḥā* and not spend time in the recital of *وَبَشِّرِ* and *أَعُوذُ*. When, without doing so he recites *وَبَشِّرِ* and *أَعُوذُ* inattentively, or remains silent with lips closed, and recites a part of the *Fātiḥā* and joins the *Imām* in the *rukū'*, that *rak'āt* will still be valid for him.

When a *masbūq* goes to the *rukū'* directly, without making such a recitation, his Prayer will become void<sup>2</sup>.

Having made such a recitation, if he sees the *Imām* going to the *sujūd*, he will himself go to the *sujūd*, without performing the *rukū'*.

مسئلة من ضاق عليه وقت الصلاة بحيث لا يسع ركعة  
فوجد من يصلحها راكعاً او قبله بحيث يدرك ركوعه وتمام  
سجودهما في الوقت لزمه ان يحرم بهما معه وتسقط الفاتحة  
ليدركهما اداء ذكره الازرق في النفايس جازما به واظنه  
أخذ من السنوي - قلا عر

2. ( هامش ) : لتركه ما يجب عليه . وهو عاله .



When he does this, he will only miss that *rak'āt* of his Prayer, and no harm will be done to his full Prayer. If he does not follow the *Imām* in this manner, his Prayer will become void.

Where he does not find sufficient time to make such a recital, or where he fails to make such a recital, and sees the *Imām* in the position of *sujūd*,<sup>1</sup> it becomes clear to him that he should make the intention of breaking away from the *Imām*. If he fails to do so, or if he goes to the *sujūd* himself, his Prayer will become void.<sup>2</sup>

The *masbūq* who does not know these rules will catch up with the *Imām* without permitting more than three long *fardhs* to come between his action and the action of the *Imām*.

After the *Imām* has pronounced *salām*,<sup>3</sup> the *masbūq* will rise and offer as many *rak'āts* as are still due from him. If his sitting position with the *Imām* coincides with his own *mid-Attahiyāt* position, he will rise reciting *takbīr*, otherwise he will rise without pronouncing *takbīr*.

It is *sunnat* for the *masbūq* to rise for the remainder of his Prayer only after the *Imām* has pronounced both *salāms*. It is *makrūh* to rise after the first *salām*.

### The *sharṭs* of Following an *Imām*

The following seven *sharṭs* have to be fulfilled in following an *Imām* :—

1. Intention of following the *Imām*. This intention has to be contemporaneous with the *takbīr* pronounced at the beginning.

- 
1. ( هامش ) : لتخلفه لاداء ما عليه فهو كمن اقتدى به الان
  2. ( هامش ) : تخلفه يركنين بلا عذر. وعليه الفتوى كذا في العباب و  
هاشية الباجوري.
  3. ( هامش ) : من ادرك الامام فيما بعد الركوع فاحرم معه تابعه فيما هو فيه فلو احدث قبل السجدة الثانية من تلك الركعة لزم المأموم القيام ولا يسجد بعده. - قلاد
- وذكر الريحي انه يجوز ان يحرم الشخص مع مسبوق بركعة من الجمعة في ثانيته بها ويتم بعد سلامه ثانية وهكذا ان يحرم مع هذا الثاني ثالث كذلك وتحصل الجمعة لكل بذلك. - قلاد



of Prayer. Otherwise, except in the case of the *Jum'ā* Prayer, his Prayer will be equivalent to his praying alone.

Where a worshipper, without making such an intention follows the actions of the *Imām*, and while acting with the *Imām*, lengthens his postures more than is usual with him, his Prayer will become void.

That a *ma'mūm* can intend following an *Imām* and thereafter follow him, even after a part of his Prayer has been offered alone, has been mentioned earlier.

In *Jum'ā* Prayers it is *wājib* on the part of the *Imām* to make the intention of his acting as *Imām* for that Prayer; in other congregational prayers it is *sunnat*.

2. The *ma'mūm* standing, even slightly, behind the *Imām* (He should not be ahead).

Their respective positions will be judged by the position of their heels; the *Imām's* heels will be further forward than the *ma'mūm's*.

Standing side by side is *makrūh*. There will be no harm done if the toes of the *ma'mūm* are further forward than the *Imām's*, or when there is doubt whether the heels of the *ma'mūm* were further behind.

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When the *ma'mūm* is a male he will stand on the right of the *Imām*. If another *ma'mūm* joins him he will stand on the left of the *Imām*. After the second *ma'mūm* has pronounced his first *takbīr* both *ma'mūms* will step back and form a row of two behind the *Imām*. Others will take up positions on the right and the left of these two until the first row is full, and then form a second row (*Ṣaff*).

When more than one *ma'mūm* is present to begin a Prayer, they will stand behind the *Imām*.

Being on the right flank of a *ṣaff* (row) is more praiseworthy than being on the left, even if the right flank is longer than the left.

Standing aloof from a *ṣaff*, and forming a second *ṣaff* before the first is full, are both *makrūh*.



Where a *ṣaff* is full, and a *ma'mūm* finds no room in it for him, he will stand alone behind that *ṣaff*, and after he has pronounced his first *takbīr*, he will draw towards him a member from the *ṣaff* in front of him, so that the two can stand side by side in the new *ṣaff*.

This drawing of a member from the *ṣaff* in front is governed by four *sharṭs*.<sup>1</sup>

- (i) The person drawn has to be a free man (*i.e.*, not a slave);
- (ii) The person drawn has to be willing to stand side by side with the person who draws him;
- (iii) The person drawn has to be in a *ṣaff* of more than two *ma'mūms*; and,
- (iv) The person who draws must begin his action only after his pronouncement of the first *takbīr*.

If these four *sharṭs* are fulfilled it will be *sunnat* to draw a member from the *ṣaff* in front.

It is *sunnat*<sup>2</sup> for the person drawn to act in obedience to the person who draws him.

It is *ḥarām*<sup>3</sup> for a worshipper to draw a member from the *ṣaff* in front of him before he has pronounced his first *takbīr*.

In the action of drawing more than three movements should not be made consecutively.

If there is room in a *ṣaff* for another worshipper, the new-comer will occupy that place, even if he has to walk through another *ṣaff* to reach it. It is *sunnat* for those already in the *ṣaff* to make room for him, and to permit him to walk through their rank.

1. بشرط ان يكون العبرور مترا وان يجوز مواضعه وان يكون الصق العبرور منه اكثر من اثنين وان يكون الجرب بعد الاحرام فلهذا شروط اربعة لنسب الجرب - حاشية الاقتناع.

2. لينال فضل المعاونة على البر والتقوى وذلك يعادل ما فاته عليه : ( هامش ) من الصق .

3. لان المصلى اعظم حرمة من غيره فلا يجوز جره الا بعد ان كان هو مثله : ( هامش )



When the *ma'mūm* is a female, she will stand behind the *Imām* even if she happens to be the mother of the *Imām*, or his wife<sup>1</sup>.

The standing arrangement for a congregation is as follows :—

- (i) Males above the age of puberty will stand in the first *ṣaff* immediately behind the *Imām*.
- (ii) Behind them will stand the boys.
- (iii) Behind the boys will stand those who cannot be termed male or female (e.g. hermaphrodites).
- (iv) Behind them will stand small girls.
- (v) Behind the girls will stand the old ladies and the elderly ladies.
- (vi) Behind all will stand the virgins.

When boys come and stand in the front row they should not be asked to get back in order to make room for grown-up males.

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It is *sunnat* to have a space of not more than three cubits (about 4½ feet) between the *Imām* and the first *ṣaff* or between two *ṣaffs*.

- 3 Knowledge by the *ma'mūm* of the presence of the *Imām*, by direct view of his movements of standing and bending, or by audibility of his voice, or by view of the actions of other *ma'mūms* in *ṣaffs* closer to him.

Hearing the voice of a *Muballig*<sup>2</sup> (i.e., a crier) who repeats aloud the *zīkrs* of the *Imām*, if he is a trustworthy person, is equivalent to hearing the voice of the *Imām*.

4. Both the *Imām* and the *ma'mūm* being in one place.

The *Imām* being in one place and the *ma'mūm* in another is not correct except in cases like the following :—

Where large congregational Prayers are conducted in large Mosques, the validity of praying in congregation stands even when there is an interval of over 300 cubits between the *Imām* and certain of his *ma'mūms*.

1. (عاشق) : حاشية الاقتاع

2. مبلغ



Where the *Imām* stands within the Mosque and the *ma'mūm* outside the Mosque, the space between them should not exceed 300 cubits (150 yards), and there should not be a partition between them, according to the rules of Religion. However, if a partition does exist, and if a person standing directly on the path leading to this partition is seen by the *ma'mūm* to be following the actions of bending and standing of the *Imām*, he will become as *Imām* to those who stand behind him. Just as much as an ordinary *ma'mūm* will not perform his actions ahead of an *Imām*, so will the *ma'mūms* behind this worshipper not perform their actions ahead of him. If a *ma'mūm* gets ahead of him in the first *takbīr* and in the pauses, his Prayer will become void.

There will be no danger to Prayer when the *ma'mūms* perform their actions together with this worshipper above-mentioned. Even if his Prayer is annulled after they have pronounced their first *takbīr*, their Prayer will not become void.

When the *Imām* happens to be in an upper storey of a building and the *ma'mūm* in a lower storey, it is a *shart* that there should be no partition between them. The authentic opinion is that there should be a staircase and that entrance to this staircase should be left open.

(Marginal Note :

When the *Imām* happens to be in the outer verandah of a building and the *ma'mūm* in the yard, or where the *Imām* happens to be inside a building and the *ma'mūm* in the yard, the *sharts* of maintaining a space between them of less than 300 cubits and of the absence of a partition between them, have both to be fulfilled.

However, if the house has windows and doors with shutters that will shut out light and view and thus form a partition, the Prayer will be valid as a congregational Prayer only if a worshipper stands on the doorway.)

It is *makrūh* for an *Imām* to stand on a higher level than the *ma'mūm*, or for a *ma'mūm* to stand on a higher level than



the *Imām*, unless there is necessity to do so or there are impediments.

(Marginal Note :

A necessity such as makes for audibility and impediments such as lack of sufficient space.)

5. Performing *sunnat* actions like recital of *qunūt* and mid-*Attahīyāt* together with the *Imām* whether the *ma'mūm* wishes to perform such actions or not.

Where an *Imām* rises without sitting for the mid-*Attahīyāt* or without sitting in the *Istirāḥā* position, it is not correct for the *ma'mūm* to observe those postures.

Where an *Imām* does not recite the *qunūt*, if the *ma'mūm* recites it and fails to join the *Imām* in the first *sujūd*, the Prayer of the *ma'mūm* will become void in its outward form.

Where an *Imām* fails to observe an *ab'ādḥ* *sunnat* act and a *ma'mūm* desires to fulfil it, the *ma'mūm* will separate himself from the *Imām* by making his intention of breaking away from the *Imām*, and then observe the *sunnat* act by himself. When he does this, he will not only earn the merit of praying in congregation, but his action too will be praiseworthy.

6. In a *ma'mūm* following an *Imām* his not permitting more than two *fardḥs* that are actions, to come between his action and the action of the *Imām*.

Normally, the *ma'mūm* will follow the action of the *Imām* almost immediately. He will not lag behind without a proper excuse, nor let more than two *fardḥs* that are actions come between his action and the *Imām's*, even if they be short *fardḥs*.

When the *ma'mūm* has a proper excuse, he should not let more than three long *fardḥs* come between his action and the action of the *Imām*.

Where a *ma'mūm*, who is not a *masbūq*, delays in the standing position for the recital of the *Fātiḥā* while the *Imām* performs the *rukū'*, the *I'tidāl*, the first *sujūd* and the sitting position between the *sujūds* and if the *ma'mūm*



completes his recital of *Fātiḥā* and goes to the *rukū'* while the *Imām* is performing the second *sujūd*, that *rak'āt* will be valid for the *ma'mūm*.

When the *ma'mūm* fails to do this, he will rejoin the *Imām* in the fourth of the long *fardhs* which is the standing position again, or the sitting position for the recital of *Allahīyāt*, and perform an additional *rak'āt* at the end. The *Itidāl* and the sitting between the two *sujūds* are both short *fardhs*.

7. The *ma'mūm* not getting ahead of the *Imām* beyond two *fardhs* that are actions, even if they be short *fardhs*.

(a) When a *ma'mūm* gets ahead of his *Imām* even by one *fardh*, his action, though it will not annul his Prayer, is *ḥarām*.

(b) A *ma'mūm* doing any of his actions simultaneously with the *Imām* is *makrūh*.

(c) The correct manner of following an *Imām* is for the *ma'mūm* to begin his action<sup>1</sup> when the *Imām* has completed his movement for that action.

(d) In *fardhs* that are utterances, it is *makrūh* to get ahead of the *Imām* in any utterance other than the *salām* and the *takbīratul Iḥrām*, which is the *takbīr* pronounced with the *nīyat*.

(e) In low-voiced worship it is *sunnat* for the *ma'mūm* to recite the *Fātiḥā* after the *Imām* has recited it, if the *ma'mūm* feels that he can complete its recital before the *Imām* leaves the *rukū'*.

In all instances where Prayers are offered in congregation, the commission of a *makrūh* act, though it will not invalidate Prayer, will deprive the worshipper of the merits of praying in congregation.

Instances of such *makrūh* acts are:—

- 135 (i) maintaining a space of more than three cubits between the *Imām* and the first *ṣaff* or between two *ṣaffs* ;
- (ii) the *ma'mūm* making his recitals of *takbīr* and *zīkrs* aloud ;

1. على أن الإمام أبا حنيفة لم يجوز الاقتداء بالمسبق بناء على ( هامش )  
 أن الإمامة مبني على الخلافة والخليفة لا يشاركه غيره كما سجد  
 في العصر الخالية .



(iii) the *ma'mūm* reciting *sūrās*<sup>1</sup> in the *Zuhr* and '*Aṣr*' Prayers ;

(iv) Commission of any of the *makrūh* acts set forth hereafter.

It is not legally valid for a *ma'mūm* to follow an *Imām* in the following instances :—

- (i) When, in the opinion of the *ma'mūm*, the Prayer of the *Imām* is void ;
- (ii) When the *Imām*'s recital of *Fātiḥā* is worse than the *ma'mūm*'s ;
- (iii) When the *Imām* is himself following another *Imām* ;
- (iv) When the *Imām* has forgetfully risen for a fifth *rak'āt* ;
- (v) When the *Imām* substitutes one letter for another in his recitals ;
- (vi) When the *Imām* assimilates, in his recitals, one letter with another in places where such merging is not permissible ;
- (vii) When the *Imām* makes mistakes in his recitals as alter the meaning of the original words ;
- (viii) Where the *Imām* is a female, the *ma'mūm* being a male ;
- (ix) When the *Imām* has put on clothing on which the presence of *najīs* is visible.

Where an *Imām* and a *ma'mūm* are equally faulty in their recitals, it is valid for the *ma'mūm* to follow that *Imām*.

After an *Imām* has pronounced *salām*, if a *masbūq* rises<sup>2</sup> to offer those *rak'āts* still due from him, and a newcomer takes him as *Imām*

1. ( مامش ) : . قلا ئد . ومندفع الصوت خلفه وقراءة السورة في الجهرية - قلا ئد

2. ( مامش ) : . قلا ئد . قال العلامة باقتشير في كتابه القلا ئد اذا قام المسبوق بعد : ( مامش )

سلام الامام جاز ان يقتدي باخر في غير الجمعة على الصواب  
كما في المجموع وغيره ولو بمن كان معه في الجماعة وان كان  
الاولي تركه ولا يجوز في الجمعة وليس لغيره فيها ان يقتدي  
به ليصليها جماعة كما اقتضاه كلام الشيعين وصرح به غير ما  
خلا فالما مشي عليه ابن كبن ومن تبعه ونقله في البيان  
عن ابي حامد وذكره الرمي ايضا من انه يجوز ان يحرم الشخص  
مع مسبوق بركعة من الجمعة في ثانية بما ويتم بعد  
سلامه ثانية وهكذا ان يحرم مع هذا الثاني ثالث كذلك  
وتحصل الجمعة لكل بذلك - قلا ئد



and follows him, or if other *masbūqs* follow him as *Imām*, their action, though legally valid, is *makrūh*.

When a person is offering a Prayer that contains a *sajdā tilāwā* or the *sajdā shukr*, no *janāza* Prayer or Prayers that do not contain such *sajdās*, can be offered behind him.<sup>1</sup>

While an *Imām* is offering the *Ṣalātut Ṭasbīh* Prayer, if a *ma'mūm* offering a different Prayer follows him, when the *Imām* prolongs his recitals in the *I'tidāl* and the sitting position between the *sujūds*, the *ma'mūm* will go to the next posture and wait for the *Imām* there.

It is *makrūh* to follow an *Imām* who, in his recitals, makes mistakes that do not alter the meaning of the words.

Where a worshipper follows an *Imām* who, he thinks, is qualified to act as *Imām*, and discovers after the Prayer is offered that he is not so qualified, or where he discovers that he had prayed behind an *Imām* who had intolerable *najīs* on the outer parts of his clothing it becomes *wājib* on his part to offer his Prayer over again<sup>2</sup>.

When he discovers that he had prayed behind an *Imām* who had *najīs* on the inner parts of his clothing, or behind an *Imām* who was not free from the greater or the lesser impurities, he need not repeat his Prayer again.

136 It is legally valid for a female to act as *Imām* to other females.

It is *makrūh* to have as *Imām* a *fāsiq*<sup>3</sup> or one in whom extraneous suggestions frequently occur, or one who is not circumcised.

It is against praiseworthiness to have as *Imām* a person born out of wedlock, i.e., a bastard.

1. وخرج بحال قدوته ما لو انقطعت القدوة كان سلم الام فقامزا ( هامش )  
مسبوق فاقتردى به الخوا ومسبوقون فاقتردي بعضهم ببعض  
فتصح في غير الجمعة على الاصح لكن مع الكراهة - حاشية الاقناع -

2. يعني على غير الاعى لتقصيره - ( هامش )

3. قوله اي يجوز للرجل ان ياتم بالعبداء وان كان صبيا لان  
صلاته معتد بها - حاشية الاقناع - ( هامش )

In choosing a person as *Imām* prefer the man to the boy<sup>1</sup> below the age of puberty, prefer a resident of a place to a stranger, prefer a worshipper who prays in the Mosque regularly to one who does not<sup>2</sup>

Treat the blind and the ordinary man alike in this matter.

An '*Ajamī*,<sup>3</sup> (i.e., a non-Arab Muslim), acting as *Imām* in Arabia, is against praiseworthiness.

To act as *Imām* against the wish of more than half the members of a congregation is *makrūh*.

When a female acts as *Imām* to other females, she will stand in the middle of the *ṣaff*.

In appointing an *Imām* give preference to the one who has the best knowledge of Jurisprudence or *Fiqh*, then to the one who is a *Qārī* (i.e., a person specially qualified in the recital of the Qurān), then to the *Hāfiz* (i.e., a person who has committed the entire Qurān to memory), then to the one who is very strict in his attention to details, then to the

1. إى وان كان الصبي اقرا او انقه لصحة الاقتداء به بالاجماع : ( هامش )  
بخلاف الصبي - حاشية .

2. الحكمة فى كون الجماعة تفضل صلاة الفذ بسبع وعشرين : ( هامش )  
درجة كما افاد ما السراج البلقيني ان اقل الجماعة ثلاثة  
والحسنة بعشر امثالا فقد حصل لكل واحد عشرة فالجملة  
ثلثون لكل واحد منهم رأس ماله واحد يبقي تسعة  
تضرب في ثلاثة بسبعه وعشرين وربناجل وعل يعطي  
كل انسان ما للجماعة فصار لكل سبعة وعشرون وحكمه  
ان اقل الجماعة كما قاله اثنان ان ربناجل وعل يعطيهما  
بمنه وكرمه ما يعطى الثلاثة ذكر ذلك السيوطي في جزء  
ستاه معرفة الخصال الموصلة الى اصل - حاشية الاقتناع .

3. عجبي



one who comes from a respectable family and then to the aged, over others who are not so qualified.

If all are alike in all qualities, then draw lots.<sup>1</sup>

While a congregational Prayer is being conducted in a Mosque it is against praiseworthiness to initiate another congregational Prayer, although the two congregational Prayers are valid. Such an act only invites enmity and jealousy, and it is *wājib* on our part to refrain from doing any act that invites enmity and jealousy.

The guilt<sup>2</sup> of keeping away from Congregational Prayers and Friday Services, and the sin of committing a *makrūh* act<sup>3</sup> by so keeping away, will be lifted in certain instances, for example :

- (a) when a person's clothing is likely to get wet by heavy rainfall,
- (b) when mud on the path is likely to splash on a person's clothing.
- (c) when the weather is extremely cold or extremely hot,
- (d) when the nights are extremely dark,

1. The original has كَرَى نَوْءَ جَدَم

2. ( هامش ) :

على قول اتما فرض كفاية .

وقد صححوا صلاتها خلف العبد والمسافر ان اهرامهم يسبق  
على اهرام المامومين قال البلقي ثم الزركشي ولعل قول  
القاضي حسين بناء على ما قاله انه القياس الوجه المانع  
من امامة هؤلاء قال الزركشي خلافه بناء على المعتمد من  
صحة امامتهم وقد يثبت للتابع الحكم قبل متبوع  
كتقديم الزكاة المعجلة يجوز قبل السنة وكذا مع فقد  
كاستصحاب التجهيل في وضوء المقطوع من العضو - فلا شد  
كذافي العباب والدميري والكودي -

3. على قول اتما سنة عين : ( هامش )

- (e) when indisposed by ailments,
- (f) when severely pressed by a call of nature or windy complaint,
- (g) when not in possession of suitable clothing,
- (h) when a person does not have a companion,
- (i) when a person feels, while he does not possess the means to pay certain debts, that his creditors will cause him annoyance.
- (j) when in fear of enemies or robbers who are likely to cause loss to person or property,
- (k) when in extreme hunger or thirst,
- (l) when in fear of certain impending calamities,
- (m) when there is a patient at home and none else to look after him/her ;
- (n) when a close relative is in the throes of death,
- 137 (o) when a funeral has to be hastily arranged,
- (p) when a person is ashamed to mix with people as a result of his suffering from mouth odour, body odour, white leprosy or afflicted with an epidemic, or when he feels that his presence will be revolting to members of the congregation.

When persons suffering from malignant diseases like leprosy etc. happen to be present in any gathering, do not despise or scorn them, but speak softly and kindly to them and advise them to keep away from such gatherings. If any of them refuse to take such kindly advice, they can be kept away forcefully.

When a person afflicted with an epidemic is seen, he should be asked to keep at a distance of at least six cubits from others. It will be a good act to pray for his quick recovery, and to recite the following short prayer without his knowledge. :

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَا بِكَ مِنْ بَرِيءٍ

When a person keeps away from a Friday Service and has no proper excuse for his remissness, it is *sunnat* for him to give away as *sadaqah* half a gold coin.



## (xxix) The Friday Service

## ( كِتَابُ الْجُمُعَةِ )

Attendance at *Jum'ā* (i.e., the Friday Service), is *fardh 'ain* on the part of all males who are of the age of responsibility, and who are free men, and who are residents of a place, and who do not have a proper excuse for keeping away.

The *Jum'ā* Service can be conducted, and becomes valid, only through the attendance of such people.

Even when a person is not a permanent resident of a place, his stay in that place obliges him to attend the Service, though he cannot be counted for purposes of making up the forty people required to make the Service valid. Females, slaves and little children cannot be counted to make up this required number of forty people. However, when such people offer the *Jum'ā* Prayers, their *Zuhr* Prayer too get fulfilled. When such people are present among the eligible worshippers in a Mosque for *Jum'ā* Prayers, it is necessary that they pronounce their *takbīratul iḥrām* after those eligible have pronounced theirs.

The *sharṭs* that govern a Friday Service

There are six *sharṭs* that govern a Friday Service. They are :

1. The whole of the first *rak'āt* must be performed in congregation.

Those worshippers who join the Prayer after the *rukū*, of the second *rak'āt* will make their intention of offering the *Jum'ā* Prayer, but it will be necessary for them to offer four *rak'āts* instead of two.

## (Marginal Note :

There is a well known Arabic epigram<sup>1</sup> in connection with the worshipper who offers these four *rak'āts* :

صَلَّى مَا لَمْ يَنْوِ وَنَوَى مَا لَمْ يَصَلِّ

(" He prays what he does not intend, and he intends what he does not pray.")

138

2. The gathering should consist of at least forty people who are able to recite the *Fātiḥā* correctly.

1. The original uses the word *ḥiṭṭ* which means " a riddle " or " enigma ", but " epigram " would seem to be the appropriate rendering.



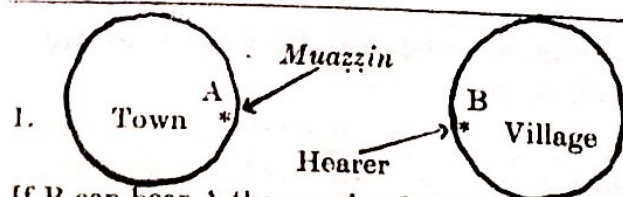
It is stated in *Qalā'id* that those who do not know that the recital of *Fātiḥā* is a *fardh* of Prayer, or that the recital of بِسْمِ is a *fardh*, may also be included among the forty people. Their case is similar, it is stated, to those whose *wudhū* will be valid though they do not know that the *nīyat* is a *fardh* of *wudhū*, and that the water used by them for their *wudhū* will be considered as *musta'mal* (i.e., used) water.

3. The gathering should consist of people residing within the four boundaries of the town or village.
4. The two *rak'āts* of Prayer including the *salām* should be offered within the period specified for *Zuhr*.
5. Two sermons should be delivered before these two *rak'āts* of Prayer are offered.
6. Two separate Services should not be held in one village or town so long as the area is not very thickly populated, or the Mosque is not considered too distantly situated for some of the residents, or disputes and dissensions are not present among the residents.

Where, for no valid reason, two Services are held in one town or village, only that Service will be valid where the *takbīrat ul Ihrām* is pronounced first.

In large places like Madras and Colombo, since it is not possible for all worshippers to assemble in one place, suitable arrangements may be made according to the needs of the place.

If the conditions of *Jum'ā* are not found in the village which is a suburb, and the voice of a person of fair voice volume in the town having *Jum'ā*, who stands near and opposite the village and makes the *Aẓān* Call can, at an absolutely quiet time, be heard by a person with fair hearing who stands near and opposite the town having *Jum'ā*, it is *wājib* on the people of the said village to attend the Service in the town.<sup>1</sup>



A stands at boundary of town near and opposite the village.  
B stands at boundary of village near and opposite the town.

If B can hear A the people of the village must attend *Jum'ā* in the town.—Maulavi M. A. C. A. Lāfir.



When there are several little villages and each village is known by its own name, and can therefore be said to be separate villages, it becomes necessary to have a separate "*Jum'ā* Service" in each of the villages, even if they are contiguous.

When without a proper excuse, a person keeps away from *Jum'ā* Service, and offers the *Zuhr* Prayer, that Prayer will become a *nafl muḥḥaq* Prayer and will not be valid as a *fardh* Prayer unless it is offered after certain knowledge that the *Imām* conducting the *Jum'ā* Prayer has pronounced *salām*.

139 The *Zuhr* Prayer offered in this instance will be converted into a *nafl muḥḥaq* Prayer only when the worshipper acts in ignorance, otherwise, it will be a valueless Prayer.

(Marginal Note :

It is *sunnat* for worshippers who, for very good reasons, have not attended Friday Service, to offer their *Zuhr* Prayer in congregation, provided that their reasons are not made known.

It is also *sunnat* for such worshippers not to make their reasons known.

It is *sunnat* on the part of those who failed to attend Friday Service through disabilities like fever or headache, and who were anxious to be relieved of their disabilities, to delay offering their *Zuhr* Prayer.

It is *sunnat* for females and cripples to offer their *Zuhr* Prayer quickly on Fridays.)

Where it is binding upon a village to hold Friday Services<sup>1</sup>, it will be wrong for the people of that village to give up the *Jum'ā* Prayer and offer the *Zuhr* Prayer, unless the offering of the *Zuhr* Prayer has been delayed so long that the time left in the period is hardly sufficient to fulfil the bare *fardhs* of the two Sermons and to offer the two *rak'āts* of *Jum'ā* Prayer briefly. Their offering the *Zuhr* Prayer will be wrong even

مسئلة وقع الجواد على نزع فله تطييره بل شك وان فاتته : ( هامش ) ١ .  
الجمعة بذلك فلو شربت ارضه بالسيل ونحوه وكان يحتج  
لمناظرته بحيث لو استغل بالذهاب الى الجمعة يفسد  
ويفوت زراعتها او بعضها ماله وقع وبذلك افق الامام  
البكري في جواز الفطر لذلك في رمضان وهو اضيق من الجمعة  
بكثير . فلا جد .



if they have made known that the *Jum'ā* Prayer will not normally be conducted in that place.

Those who are not obliged to be present at the Friday Service, i.e., females, little children, slaves, wayfarers and those who have good reasons\* for keeping away, will offer their *Zuhr* Prayer at the time they usually offer that Prayer. If, however, they do offer their *Jum'ā* Prayer, their obligation to pray *Zuhr* will also be fulfilled.

(Marginal Note :

\*Knowing that the guilt of non-observance of the *fardh 'ain* of attending Friday Service will be lifted from persons who have good reasons for keeping away, certain lazy people keep away on false pretexts. Allah knows the excuses they make. Therefore, before their false excuses are made known on the Judgment Day and they are disgraced, may they present themselves at Friday Services while their eyes are still open, and earn the merit of the good acts that are open to them on such days.)

Where a person belongs to two places and has a wife and family in each place, and also has merchandise or capital of equal amounts in both places, he can be counted among the forty people required for a Friday Service in whichever place he is present on a Friday.

Where a person has his capital in one place and his wife and family in another, he can be counted among the forty only in the latter place.

Where forty people do not assemble in a place for *Jum'ā*, different opinions have been expressed, but the most authentic opinion is that those present can offer the *Jum'ā* Prayer provided that they accept the ruling of that *Imām* who ruled that *Jum'ā* Prayers are valid even when four worshippers are present. In such instances it will be an excellent act to offer the *Zuhr* Prayer after the two Sermons have been preached and the *Jum'ā* Prayer offered.

#### *Fardh* Acts in the Two Sermons

In fulfilling the 5th *shar'* abovementioned, of delivering two Sermons in the Friday Service, there are eight *fardh* acts that have to be observed. They are :—

1. Reciting : **الْحَمْدُ لِلَّهِ**
2. Reciting *Salawāt*.



3. Advising those present to remain God-fearing.

The above *fardhs* being common to both Sermons, the total number, of *fardhs* so far is six. The seventh and the eighth are :

7. Reciting in either Sermon at least one verse\* from the Qurān that conveys an admonition.
8. Reciting a *du'ā* for all *mu'mins* (i.e. people of faith).

(Marginal Note :

\*The verse or verses selected from the Qurān should authenticate what has been said or warn of the chastisements of Hell or draw attention to the promises of Paradise.)

#### The *Shartls* that govern the Two Sermons

There are eight *shartls* that govern the Sermons. They are :

- 140 1. All the eight *fardhs* mentioned above should be heard by all the forty people who make the Service valid.

It will not be correct if one of them does not hear any one of the *fardhs* or if one of them happens to be deaf.

2. The recital of all the eight *fardhs* should be made in the Arabic language. The rest of the Sermons may be translated, if desired. For details please see my *Maqānī*<sup>1</sup>.
3. The *Khaṭīb* (i.e., preacher) if able to stand, should preach standing.
4. The *Khaṭīb* should be free from both the lesser and the greater impurities, and he should bear no *najis* either on his person or on his clothing.
5. The *Khaṭīb* should have his *aurat* covered (i.e., all that part between the navel and the knees. This is the minimum requirement).
6. The *Khaṭīb* should sit awhile between the two Sermons.
7. The *Khaṭīb* should maintain continuity of speech without any interruption. His lengthening his discourse will do no harm.

1. *مَغَانِي مُلَحِّ التَّجَانِبِ فِي شَرْحِ مَعَارِنِ نَفْحِ الدَّيَّانِ* which is a commentary on فتح الديان



8. The *Khaṭīb* should not delay the offering of Prayers after the Sermons have ended. The continuity will not be broken by a little delay after making the *Iqāmā* Call.

Either while the Sermon is being preached or in the interval between the Sermon and the Prayer, if the *wudhū* of the *Khaṭīb* gets annulled, one of those who listened to the sermon will immediately conduct the Prayer. The Service will then be valid. However, when there is much time to spare, doing this will be *makrūh*<sup>1</sup>.

### *Sunnat Acts in the Friday Service*

Among the *sunnat* acts are the following :—

After the people have assembled for Service, the *Khaṭīb* will enter the Mosque pronouncing *salām* at the entrance. He will not offer the Prayer of *Ṭahīyyatul Masjid*<sup>2</sup> but proceed directly to the *minbar*, which is about two cubits to the right of the *mihrāb* (i.e., Prayer Niche). Before mounting the *minbar* he will again pronounce *salām* on those seated beside the *minbar*. Then he will mount the *minbar*, and, after he has reached the *Mustarāḥa*<sup>3</sup>, he will turn round, face the assembly, and pronounce *salām* on the whole assembly before seating himself on the *Mustarāḥa*.

(Marginal Note :

These three *salāms* are *sunnat* for the *Khaṭīb*.)

The *minbar* has often been described as consisting of four to nine steps, but it is stated in *Hāshiyatul Iqnā'*<sup>4</sup> that in the days of the Prophet (Ṣal.) there were only four steps, and that it was the practice of the Prophet (Ṣal.) to stand on the step immediately below the *mustarāḥa* when he delivered his sermons.

It is also stated in *Hāshiyatul Iqnā'* that when there are nine steps to a *minbar* it is praiseworthy for the *Khaṭīb* to stand on the seventh step, and also that it is *makrūh* to have more than four steps to a *minbar*.

1. ( مامش ) : كما في العباب
2. ( مامش ) : كما ذكر في صلاة تحية المسجد
3. مستراحة , which is a seat constructed in the *minbar* for the *Khaṭīb*.
4. حاشية الاقتناع



when the space available in a Mosque is inadequate to accommodate all the people who come for Friday Service.

- 141 The *Mu'azzin* will stand on the right, next to the *Khaṭīb*, and make the *Aẓān* Call\* loud enough to be heard by all those assembled.

(Marginal Note :

\*It is a practice in certain lands to make a recital known as *Ma'āshir*<sup>1</sup> soon after making the *Aẓān* Call. This is an excellent practice.

In this recital it is good to include the Quranic verse beginning :  
 ۞ إِنَّ اللَّهَ وَمَلَائِكَتَهُ ۚ <sup>2</sup> followed by the passage from  
*Hadīth* (*Ṣaḥīḥ* of Bukhārī and Muslim)<sup>3</sup>.

إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ وَالْإِمَامَ يَخْطُبُ

After the Call, the *Khaṭīb* will take in his left hand an object like a sword or a spear or a staff, and without turning either to the left or the right, commence his Sermon\*\*.

He will not lengthen his tone unusually, but he will courteously raise his voice and make his recital in a spirit of humility. He will make sure that the *fardhs* in his Sermons are heard.

(Marginal Note :

\*\*If the *minbar* is a spacious one, it will be praiseworthy for the *Imām* to stand on the right end of it while delivering his Sermons.)

1. معاشر

2. The Quranic verse referred to is :

۞ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

(" God and His Angels send blessings on the Prophet ; O ye that believe ! Send ye blessings on him, and salute him with all respect."—xxxii : 56—Yusuf Ali.)

3. صحيح بخاري ومسلم A collection of authentic *hadīth* narrated by Bukhārī (A.H. 194-256) and Muslim (A.H. 202-261).



It is *sunnat* for the *Khaṭīb* to make the sitting<sup>1</sup> between the two Sermons equal to the length of time that will be taken to recite the *Sūrā قل هو الله*.

It is *sunnat* on the part of both the *Khaṭīb* and those present in the assembly to recite the *Sūrā قل هو الله* during this interval.

It is *sunnat* for the *Khaṭīb* to conclude his Sermon\* with the recital of *Istigfār*, which is a short prayer begging for Allah's forgiveness.

(Marginal Note :

\*Before the *Khaṭīb* descends from the pulpit it will be a splendid act on his part to recite the Qurānic verse :

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝

(" God commands justice, the doing of good, and liberality ) to kith and kin, and He forbids all shameful deeds, and injustice and rebellion : He instructs you, that ye may receive admonition."—Qurān xvi : 90—Yūsuf Ali.)

It was 'Umar II who originated this practice and established the custom of doing so<sup>3</sup>. 'Umar II was one of the most

1. See *sharḥ* 6 page 267.

2. The *Sūrā* is :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

(" In the name of God, Most Gracious, Most Merciful. Say : He is God, the One and Only ; God, the Eternal, Absolute ; He begetteth not nor is He begotten ; And there is none like unto Him."—Qurān : cxii : 1-4.—Yūsuf Ali.)

3. ( هامش ) الذي لم يجب عليه غسل منذ ولي الخلافة الى ان مات وكانت خلافته سنين وخمسة اشهر وليس له في هذه الايام الا قميص واحد وعمامة واحدة فلما مات رضي الله عنه نزلت من السماء رقعة كانها طير روقه فوق صدره فاحذوها فاذا فيها مكتوب براءة من العزيز الجبار لعمر بن عبد العزيز من النار ۝



just of the Muslim Rulers. His full name was 'Umar ibn 'Abdul 'Azīz<sup>1</sup>.

It is *sunnat* to pray in the Second Sermon for the wives of the Prophet (Ṣal.), his relatives<sup>2</sup>, his companions<sup>3</sup>, the Ṭābi's<sup>4</sup>, his immediate successors the first four Caliphs<sup>5</sup>, and the Imāms, and invoke Allah's Pleasure (*Ridhwān*), His Mercy (*Rahma*), and His Forbearance and Forgiveness (*Gufrān*) upon them.

It is *sunnat* to pray for the Muslim Rulers, begging Allah to grant them victory in their undertakings generally, and to grant that they act justly and piously.

It is not *sunnat* to pray specifically for a Ruler unless it is feared that, by not doing so, persecutions and afflictions will result. If such a fear is present and is justified, then it becomes *wājib* to pray for him.

When there is no such fear, lightly referring to his qualities is permitted.

It is *makrūh* to recite stanzas of poetry in the Sermons\* or in between the Sermons, seeking the favour of Rulers or over-emphasising the qualities of-such Rulers, even if such qualities exist in fact.

(Marginal Note :

\*According to *Hāshiatul Iqnā'* and several other Books, it is not proper for others to follow the practice of Ḥadhrat 'Umar (*Radh.*) who, in his assiduity, recited poetry in his Sermons.)

While a Sermon is being preached, reciting *ṣalawāt* on the Prophet (Ṣal.) is sometimes *wājib* and sometimes *sunnat*. Whenever he is mentioned by name or by any of his special attributes, it is *wājib* to recite *ṣalawāt* on him, but, to do so in a loud voice is not correct, and is not *sunnat*.<sup>6</sup> Whenever the *Khaṭīb* mentions the Prophet (Ṣal.) in his Sermons it will be *sunnat* on the part of all in the assembly to raise their voices moderately and recite *ṣalawāt*.

1. عمران بن عبد العزيز رضي الله عنه (99 A.H.—717 A.D.).

2. آلله 3. اصحابه

4. تابعين, who were the followers of the Companions.

5. خلفاء The first was Caliph Abu Bakr, the second Caliph 'Umar, the third Caliph 'Uthmān and the fourth Caliph 'Ali (*Radh.*).

6. Perhaps, what the author meant was that the recital of *ṣalawāt* is *sunnat* of such a high degree that one should not fail to do so.



Whenever the name of any of his followers is mentioned it is *sunnat* to say رَضِيَ اللهُ عَنْهُ if male, and to say رَضِيَ اللهُ عَنْهَا / عَنْهُنَّ if female or females.

On entering a Mosque while the *Khaṭīb* is delivering his Sermon, it is *makrūh* to pronounce *salām*. However, if a person does pronounce *salām*, then, replying to his *salām* is *wājib*.

If a person sneezes while the *Khaṭīb* is delivering his Sermon, it is *sunnat* on his part to say الْحَمْدُ لِلَّهِ. Replying to this is also *sunnat*.

It is *sunnat* to listen to the *Khaṭīb's* Sermons attentively, with closed lips. When a worshipper is beyond hearing distance, or if he happens to be deaf, it will be praiseworthy on his part to employ his time in silently reciting *zikrs* and Quranic verses.

According to our *maẓhab*, which is the *Shāfi'ī Maẓhab*, it is *makrūh* to be engaged in any form of conversation, but, according to all the other three *maẓhabs*, such action is *ḥarām*. It will therefore be best to observe silence.

It is *sunnat* to sit close to the *Khaṭīb* and to look at his face while he is delivering his Sermons.

(Marginal Note :

According to the ruling given by Ibn Ḥajr (*Rah.*) it is *sunnat* on the part of those assembled to say آمين to the *du'ās* recited by the *Khaṭīb* in his Sermons. Therefore, without lifting up your hands, say آمين , آمين softly to his *du'ās*.

The time during which the Sermon is preached is closely associated with the time when all *du'ās* are accepted by Allah. It will be better to say آمين to the *du'ās* of the *Khaṭīb* than to make individual *du'ās*. When a worshipper does so, his wishes get incorporated with the *du'ās* of the *Khaṭīb*. Allah knows best.)

After a worshipper has taken a seat, it will be *makrūh* to leave that seat in order to give it to another, unless it be to get closer to the *Imām* or to fill a vacant space further forward.



It is *ḥarām* to tread on people, though it is permitted to walk through a row of people in order to fill a vacant space further forward.

It is *ḥarām* to make one worshipper give up his seat for another.

When a worshipper proceeds to a Mosque for *Jum'ā*, it is *sunnat* to go on foot and by a longer route and to walk respectfully. When returning from Service, it is *sunnat* to take a shorter route. Acting in this manner is also *sunnat* when going to and returning from a congregational Prayer or any meeting where *ḥadīth* is recited, or *ẓikr* done, or when setting out to visit a tomb. It ceases to be *sunnat* when time is limited.

Bathing after sunrise is one of the many *sunnat* acts<sup>1</sup> that can be performed by a worshipper who desires to attend Friday Service. This bath is *sunnat mu'akkadā*; it can be taken at any time after sunrise until the time he sets out to the Mosque, but, taking a bath just before he sets out is more praiseworthy than taking a bath earlier. When a person misses this bath, it is *sunnat* to take it later as *qadhā*<sup>2</sup> but with the same *nīyat* or intention.

When a person is unable to use water for this purpose, it will be *sunnat* to do *tayammum*.

When a person is observing a fast and he feels that this or other baths will be a danger to his fast, his giving up the bath is necessary.

Worshippers, other than the *Khaṭīb*, may gather in a Mosque for Friday Service from *Fajr* (i.e., dawn) to noon. Where special provision 143 is made in a Mosque for people to bathe, their coming early in the morning will bring them great honour and merit.

(Marginal Note :

This period of their arrival in Mosque is divided into six sub-periods, and the merit derivable decreases as the time of

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1. يُسَنُّ الْغُسْلُ لِمُرِيدِهَا وَإِنْ لَمْ تَجِبْ عَلَيْهِ كَمُحِبِّي بِحُلَا فِي الْعِيدِ ( هامش ) :  
فَالْغُسْلُ فِيهِ لِلْيَوْمِ فَيُسَنُّ فِيهِ لِمُرِيدِ الصَّلَاةِ وَغَيْرِهِ وَيَكْرَهُ تَرْكُ  
غُسْلِ الْجُمُعَةِ لِلْخَلْفِ فِي وَجُوبِهِ -
  2. وَيُسَنُّ قَضَاءُ الْاِغْتِسَاكِ لِمُسْنُونَةٍ إِذَا فَاتَتْهُ وَحِكْمَةٌ طَلَبَ ( هامش ) :  
قَضَاءُهَا لَأَنَّهُ إِذَا عَلِمَ أَنَّهُ يَتَوَجَّهُ عَلَيْهِ نَدَبُ قَضَاءِهَا دَائِمًا عَلَى  
إِدَائِهَا وَاجْتَنَبَ تَقْوِيَتَهَا - كَذَا فِي الْقَفَّةِ وَغَيْرِهَا -



arrival advances towards noon. It is said that those who arrive in the first sub-period gain as much merit as does a person who gives away a camel as *ṣadaqā* or charity ; those who arrive in the second, as much as does a person who gives away a bull ; those who arrive in the third, as much as giving away a goat, in the fourth, a fowl ; in the fifth, a bird, and in the sixth an egg.)

Doing the following acts before attending *Jum'ā* is *sunnat* :

- (a) Putting on good and clean clothing ;
- (b) Applying sweet scented perfumes that leave no stain.

Doing this is not *sunnat* when a person is observing a fast ;

- (c) Tidying up the face, removing the hair of the armpits and nostrils, and paring the nails ;\*

(Marginal Note :

\*Doing all these on Thursday or on Friday morning is *sunnat*.

Ibn Mas'ūd (*Radh.*) has said that when a person pares his nails on Friday Allah will remove all sickness from him and grant him good health<sup>1</sup>.

It is necessary to wash the fingers and toes after paring their nails.

It is stated in *Hāshiyatul Iqnā'* that paring of nails should be done once in ten days, and the removal of hair from the pubic regions once in forty days.)

When paring the finger nails, begin from the fore-finger of the right hand and trim up to the little finger. Then, pare the nail of the right thumb and get on to the little finger of the left hand and end up with the thumb of the left hand.

When paring the nails of the toes, begin with the small toe of the right foot and end up with the small toe of the left foot.

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1. ( هامش ) : وفي الكيفيات في قلم الاظفار اختلافات ولكن التي منا  
مذكورة فيها.



- (d) Combing and tidying up the beard ;
- (e) Applying *sirmā* or antimony once to each eye (lid) ;
- (f) Tying a suitable turban with one end hanging behind.

(Marginal Note

This loose end may extend from four inches to eighteen inches.)

It is an excellent practice to do *Istigfār* (to pray for forgiveness), when smelling sweet scented perfumes, as they often rouse a person's desire. It is not *sunnat* to recite *ṣalawāt*.

On Fridays, both during night and day, it is *sunnat* to recite several times the *sūrā Kahf* (xviii), to pronounce *ṣalawāt* frequently, and to pray much for forgiveness.

After pronouncing *salām* at the end of a *Jum'ā* Prayer, it is *sunnat* to recite the following seven times each before changing the position of the feet or engaging much in conversation.

- (*surā i*) : فَاتِحَةٌ
- ( „ cxii) : قُلْ هُوَ اللَّهُ
- ( „ cxiii) : قَدْ اَعُوذُ بِرَبِّ الْعَالَمِ
- ( „ cxiv) : قَدْ اَعُوذُ بِرَبِّ النَّاسِ

It is *ḥarām* to be engaged in any trade or occupation from the time the *Aẓān* Call<sup>1</sup> is made for Friday Service until the *Jum'a* Prayers are concluded.

From the time the sun crosses its zenith up to the time the *Aẓān* Call is made, it is *makrūh* to be engaged in any trade or occupation.

After early dawn on Friday, it is *ḥarām* to undertake even an essential journey, unless the traveller feels that he will get an opportunity of attending Service on his way, or unless he will miss company and thereby be faced with the possibility of meeting with danger.

144 A journey here includes an essential as well as an objectionable journey.

1. There are two *Aẓān* calls : (1) The usual *Aẓān* to announce the *Zuhr* period, and (ii) the *Aẓān* that marks the beginning of Friday Service. The second *Aẓān* is meant here.



Undertaking a journey on Friday nights<sup>1</sup> is *makrūh*, even if the traveller is one who is not obliged to attend Friday Service.

According to *ḥadīth*, there is a very short period every Friday when all *du'ās* begging for favours from Allah, are granted. As to which period in the day it is there has been a great deal of controversy, and fifty different opinions have been expressed by *Imāms*, according to *Hāshiyatul Iqnā*. Several *Imāms* have agreed that this short period, so dear to all of us, is somewhere between the time the *Khaṭīb* mounts the *minbar* and the time he pronounces *salām* at the end of the *Jum'ā* Prayer. Therefore, right through this period, without lifting up your hands, say *أَمِينَ* , *أَمِينَ* softly to the *du'ās* of the *Khaṭīb* with inward fear of Allah.

### (xxx) Clothing

#### ( فصل في اللباس )

The following are supplementary to the Rules given on Clothing. (See Ch. VI xvi : Covering the Private Parts.)

Silk clothing is *ḥarām* to all males above the age of puberty,<sup>2</sup> whether such clothing be used as articles of wear, or as covers or spreads, or as screens or for purposes other than these.

When a wife who wears silk garments casts them over her husband at the time of marital relations or love expression, that clothing will not be *ḥarām* to the husband under those conditions. Similarly, silk pillow slips and mattress covers used by the wife will not be *ḥarām* to the husband.

It is permissible to sit on any silk material after a cotton material has been spread over the silk, even when such silk material is soft and snug.

Wearing silk clothing is permissible in circumstances where only by wearing such clothing a person can ward off inconveniences caused by scabies, itch, excessive heat, excessive cold, lice, bed-bugs, fleas etc.

1. Refers to Thursday nights as understood by non-Muslims.

2. ( هامش ) : الحق العزالي في الاحياء المجنون بالصبي في جواز اللباسه  
حريرا ونقله نرگزياء واقتر -



Wearing clothing that is made up of equal quantities of silk and cotton is permissible even when the silk seems to show excess.

It is *ḥarām*, even for females, to use silk material for screens and for decorating walls.

Where it is the custom of a land to have silk borders on items of clothing that are *ḥalāl* to males, wearing such clothing is permissible even when the border is wider than the width of four fingers.

In articles like pillows<sup>1</sup> and cloaks, it is permitted to insert silk between the inner and the outer coverings for the sake of softness.

It will not be proper to make the inner covering of silk.

Males are permitted to use silk thread for sewing and for threading beads for "rosaries"<sup>2</sup>.

Cotton clothing of a reddish colour, like the colour of *Kungumam*<sup>3</sup> flower, and clothing of a yellow colour, though *ḥalāl* to males, must be 145 treated as *makrūh*, as great differences of opinion have been expressed about the propriety of wearing garments of such colours.

(Marginal Note :

A great personage has said that wearing clothing purely green in colour invites poverty and want, and wearing clothing purely black invites sorrow.)

Imām Shāfi'ī (*Rah.*) has said that every person, male or female, who refrains from wearing dirty or foul smelling clothes will be free from sorrows and will gain in intelligence.

It is *sunnat* for a person wearing trousers to let the trousers extend up to the middle of his shins, but extending them up to the ankles is permitted, though *makrūh*.

The sleeves of the shirt may extend up to the wrists.

The loose end of the turban may hang between the two shoulders and extend up to a cubit in length.

1. ولوجعل فوق فراش الحرير ثوب قطن ولو مُقْلَمًا كما قاله ابن حجر الثاني جاز للرجل ان يجلس عليه ومثله لو لبست المرأة ثوب حرير نله مضاجعتها وانَّ يعلوها وان لا يسه - فلا تُد

2. تسبيح

3. European saffron.



Extending the ends of garments beyond the limits specified above is *makrūh*, and, if a sense of pride is present, *ḥarām*.

In putting on clothing, it is *sunnat* to commence with the right, and, in taking them off, to commence with the left.

(Marginal Note :

Reciting the following *du'ā* when putting on clothing or when tying the turban is *sunnat* :

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَدَاوِرَ قَبَائِمِي مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

(" Praise be to Allah, Who hath clothed me thus, and He hath provided for without power or might from me.") )

Wearing rough clothing is *makrūh* except when they are worn for some benefit according to Religious Law (*Shar'u*).

Using skins of tigers as spreads, and making articles of clothing with them, are both *ḥarām*.

Wearing a ring<sup>1</sup> made of silver is *sunnat* to the male. It is praiseworthy to wear this ring on the right hand ; wearing it on the little finger of the right hand is in itself a *sunnat* act of great praiseworthiness.

(Marginal Note :

When we consider the *sunnat* of wearing a ring on the little finger and making that little finger beautiful, a feeling of firmness is created, and the following *ḥadīth* is brought to mind :

مَنْ تَوَاضَعَ رَفَعَهُ اللَّهُ

(" Allah exalteth him who humbles himself ").

Water gathers in low places. The discarded rubbish Allah raises to honour. This brings to mind the well-known proverb :

فَيَنْتَوَرُ فَشِائِضُورَ

(" He who is humble will rule the land ").

1. لغير التمس ولو خاتماً من حديد : ( هامش )



It is stated that a hand ornamented with a ring set with turquoise<sup>1</sup> will never cease to receive blessings.

Great benefits are also said to accrue to him who wears a ring set with agate or cornelian<sup>2</sup>.)

It is not *makrūh* to paint or engrave the Most Excellent Names on metal bowls.

According to firm authority it is not proper to have more than one ring on a hand.<sup>3</sup>

Though the weight of a ring has to be 1/6 of an ounce<sup>4</sup> or less, it may exceed this weight so long as it conforms to the customs of the land.

Though wearing rings made of brass or lead or iron is permitted, it is praiseworthy to avoid iron<sup>5</sup>, as there is a weak *ḥadīth* on avoiding the use of iron rings.

The use by a male of even a small quantity of gold is *ḥarām*, even if the quantity be as small as a grain of mustard and is used for mounting a jewel on a silver ring, or for mixing with another metal to form an alloy. There is no difference of opinion whatever on this rule.

- 146 Both males and females are permitted to use silk for making jackets or covers for the Qurān or for making money purses.

It is not proper to have a silk tassel attached to a *Tasbīḥ* (the Muslim rosary).

Decorating or ornamenting any place except the *Ka'bū* with silk material is *makrūh*, even for females.

When such ornaments are used to serve as protection from dust and droppings falling from the roof, their use may be permitted though hateful.<sup>1</sup>

1. متروك

2. عقيق

3. ويكره تنزيها للرجل لبس فوق خاتمين وللمرأة لبس اكثر من خاتمين - كردي : وله اتحاد حواتم وليس نزع بيدي وفرد باخري لان زوجين بهما - عباب -

4. كضخ

5. وخبر مالي اري عليك خلية اصل النار لرجل وجوه لابسا خاتم حديد ضعيف لكن حسبه بعضهم فالاولي ترك ذلك - كردي : ويجوز تعدد ولو في اصبع واحدة ولبسه بغير العنصر كما بيئنتما في الاصل - فتح الجواد -



Silk material should not be used for this purpose, either by a male or a female.

There are many more rules governing clothing, ranging from the manner of tying the turban on the head to wearing gloves on the hands. They cannot all be set out here.

Wearing a shoe on one foot only, walking dressed in that fashion, touching the footwear while maintaining the standing position, fixing trinkets like toe-rings to sandals, are all *makrūh* acts.

It is *makrūh* to move away from any place without remembering Allah.

#### (xxx) Reciting *Ṣalawāt*

There is no *sunnat* and there is no *‘amal*, the doing of which brings greater merit to a worshipper, than the recital of *ṣalawāt* on the Prophet (*Ṣal.*) on Fridays.

Like the sprinkling of a few drops of rain, a few of the benefits that can be dervied by doing this splendid act are set out below. Allah has said :

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ  
وَسَلِّمُوا تَسْلِيمًا

“Truly, Allah and His Angels recite *Ṣalawāt* on the Prophet Muḥammad (*Ṣal.*) therefore, O ye of faith ! do ye also recite *ṣalawāt* and *salām* upon him and intensify (the recital).”—Qurān xxxiii 56—<sup>1</sup>

In this matter of reciting of *ṣalawāt*, all people have a firm conviction of great sanctity.

All *‘amal* (good acts) consist of actions that Allah has commanded His servants to do, and they are not actions where He shows Himself as a co-actor or partner-in-action. In commanding us to do this *‘amal* of reciting *ṣalawāt*, He begins His command with a word of certainty, then He places Himself first, then mentions the Angels together with Himself, and finally enjoins the faithful to do that act which He and His Angels are doing.

1. Yūsuf ‘Alī’s translation of this verse appears as a footnote on page 269.



147 When this command of Allah is more closely examined, it will strike even a person of little intelligence that the 'amal we are enjoined to perform is of the utmost importance.

Therefore, know and believe with conviction, that Allah, by revealing this verse, has shown that the recital of ṣalawāt has become a *fardh* on the part of everyone. However, learned 'alims, basing their judgment on *ḥadīth*, have ruled that the recital of ṣalawāt is *fardh* in the final *Allaḥiyyāt* of every Prayer, in the *Janāzā* Prayer, in the Friday Sermons, and at all other times when anyone hears the name of the Prophet (Ṣal.), or any of his special attributes mentioned by any person, whether that person be a Muslim, a *kāfir*, or even an animal.

(Marginal Note :

Recital of ṣalawāt is sometimes *wājib* in *ab'ādḥ* *sunnats* e.g., in the *qunūt* and in the mid-*Allaḥiyyāt*, and sometimes the adorning *sunnats*, e.g., in the *Azān* Call and in the *Iqāmā* Call, and in the slaughter of animals and birds.

There are instances when the recital of ṣalawāt is *makrūh*, e.g., amidst rubbish heaps and *najīs*.)

When the Prophet (Ṣal.) is mentioned several times in an assembly<sup>1</sup>, it is *fardh* to recite ṣalawāt every time his name is heard.

It is because ṣalawāt has to be recited whenever the Prophet (Ṣal.) is mentioned, either by name or by any of his special attributes, that freedom from the greater or the lesser impurities has not been made a *shart* for the person reciting the ṣalawāt, or that the requirement for the person mentioning his name to be a Muslim has not been made a *shart*. Even when a person mentions the name of the Prophet (Ṣal.) in his sleep, it is *fardh* on the part of the person who hears the name to recite ṣalawāt.

It has been stated in *Ma'ārijil-wuṣūl Ilā Ṣalawātir-Rasūl*<sup>2</sup> and other Books that out of the eight ways of doing *ẓikr*, Ṣalawāt bears three.

وَلِذِكْرِ اللَّهِ أَكْبَرُ

(" And remembrance of God is the greatest (thing in life) without doubt."—Qurān xxix: 45—Yūsuf Ali )

1. على الترتيب خلافا لما قلناه من تلزم في المجلس الواحد مرة - ( هامش )  
2. متابعي الوصول إلى صلوات الرسول -



The recital of *ṣalawāt* being the highest form of *ẓikr*, it is the marrow of all forms of adoration<sup>1</sup>, and it is that silent communion<sup>2</sup> (*munājāt*) that leads the *mu'min* to his ascension<sup>3</sup> (*Mi'rāj*).

**'Urwat Wuthqā<sup>4</sup> i.e., the Rope-hold that Never Snaps**

It is the accepted opinion of 'Ālims (the learned), that the requirement for the acceptance of a person's good deeds is the presence of sincerity in his actions. Sincerity has therefore been spoken of as the "life of actions" (*Rūḥ-ul a'māl*)<sup>5</sup>.

The good act (*'amal*) of pronouncing *ṣalawāt*, whether sincerity is present or not, is always acceptable, because of the honour of the Prophet (*Ṣal.*).

Therefore, O brethren! because the presence of sincerity is not a requirement in this *'amal*, do not treat it lightly and neglect sincerity, the "life of all actions"<sup>6</sup>. It is only by acting sincerely that you can  
148 reap the benefits mentioned hereunder. *Inshā Allah.*

To sinners like me, *ṣalawāt* is the pill that, like the hurricane, destroys all diseases<sup>7</sup>; *ṣalawāt* is as the ark of the second Ādam (i.e., Nūḥ) (*Al. Ṣal.*) that saves all those sunk in the ocean of sorrow; *ṣalawāt* is the treasure of the treasure-hunters, the reward of those who seek, and the object of those who love. The proof for this lies, in addition to what has already been said, in what follows. Listen.

Allah has revealed : وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

where He says that He did not send the Prophet (*Ṣal.*) but as a soothing Mercy to all creatures that inhabit the Earth.<sup>8</sup>

- 
1. قال صلى الله عليه وسلم الداء مخ العباد (هامش)  
2. روح الاعمال 3. معراج 4. عروة وثقى 5. مناجاة  
6. كيمياء السعادة الاسني لمن اراه الحسني وزيادة الصلوة على النبي (هامش)  
7. قال صلى الله عليه وآله وصحبه وسلم -  
8. Qurān xxi: 107. Yūsuf Ali translates: "We sent thee not but as a Mercy for all creatures."

7. قال صلى الله عليه وسلم لادواء كالصلوة (هامش)



When Allah commands us to remember Him by doing *ẓikr* He does not mention Himself first as He does when He commands us to pronounce *ṣalawāt* on the Prophet (*Ṣal.*). In commanding :

مَا ذَكَرْتَنِي أَذْكُرْكُمْ

("Then do ye remember Me, I will remember you."—Qurān ii : 152—Yūsuf Ali.)

He makes His *ẓikr* a reply to the *ẓikr* of His servants. In the case of reciting *Ṣalawāt*, He mentions Himself first because of the honour He confers on the Prophet (*Ṣal.*). Know, therefore, what the Prophet (*Ṣal.*) has said of Allah, the Majestic, the Guide, the Bestower of Gifts who does not change the gifts He bestows :

Once, when the Companions of the Prophet (*Ṣal.*) were present with him, he appeared to be overwhelmed with joy. His eyes gleamed like the ocean reflecting the rays of the glorious sun, and his holy face was radiant with beauty like the scarlet clouds at sunset. Words of ecstasy poured forth from his lips as he said :

"*Jibrīl* ('*Al. Ṣal.*) came to me and, having praised me, said : O Muḥammad ! (*Ṣal.*). If one among your '*ummat* (i.e., followers), will recite one *ṣalawāt* on thee, Allah will recite ten *ṣalawāts* on him, and if he recites ten *ṣalawāts* on thee, Allah will recite a hundred *ṣalawats* on him, and I too will recite *ṣalawāts* on him in like manner."

Imām Gazzālī (*Raḥ.*) states in his *Iḥyā 'Ulūmuddīn* that the Prophet (*Ṣal.*) once said :

"If one of my followers recites a hundred *ṣalawāts* on me on a Friday, his sins of eighty years will be forgiven him."

149 He also states that the Prophet (*Ṣal.*) said that, if a person recites the *ṣalawāt* given in the marginal note below, seven times on each of seven consecutive Fridays, the Prophet (*Ṣal.*) will be obliged to intercede on his behalf.



## (Marginal Note :

The *ṣalawāt* referred to in the text and recommended to be recited seven times on seven consecutive Fridays, is :

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ صَلَاةٌ تَكُونُ لَكَ  
رِضًا وَلِحَقِّهِ أَدَاءً وَأَعْطِهِ الْوَسِيلَةَ وَابْعَثْهُ الْمَقَامَ الْحَمْدُودَ  
الَّذِي وَعَدْتَهُ وَاجْزِ عَنَّا مَا هُوَ أَهْلُهُ وَاجْزِ عَنَّا أَفْضَلَ مَا  
جَازَيْتَ نَبِيًّا عَنْ أُمَّتِهِ وَصَلِّ عَلَيْهِ وَعَلَى جَمِيعِ إِخْوَانِهِ مِنَ  
النَّبِيِّينَ وَالصَّالِحِينَ يَا أَرْحَمَ الرَّاحِمِينَ .

Imām Gazzālī (*Rah.*) also gives in his *Iḥyā* the following sayings of the Prophet (*Ṣal.*) relating to *ṣalawāt* :—

“ On Friday nights and days pronounce *ṣalawāt* on me in abundance.<sup>1</sup>

“ Those who on the Day of Judgment extol their relationship with me are those who have pronounced *ṣalawāt* on me most.

“ Jibrīl (*‘Al. Sal.*) came to me once and said, “ O Muḥammad ! (*Ṣal.*) when a person pronounces *ṣalawāt* on thee, seventy thousand Angels will pronounce *ṣalawāt* on him, and those on whom the Angels pronounce *ṣalawāt* are inmates of Paradise.”

“ He who pronounces most *ṣalawāt* on me will receive in Paradise the most number of *Hūrul-‘In*<sup>2</sup> (i.e., pleasant companions.)

“ When *ṣalawāt* is pronounced on me and the excellence of my Truth is made known, Allah will create a special Angel out of that pronouncement. This Angel will have two wings, one spread out in the East and one spread out in the West, his feet will be below *Taḥtath-tharā*<sup>3</sup> and his head below the *‘Arsh*<sup>4</sup>. Allah will

1. لَأَن يَوْمَ الْجُمُعَةِ يُخْتَصُّ بِغَضَائِلٍ لَمْ تَوْجَدْ فِي غَيْرِهِ مِنْهَا آتَهُ سَيِّدُ ( هَامِش )  
الْأَيَّامِ وَأَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَبِئْسَ مَا لَمْ يَسَيِّدْ إِلَّا نَامٌ وَارْجُو مِنَ اللَّهِ أَن  
تَكُونَ الصَّلَاةُ عَلَيْهِ سَيِّدًا إِلَّا عَمَال .

2. حور العين

3. تحت الثَّرا , “ under the earth ”, i.e., the depths of the earth.

4. i.e. the Throne.



command this Angel saying, "O My Angel! pronounce *ṣalawāt* on that servant of Mine just as he pronounced *ṣalawāt* on My beloved Muhammad (*Ṣal.*) the Prophet." Thereupon the Angel will continue to pronounce *ṣalawāt* on him until the Day of Judgment.

150 "As soon as a devotee has pronounced *ṣalawāt* on me, his words take shape and move to the East and to the West announcing to all land and water masses: "I am the *ṣalawāt* pronounced by so-and-so, the son of so-and-so, on the Prophet of Allah, the best of all Allah's creations." All creatures that hear this will pronounce *ṣalawāt* on that devotee. Moreover, with that *ṣalawāt* Allah will create a bird with seventy-thousand wings, and each wing will contain seventy-thousand feathers, and on each feather there will be seventy-thousand faces, and on each face there will be seventy-thousand mouths, and in each mouth there will be seventy-thousand tongues, and every tongue will glorify Allah in seventy-thousand different ways. Allah will cause the merit of all those glorifications (*taṣbīḥ*) to be credited to that devotee.

"If anyone pronounces *ṣalawāt* a hundred times on me on a Friday, he will come forth on the Judgment Day bearing a light that will be sufficient for distribution among all creatures.

"If anyone desires to have his wishes fulfilled, let him pronounce *ṣalawāt* on me in abundance. All his sorrows and all his difficulties will be removed, and his wishes fulfilled. He will also gain the blessing of plenty."

As it is not possible to exhaust all the *ḥadīth* relating to the honour that can be gained by the recital of *ṣalawāt* I conclude with this much. A few of the losses sustained by neglect of the recital of *ṣalawāt* are set forth below.

\* \* \* \*

One day, in the latter part of the month of *Sha'bān*<sup>1</sup> the Prophet (*Ṣal.*) ascended the *minbar* to preach a sermon. He mounted the first step and said *Āmīn* once. Then he mounted the second step and again said *Āmīn* once. He mounted the third step, said *Āmīn* once and

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1. يعني في آخر شعبان : ( هَامِش )



then descended from the *minbar*. On his companions asking him the reason for his acting in that manner, he explained :

151 " When I was on the first step Jibril (*Al. Sal.*) came to me and said, " O Muhammad ! (*Sal.*) if anyone acts ungratefully towards his parents, may Allah remove him far from His Mercy ! Say *Āmīn* to it ! " So I said *Āmīn*. When I was on the second step he said to me, " If anyone who is obliged to fast during *Ramadhān* does not observe fast, may Allah remove him far from His Mercy ! Say *Āmīn* ! " So I said *Āmīn* again. When I was on the third step he said to me, " If anyone, on hearing thy name mentioned, does not immediately pronounce *ṣalawāt* on thee, may Allah remove him far from His Mercy ! " Say *Āmīn* again ! " So I said *Āmīn* a third time.

\* \* \* \*

On another occasion the Lady '*Āyishā (Radh.)* was one night sewing a jacket seated under the light of a lamp. A sudden gust of wind blew off the light and she was left in complete darkness. While she sat there sorrowing at the sudden interruption to her work, the Prophet (*Sal.*) entered. His holy face beamed with light, and in the brightness of that light the lady '*Āyishā (Radh.)* was able to thread her needle and complete her sewing to her satisfaction. With a mind full of joy and in great surprise, she exclaimed :

" O Messenger of Allah ! How can I describe the brightness of thy sacred face ! "

The Prophet (*Sal.*) said : " All woes be upon him who fails to see my face."

Then asked the Lady '*Āyishā (Radh.)* " Who can fail to see thy holy face ? "

" Yes," said the Prophet (*Sal.*), " The miser will not see my face."

When she asked him who a miser was, he replied, " A miser is he who, on hearing my name, does not recite *ṣalawāt* on me."

\* \* \* \*

It is reported that on a certain day the Prophet (*Sal.*) saw a deer in the hands of a hunter. On seeing the Prophet (*Sal.*) the animal pronounced *salām* on him and desired him to stand surety for it, so that



it would have a little time to go and feed its young and come back. When asked what would happen if it did not return, the animal replied :

" If I do not return, then I shall certainly be counted among those cursed beings who, on hearing thy name, do not recite *salawāt* on thee."

(Marginal Note .

This deer escaped the arrow of the hunter and ran to feed its young, but the young, knowing what had happened, refused to suck. The hunter, on seeing this, was so touched that he immediately embraced Islām.)

\* \* \* \*

The Prophet (Ṣal.) once said : " He who hears my name and does not pronounce *salawāt* on me is truly a cursed person."

\* \* \* \*

The Prophet (Ṣal.) said on another occasion : " If one person in an assembly recites *salawāt* once on me, he would have atoned for all the faults committed in that assembly."<sup>1</sup>

\* \* \* \*

When a devotee desires his *du'ās* to be accepted, he will commence it and conclude it with *salawāt*."

\* \* \* \*

Know ye, the benefits of reciting *salawāt* have been known from early times to the present day, and they will continue to be known in 152 all future ages to the end of time. Do not entertain any doubt, but remain steadfast in the firmness of your certainty.

The following verses relating to *salawāt* occur in the *Maulid* (i.e., Birthday recital), of our beloved Prophet (Ṣal.) known as : *Minḥatus-Sarandib fi Maulidil Ḥabīb*.<sup>2</sup>

(a) لِحَوْأَ كَانَ مِنْ مَهْرٍ أَدَاءَ مِنْ أَبِي الْبَشَرِ

1. هذان الحديثان وما ذكر قبلهما من الحديث مذكورة في اذكار التَّوْبِي: ( هامش ) 1. وغيره -

2. منحة السَّرنديب في مولد الحبيب A work by the author.

(b) صَلَاةُ الْعَشْرِ وَالْعَشْرِ  
(c) فَمُوسَى سَأَلَ رَحْمَانًا  
(d) بِالْآخِرَةِ وَخَيْرَانَا  
عَلَى مَنْ رَدَّ شَمْسُ نَهَارٍ  
بِمَالَمَ يَشُدُّ ظِلْمَانَا  
فَلَقْنَهُ بِمَا الْخَفَارُ

(a) " For Ḥawwā there was for bridal gift  
Payment by the father of man

(b) " Of ten plus ten *ṣalawāt*.

Upon him who turned the sun (that had set) back to day!

(c) " And Mūsā asked " O our Merciful !  
By what shall we be free of thirst

(d) " And without confusion in the Hereafter ? "  
" By that (*Ṣalawāt*) ", the Forgiving taught him.

(The author's translation in Arabic-Tamil verse is also reproduced hereunder :)

يَسْتَلِمْ مِمْدَ بَرَسُوْلَيْنِ مِمْدَ صَلَوَاتِ  
فِتْ ثَاتِي مَوَاوِي فِتْ ثَاتِي نَارِ اَدَمِ  
دَارِ الْقِيَمَتِي تَا كَمَ وَرَا هَيْثِ عَمَلِ  
نَارِ مَحْوُوسِي نُوْكَمَ نِي دُرُوْدُو شَمْدَانِ  
اَسْتَمِمْتَ شُوْرِيْنِي عَلِيَارَ عَصْرُ نَكَايِ  
بَتَدُوْنِ بَيِّي فَكْرَتِ مَعْرَا نَمَتِي  
طُوْرَتِ وَشَيْفُوْ يَارْتِي فَيَعْمَبَرِ اَنْجِي  
كُوْرَدِ وَابْنَتْنَكْ كُوْ مَا بِي بِنْدُ رَيْكْ

" Adam ('*Al. Ṣal.*) married Ḥawwā ('*Al. Sal.*), who gave us birth,  
Pronouncing as *Mahar*<sup>2</sup> twice ten *ṣalawāt*

On our *Rasūl*, redeemer at this place<sup>3</sup>,

Who recalled the sun that set, for 'Ali's '*Aṣr*.

" When 'Tūr's Converser<sup>4</sup>, the holy Prophet<sup>5</sup> asked

" Tell me, O King, what act will prevent thirst and fear  
While in the dwelling of the Resurrection ? "

He said, " Say *ṣalawāt*<sup>6</sup> on Prophet who will quench the Magian  
fire.<sup>7</sup>

1. Refers to the occasion when 'Ali (*Radh.*) missed his '*Aṣr* Prayer and the Prophet (*Ṣal.*) prayed that 'Ali be enabled to offer the Prayer as *Adā*.

2. A husband's dower to his bride.

3. The reference is probably to " the Hereafter or the Earth ".

4. Mūsā ('*Al. Sal.*).

5. The word *فيخمبر* is Persian.

6. The author notes that *درود* is Urdu for " *salawāt* ".

7. At the time our Prophet (*Ṣal.*) was born the fire that kept burning in the Magian Temple for thousands of years is reported to have gone off suddenly.



وَيَقْرَأُ بَنُو إِسْرَآءِيلَ نَبِيًّا مَاتَ إِذْ جَبْرَآءُ عَلَى مُوسَى بِحُكْمٍ جَلَالٍ لِيَذَّ مَنَّهُ كَمَا أَنَّ الْبَرَّارَ  
فَاخْتَرَاهُ صَلَّى عَلَى يَاسِينَ جِبْنَ تَلَا بِتَوْرَانِيَّةٍ وَقَدْ خَلَّاهَا مَحْضَ اسْمِهِ الْخِتَارَ

In the days of *Banī Isrā'il* (the Israelites) a certain man, noted for his great sins, died. The Israelites bound the feet of the corpse with strong ropes and cast it into a thick forest.

Allah sent Jibril ('*Al. Sal.*') to Mūsā ('*Al. Sal.*') and commanded him to take back that corpse, wash it, enshroud it and give it decent burial. Mūsā ('*Al. Sal.*') in great surprise, wished to know what great deed of goodness that man had done to earn such excellent treatment. Then Allah revealed to him through Jibril ('*Al. Sal.*').

"He was a man who had read the Holy Scriptures of *Taurāt* that I revealed to thee. In his reading, whenever he came across my beloved Muḥammad's (*Sal.*) name, he most reverently recited *ṣalawāt* on him once. Therefore have I forgiven him his sins."

\* \* \* \*

A certain *waliullāh* (a friend of Allah or saint) said :

153 "In our land there lived a certain person who made a living by his writings. After his death I saw him in a dream, and I asked him, "What has Allah done to thee?"

"The blessings Allah has granted me," he replied, "are too great for words to utter or ears to hear or intelligence to grasp."

I asked him, "What is the great pious act you did while on earth to earn such blessings?"

He said, "The only pious act I did was that I pronounced *ṣalawāt* on the Prophet (*Sal.*) whenever I had occasion to mention his name in my writings."

\* \* \*

It has been reported that there once lived a woman who was very unfaithful as a wife, and whose impious acts were so many and so great that even paper, pen, head and intelligence are ashamed to describe them.

After her death a certain *waliullāh* saw her in his dream and asked her what her state was in her new existence.



She told him, *Allāhu Ta'ālā* has forgiven me my sins, and He has granted me great honour."

When asked what the cause was for such excellent treatment, she replied: "The only cause is that I used to recite regularly the *Ṣalawāt* known as "The Mother of *Ṣalawāts*". Apart from this I know of no good act (*ʿamal*) that I had done."

\* \* \* \*

My *Ustāz* (spiritual leader), May Allah be Merciful unto him, once said:

"Allāmā 'Abdul Qādir-il-Qāhirīy (*Rah.*) and the Chief Qādhī Muṣṭafā 'Alī Khān-il-Hindustānīy (*Rah.*) used to discuss many secret matters while they were in Madras. In the course of their conversation, the chief Qādhī once took off his turban and disclosed the top centre of his head where was discernible the clear impression of five fingers. The 'Allāmā expressed great surprise on seeing this and desired to know how that impression was caused.

The Chief Qādhī replied: "I shall tell thee of the manner of my expression of gratitude to Allah for the favours He has granted me. While I was in Hindustan I never retired to bed at night without having first recited a thousand *ṣalawāts*. This became a habit with me. One night, I saw the Prophet (*Ṣal.*) in a dream, and I stood very reverently before him. He looked at me most lovingly, and pleasantly smiling, placed his sacred hand on my head and caressed me. Thereupon, Allah strengthened the conviction of my heart and granted me complete knowledge. To Him be all praise and to Him is due all thanksgiving.

The mark I bear is the impression of that hand.<sup>2</sup>"

Listening to this incident reminds me of the ecstasy experienced by the author of "The Burdā"<sup>3</sup> and by Socrates.

1. أُمُّ الصَّلَوَات

2. يعنى اظهار التقدير بنعمة الله شكره وهو جائز بل ان كان (هامش 1)  
لترغيب مثله في مثلما فهو مذدوب اليه كقوله تعالى واما  
بنعمة ربك فحدث -  
وان رأي انه يحصل منه الرياء وموارد العجب فهو مرام -

3. قصيدة البردة of Sharfuddīn 'Alī 'Abdullāh Muḥammed bin Sa'īd al Miṣrī wal Būsrī (b. 608 d. 695 A. H.).



154 Recital of ṣalawāt alone is said to be *makrūh*.

One interpretation of this statement is that it becomes *makrūh* because the recital of *salām* is not included in it. Another interpretation is that it becomes *makrūh* because the members of the Prophet's (Ṣal.) family<sup>1</sup> are not included in the recital. A further interpretation is that it is *makrūh* because the companions<sup>2</sup> of the Prophet (Ṣal.) are not included. Therefore, if we say :

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ

the state of *makrūh* will be lifted according to all interpretations. If we further add وَبَارِكْ ("and favour"), the recital will be complete in every way.

Hence كَمَا صَلَّيْتَ<sup>3</sup> ("just as Thou didst bless") is named *Akmaluṣ Ṣalawāt*<sup>4</sup>, (the most perfect ṣalawāt), because in referring to Ibrāhīm ('Al. Sal.) it has been revealed :

رَحْمَةً اللَّهِ وَبَرَكَاتِهِ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

("The grace of God and His blessings on you, O ye people of the house ! for He is indeed worthy of all praise, full of all glory."—Qurān xi : 73. Yūsuf Ali—.)

In saying "Just as Thou didst pronounce ṣalawāt and *salām* and *barakāt* on Ibrāhīm ('Al. Sal.)"<sup>5</sup> there is a comparison made. This comparison is made because the ṣalawāt and *salām* recited on Ibrāhīm ('Al. Sal.) was highly praiseworthy. Do not understand the comparison to mean that Ibrāhīm<sup>6</sup> ('Al. Sal.) was of greater honour than our Prophet (Ṣal.) Because you are asked to follow the religion of Ibrāhīm ('Al. Sal.) do not entertain any doubt about the very high degree of honour and dignity which our Prophet (Ṣal.) holds over all other Prophets.

1. آتَابِهِ 2. آتَابِهِ

3. cf. the recital of "Attahiyāt", page 201.

4. اكمل الصلوات

5. cf. the recital of Attahiyāt, page 201.

6. كما قال تعالى ان اتبع مله ابراهيم حنيفا : (عاشق)



(Marginal Note :

The Jews disputed with the Christians maintaining that Ibrāhīm (*Al. Sal.*) was of their religion, while the Christians maintained that Ibrāhīm (*Al. Sal.*) was of theirs. Both peoples brought forth false arguments to make their case strong, but Allah made it clear when He revealed :

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا  
وَمَا كَانَ مِنَ الْمُشْرِكِينَ

(" Abraham was not a Jew nor yet a Christian ; but he was true in faith, and bowed his will to God's, (which is Islām), and he joined not gods with God."—Qurān iii : 67. Yūsuf Ali—)

When there are several types and conditions of roads (leading to a city) in a country, and a certain man has gone on the right road, will not a new and mighty king who arises be told to follow that right road taken by another previously ? Because the king follows that road taken by another does it follow that the king is lower in dignity and honour, and that he is only a follower of another ?

Further, because the Prophet (*Ṣal.*) prayed saying : " Do not raise me above the Prophet Yūnus (*Al. Sal.*) in dignity,"<sup>1</sup> and because he prayed much begging for forgiveness, and because he spoke humbly of himself, no damage was done to the high station of honour and dignity which he enjoyed and which he continues to enjoy. All these were necessary to complete the stages of *'Ubūdiyya*<sup>2</sup> (the state of being under bondage), of *'Ubūda*<sup>3</sup> (bondage), and of *'Ibādā*<sup>4</sup> (worship). They were necessary to express his gratitude to Allah. They were necessary to set an example to his followers of the correct manner of action, and to command them to act in that manner.<sup>5</sup>

That the Prophet (*Ṣal.*) is the noblest of all Allah's creatures and that he holds the highest dignity is not only mentioned several times in

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1. كَقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَفْضَلُونِي عَلَى يُونُسَ بْنِ مَتَّى - (أ. هَامِش) :  
 2. عِبَادِيَّة 3. عِبَادَة 4. عِبَادَة  
 5. وَاتِي لِيُغَانِ عَلَى قَلْبِي وَاتِي لِاسْتَغْفِرَ اللَّهُ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ أَفْكَ - (أ. هَامِش) :

أَكُونُ عَبْدًا شَكُورًا -  
 بِالْمُؤْمِنِينَ رُفُوحِ رَعِيمِ الْمَامِي الْبَشِيرِ التَّذِيرِ السَّرَامِ الْمُنِيرِ وَأَمثالها



the Qurān itself but has also been made known in previous religions by the Prophets who preached them. Allah has revealed, in verses like the following, the high dignity held by our Prophet (Ṣal.) over all other Prophets, and that he is the noblest of all Allah's creatures and is the highest in dignity and honour.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَلَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ۝

(" Behold ! Allah took the Covenant of the Prophets, saying : " I give you a Book and Wisdom ; Then comes to you an Apostle, confirming what is with you ; Do ye believe in him and render him help."

Allah said : " Do ye agree, and take this My Covenant as binding on you ? "

They said : " We agree."

He said . " Then bear witness, and I am with you among the witnesses."—(Qurān III : 81.—Yūsuf Ali—)

155 and again :

وَرَفَعْنَا لَكَ ذِكْرَكَ

(" And raised high the esteem (in which) thou (art held)"

Qurān xciv 4—Yūsuf Ali.)

When you read these and similar verses you will understand better.

The *salām* recited on the Prophet (Ṣal.) is the brother of the *ṣalawāt* recited on him The proof of this lies in the verse already quoted :

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

" Truly, Allah and His Angels recite *ṣalawāt* on the Prophet (Ṣal.). Therefore, O ye of faith ! do ye also recite *ṣalawāt* and *salām* upon him, and intensify (thy recital)."

1. " The Prophet's virtues, the magnanimity of his character, and his love for mankind were fully recognised even in his lifetime, and his name stands highest among the heroic leaders of mankind."—Yūsuf Ali.



Allah not only enjoins the faithful to recite *salām* on the Prophet (*Ṣal.*) but He also enjoins intensification by adding the word *taslīma*.<sup>1</sup>

During the ascension<sup>2</sup> of the Prophet (*Ṣal.*) Allah greeted His beloved with the words :

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

("Peace be upon thee, O Prophet ! and also Allah's Mercy and His blessings.")

and this greeting was no other than an offering of the Almighty to His beloved Prophet. When we examine this greeting more closely it appears to us to be the most praiseworthy of all actions. The proof lies in its use in the *fardh* recital of *Attahīyāt* at the end of Prayer, at the conclusion of every Prayer offered, and as a *sunnat* act when we meet and greet each other. Replying to *salām* has been made *fardh*.

Every created being in all the worlds pronounce *salām* on the Prophet (*Ṣal.*) in that manner, the Angels as well as men and Jinn, inanimate objects as well as animate beings, those bestowed with intelligence and those with no intelligence, all objects from the tiniest to the most huge, the earth and the mountains, the clouds, the Moon, the stars, the Sun, the Throne and the Chair, the Tablet and the Pen, Heaven and Hell.

All things that exist pronounce *salawāt* on him.

When the Lady Ḥalīmā of the tribe of " Banī Sa'd<sup>3</sup> took the infant Prophet (*Ṣal.*) to Hunain to be nursed, did not the creatures on the way, the trees and the wild animals the reptiles and the worms, all pronounce *salām* on the infant saying : السلام عليك يا خير البشر ("Peace be on thee, O best of mankind !") ?

Once, when the Prophet (*Ṣal.*) was walking along a path, did not a small stone pronounce *salām* on him and recite verses in his praise ?

1. تَسْلِيمًا

2. مَنَاجِم

3. بَنِي سَعْدٍ



(Marginal Note :

This stone can be seen to this day in the garden<sup>1</sup> of Medina.  
The verse sung by this stone is :

أَنَا الْحَجَرُ الْمُسَلِّمُ كُلَّ يَمِينٍ  
عَلَى خَيْرِ النَّوَرِ عَلَى الْبِشَارَةِ ٢

On another day, when certain unbelievers asked the Prophet (Ṣal.) to summon a stone that was lying on the further shores of a lake, and the Prophet addressed the stone saying : " O stone, come hither ! ", did it not come swimming across and recite the *shahāda* and fall at his feet, and pronounce *salām* on him ?<sup>3</sup>

Did not a date palm stump, out of love for the Prophet (Ṣal.) pronounce *salām* on him, and after his death did it not shed profuse tears ?

When the Prophet (Ṣal.) was proceeding to Syria on a trade mission, 156 did not the animals and the trees on the way pronounce *salām* on him ?

When certain people of the tribe of Banī Salīm<sup>4</sup> were one day hunting guanos, did not a guano pronounce *salām* on the Prophet (Ṣal.), and thereafter did not a thousand or more of the tribe embrace Islām ?

When Abū Jahl<sup>5</sup>, brought a faked pearl to the Prophet (Ṣal.) did not the worm that came out of it to the Prophet's (Ṣal.) hand pronounce *salām* on him and exalt Allah ?<sup>6</sup>

Did not the dog that bit the person who was speaking ill of Hadhrat Abū Bakr (Radh.) pronounce *salām* ?

1. روضة , the mausoleum of the Prophet (Ṣal.).

2. كذا في مصباح الفرائد - ( هامش ) :

3. ( هامش ) : كما قال الشيخ صدقة الله رحمه الله :-

سَوَاءٌ مَا دَعَا جَلْمُودَةً عِنْدَ شَاطِئِي فُجَاءَتْهُ ، نَوَقَ أَلَمًا تَشْهَدُ بِالْحَقِّ

4. بني سليم

5. أبو جهل . Abu Jahl was a Quraish Chieftain. He led the Meccan force against the Muslims in the Battle of Badr (1 A.H.), and was killed in that battle.

6. تسبى الدود سبحان من يراني ويعلم ما في خيلة ويسمع كلامي ( هامش ) : ويعرف مقامي .



Further, did not rabbits, snakes, goats, cattle and camels get the power of speech and pronounce *salām*?

All these may appear wonderful to you: that animals, trees and objects should speak and pronounce *salām*: nevertheless, they are true incidents that did take place in the presence of the Prophet (*Ṣal.*). In places where he was not present, whenever his name was mentioned aloud, did not creatures pronounce *salām* on him in great humility?

When the ship, in which Sufainah<sup>1</sup> was sailing on a mission of the Prophet (*Ṣal.*) suffered wreck and he pronounced the name of the Prophet (*Ṣal.*) aloud, did not the fishes all declare him to be a hero, and did not a shark bear him to land, and, when he reached land, did not the most heroic of animals, the lion, carry him to safety?

Once, when the army of 'Umar ibn-ul-Khattāb (*Radh.*) pitched camp at Qādisiyya<sup>2</sup> and the chariots were drawn up beside a mountain, the Chief of the army Nadhlātīl-Anṣārī<sup>3</sup> made the Call for Prayer. When he mentioned the name of the Prophet (*Ṣal.*) in the Call, did not the mountain split and did not Razīn Bartamlā<sup>4</sup> one of the disciples of 'Isā (*Al. Ṣal.*), come forth and make responses to the Call, pronounce *salām* on him, give him much good advice and again disappear?

Countless amazing incidents<sup>5</sup>, more than books can contain, have occurred on the recital of *salām* on our Prophet (*Ṣal.*). Many of them have been recounted in books and chronicles both in prose and verse. Therefore, knowing clearly the honour and merit that can be gained by reciting *ṣalawāt* and *salām* on our Prophet (*Ṣal.*), certain persons in this age call themselves unimportant to do this virtuous act. They say that inclination towards any other than Allah, or towards a Prophet or his intercession, amounts to polytheism. They say that attention must be

1. قال الشيخ صدقة بن سليمان القاهري رحمه الله :-  
سُفَيْيْنَةُ مَوْلَى لِلنَّبِيِّ تَكَلَّمَتْ لَهُ لُبَّةٌ مِنْ أَجَلِهِ صَحَّ فِي طَرَسٍ (عامش)

2. Qādisiyya is situated near Madain, 30 miles from Kūfa.

3. نضلة الانصاري

4. رزين برتملا

5. (عامش)

قال صاحب البردة البوبصيري رحمه الله :-  
لَوْ نَا سَبَّتْ قُدْرَةَ آيَاتِهِ عَظَمًا أَخِي اسْمُهُ جِئْتُ يُدْعَى دَارِسَ الرَّمَمِ -  
وَمَحْتَسِمًا الشَّيْخِ صَدَقَةَ رَحِمَهُ اللَّهُ قَالَ بَلْ بِاسْمِهِ الْعَمِيْتُ يَدْعِي  
بِئْسَ مَنْشُورٌ - قَالَ لَوْ هُوَ الشَّيْخُ صَالِحُ الدِّينِ رَحِمَهُ اللَّهُ بِاسْمِ غَيْرِ الْأَنْبِيَاءِ  
الْحَبِيبِ قَدْ نَجَّوْا مِنْ شَرِّهِ وَعَيْنُو - إِلَى الْخَوَالِقِ صِيدُو -



paid to the Qurān and its recital, and not to the recital of ṣalawāt or to the passages contained in *Dalā'ilul-Khairāt*<sup>1</sup> or *Tanbīh-ul-Anām*<sup>2</sup>.

They say that recital of these is not proper, according to the ruling of 'Abdul Wahhāb who lived roughly eighty years ago in Najd. Much confusion was brought about by the writings of his successors Maulavi Muḥammad Ismā'il and Maulavi Muḥammad 'Alī. They connected the name of the Prophet (Ṣal.) with the Quranic verses :

۳ مَنْ ذَا الَّذِي يَشْفَعُ ۴ لَا تَنْفَعُ الشَّفَاعَةُ ۵ لَا يَشْفَعُونَ

and failed to understand through *Tauḥīd* the intentions that cause polytheism, and the reality of dependance and the various sections into which these are divided. They concealed the true meaning of the Quranic verse

۶ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

and disallowed the use of و as a conjunction in the verse

۷ يَا أَيُّهَا النَّبِيُّ خَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

and they gave their own interpretation to them to suit their own doctrines. They said that the Prophet (Ṣal.) would have the power of intercession only if Allah gives him that power. They declared in a doubtful tone that, when Allah gives him that power, all of us will be gainers.

They also said that only a person's individual actions that are good will stand for him on the Day of Judgment, and that the acts of charity and the Prayers offered by a father on behalf of his children, and similar good acts of the children done on behalf of their parents, will all be useless.

Having taken such a line of thought, it is most surprising that they could have yet maintained their claim of basing their arguments on *Ihyā 'Ulūmuddīn*.

1. دلائل الخيرات — a well known "wird" by Shaikh Sulaimān al Jazūlī (Rah.).

2. تنبيه الانام

3. "Who is there can intercede (in His presence except as He permitteth?)— Q. ii : 255—Yūsuf Ali.

4. "(On that day) shall no intercession avail."—Q. xx. 109—Yūsuf Ali.

5. "And they offer no intercession."—Q. xxi : 28—Yūsuf Ali.

6. ("And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased." Qurān : xciii 5.—Yūsuf Ali.)

7. ("O Apostle : Sufficient unto thee is God, (unto thee) and unto those who follow thee among the Believers." Qurān viii : 64.—Yūsuf Ali.)



- 158 Follow Ihyā 'Ulūmuddīn which is based on the teachings of Qurān and hadith<sup>1</sup>, and recite much of *ṣalawāt* and *salām* on the Prophet (Ṣal.). However, may Allah help you not to depend entirely on the intercession of the Prophet (Ṣal.) and give up doing good actions.

As the form of reciting *ṣalawāt*, and the special benefits derived therefrom, have not been specifically mentioned in any Book, and, as the rules laid down in *Ma'ārij-al-Wuṣūl*<sup>2</sup>, *Tanbihul-Anām*<sup>3</sup> and *Dalā'ilul-Khairāt*<sup>4</sup> cannot all be laid down here, and as Imāms and Saints have given different versions of *ṣalawāt* and mentioned various types of benefits that could be derived, I give below the *ṣalawāt* my *Shaiḥ*, may Allah have mercy on him, advised me to recite. This is the same *ṣalawāt* Lady 'Āyishā (Radh.) recited ten-thousand times each day. When the Prophet (Ṣal.) came to know of it he said to her: "Your reciting this *ṣalawāt* once will bring you the merit of reciting a hundred-thousand *ṣalawāts*. The *ṣalawāt* is:

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ عَدَدَ مَا فِي  
عِلْمِ اللّٰهِ صَلَاةً دَائِمَةً يَدْوَا مِنْ مَلِكِ اللّٰهِ

It is *makrūh* to recite *Ṣalawāt* and *Salām* on any other than *Rasūls* (Messengers of Allah), Angels, Luqmān ('Al. Sal.) and Mariam ('Al. Sal.).

*Ṣalawāt* and *Salām* may be recited on others only when their names are coupled with any of the above.

It will be *makrūh* to say *اَبُو بَكْرٍ عَلَيْهِ السَّلَام* or *عُمَرُ عَلَيْهِ السَّلَام*, as the feeling of awe associated with the names of Prophets will be lost. For instance, whenever Allah's name is mentioned aloud, or heard, we should say: *عَزَّ وَجَلَّ تَعَالَى اللّٰهُ* with a feeling of fear, and it will not be proper to say the same when the names of others are mentioned. It will not be proper, for instance, to say: *مُحَمَّدٌ عَزَّ وَجَلَّ تَعَالَى (مُحَمَّدٌ)* even if he is mighty ( *عَزِيزٌ* ) or majestic ( *جَلِيلٌ* ).

- 159 The Rāfidhī (dissenters), say *عَلَيْهِ السَّلَام*, and *حُسَيْنٌ عَلَيْهِ السَّلَام* and *فَاطِمَةُ عَلَيْهَا السَّلَام*.  
نَعُوذُ بِاللّٰهِ مِنْ شَرِّ الشَّيَاطِينِ وَمِنْ زَيْغِ الْمُبْتَدِعِينَ

1. الدّهلوی والامبوری : ( هاشم )

2. معارج الوصول

3. تنبيه الانام

4. دلائل الخيرات



(Marginal Note :

من زخير مجزى

١. تَوَمَّنَا صَلُّوا عَلَيْهِ وَسَلِّمُوا  
نَجِّجْ مِنْ مَوَلِ الْمَعَادِ وَنَسْلَمْ  
أَهْلُ قُرْبٍ مِنْ شَفِيعِ الْمَذْنِبِينَ  
يَوْمَ كَانَ الْخَيْرُ مَوْجُودَ مَعْدَيْنِ

٢. عَلَّمْنَا نَكْسَ الْحَلَا وَنُنَعِّمُ  
يَوْمَ تُعْرَضُ لِلْعَصَاةِ جَمْعُهُمْ

٣. رَحْمَةً الْمَوْلَى الْعَلَى لَطْفًا بِنَا  
وَالْقُلُوبُ لَدَى الْحَنَاءِ بِرُكُظْمٍ  
يَا صَلَوةَ الْمُصْطَفَى وَصَلَا بِنَا  
فِي شَفَاعَةِ مَنْ حَوَاكِ لِرَبِّنَا  
يَا سَلَامَ الْعَجَّتِي سَلِّمْ بِنَا  
وَالسَّلَامَةُ فِي بَنَائِكَ سَلِّمْ

٤. جَلَّ سَلَامَ الْمُصْطَفَى بِبِي شَلُّوا  
لَا يَهْطِي جَنِّنَ أَدْعُوكُمْ غَدَا  
سَائِقِي الْحَوْضِ مُظِلًّا بِاللَّوَا  
عَبْدُكَ الْعَاجِي يُقَالُ مُحَمَّدًا  
يَا شَفِيعَ الْمَذْنِبِينَ مُحَمَّدًا  
إِنِّي وَالْأَبَاءُ وَالْأَوْلَادُ وَالْ  
أُمَّ ذِمَّتْكُمْ سَمَائًا مِنْ هَدَا  
أَقْرَبَاءِ تَشْفَعُنِي مِمَّا يُزِلْ

### (xxxii) Prayers while on a Journey

#### ( باب صلاة السفر )

When a journey or a voyage which is made for a necessary and proper\* purpose to a fixed place, and which takes two or more days to complete according to the average pace taken by a camel, is undertaken by a person, he is permitted to shorten to two *rak'āts* the *fardh* Prayers that consist of four *rak'āts*, even when such Prayers become *qadhā* while on the journey.

He is further permitted to offer the *Zuhr* and '*Aṣr* Prayers together, and the *Magrib* and '*Ishā* Prayers together, either before or after the period prescribed for each of the Prayers.



(Marginal Note :

\*Forbidden or *ḥarām* journeys<sup>1</sup> are journeys undertaken with money obtained on interest, or with interest obtained on money lent, or journeys made for trade that is considered illegal, or for the doing of some *ḥarām* act.

A person on such a journey should not pray *Qaṣr Jam'*<sup>2</sup> (i.e., "shortened and combined Prayers").

The case of a person who commits some *ḥarām* act after undertaking the journey is different.)

When a person doubts whether his journey is long enough to entitle him to shorten and combine his Prayers, and, in estimating the time likely to be taken for his journey, he finds that the distance will entitle him to do so, he may avail himself of the concession, otherwise he will not.

A person may avail himself of this concession from the time he leaves the boundary of the town or village in which he resides up to the time he reaches his destination, or when he finds that he will have to break journey en route for a period of not more than four days. When he breaks journey, and he has no intention of prolonging his break beyond four days, but the day for resuming his journey is put off from day to day for some cause, he is permitted to shorten and combine his Prayers for a period of eighteen days. These shortened and combined Prayers are known as *Qaṣr Jam'* Prayers.

1. ( هامش ) : مسألة من سفر المعصية ان يريو اتعاب نفسه او دابة بالركض عشا فلا يترخص ومثله من سافر لمجرد روية البلد لا من اكره على سفر المعصية فيترخص كذا افتي به ابن حجر الثاني - قلاؤد . ومن اكره على الإقامة قال الامام محمد بن ابو شيك فيحتمل ان يجعل كمن ينتظر حاجة يتوقعها كل وقت ويحتمل القطع جواز الترخص مطلقا - قلاؤد .



(Marginal Note :

The journey of two days described in the text is a journey of 16 " Hashim Leagues ".

1 Hashim League —3 hours' journey (1 hour being considered as equivalent to 24 minutes<sup>1</sup>).

1 hour's journey —6,000 cubits.

1 cubit —24 finger widths.

1 finger width —width of 24 grains of wheat

1 grain of wheat —thickness of 6 horse's manes.

A person on a journey of two days is permitted to pray *Qaṣr Jam'* until he reaches his destination, whether he travels by ship or automobile, or any fast moving vehicle, however fast it may move.

He is also allowed the concession when he journeys without a companion (which will be *makrūh*.)

### There are Three *sharṭs* that Govern *Qaṣr* (Shortening of Prayers)

1. The intention of praying *Qaṣr* must be made with the *nīyat* at the time of the first *takbīr*.
2. A person offering *Qaṣr* Prayers must not follow an *Imām* who is offering his Prayers in full.
3. Until the *Qaṣr* Prayer is completed no damaging change must be made in the *nīyat* of praying *Qaṣr*, nor should the journey undertaken come to an end.

There is no *Qaṣr* for the *Magrib* Prayer, and there is neither *Qaṣr* nor *Jam'* for the *Ṣubḥu* Prayer.

In offering *Qaṣr Jam'* Prayers during the period of *Zuḥr*, the '*Aṣr* Prayer may be offered with the *Zuḥr* ; similarly, during the period for '*Aṣr*, the *Zuḥr* Prayer may be offered with the '*Aṣr*, and during the period for *Magrib*, the '*Ishā* may be offered with the *Magrib*, and during the period for '*Ishā*, the *Magrib* may be offered with the '*Ishā*.

1. This is according to the reckoning in certain parts of S. India. According to this reckoning the Day is divided into 60 hours ( *سَاعَاتٍ* ) of 24 minutes each.



Four *shart's* have to be fulfilled when the Prayer due in a particular period is offered in advance with the Prayer of the previous period :

- 160 1. Making the intention, while offering the first Prayer, of offering the next Prayer immediately after.
2. First offering the Prayer of the period.
3. Not having between the two Prayers an interval that will be longer than the time taken to offer two *rak'ats* observing the minimum requirement of fulfilling the *fardh* acts in them.
4. The journey not terminating before the first *takbīr* of the second Prayer is pronounced.

Two *shart's* have to be fulfilled when the Prayer of a period is brought back and offered with the Prayer of the next period

1. Making the intention, within the period of the earlier Prayer, of offering that Prayer in the next period.

This intention can be made up to the time when there is just enough of the period left to offer one *rak'at* of Prayer.

Even when a person who desires to make this intention fails to make it within the period of the earlier Prayer, his *Jam'* Prayer will still be valid, forgetfulness being his only excuse.

2. The journey not terminating before the second Prayer is concluded.

When a Prayer is brought back, it is *sunnat* to maintain *tartīb* (i.e., order), and offer the earlier Prayer first and the second Prayer next.

(Marginal Note :

In *Qaṣr Jam'*, when a Prayer is offered in advance, the *nīyat* and *takbīr* is as follows :

- (a) for the *Zuḥr* Prayer (*Qaṣr*):

أَصَلِّيَ فَرَضَ الظُّهْرِ رَكَعَتَيْنِ قَصْرًا لِلَّهِ أَكْبَرُ

- (b) for the advanced '*Aṣr* Prayer :

أَصَلِّيَ فَرَضَ الْعَصْرِ رَكَعَتَيْنِ قَصْرًا وَجَمْعًا مَعَ الظُّهْرِ  
تَقْدِيمًا لِلَّهِ أَكْبَرُ .



When *Zuhr* is brought back and offered with 'Aṣr the *nīyat* and *takbīr* is as follows :

(a) for *Zuhr* :

أَصَلِّيْ فَرَضَ الظُّهْرِ رَكَعَتَيْنِ قَصْرًا وَجَمْعًا مَعَ الْعَصْرِ  
تَأْخِيرًا لِلَّهِ أَكْبَرُ .

(b) for 'Aṣr (*Qaṣr*) :

أَصَلِّيْ فَرَضَ الْعَصْرِ رَكَعَتَيْنِ قَصْرًا لِلَّهِ أَكْبَرُ .

In a similar manner, pronounce the *nīyat* and *takbīr* for *Magrib* and 'Ishā.)

When it is desired to offer also the *sunnat* Prayers<sup>1</sup> attached to the different *fardh* Prayers, it is *sunnat* to offer all the *Qabliyyā*<sup>2</sup> *sunnats* before commencing the *Qaṣr Jam'*, and to offer all the *Ba'diyyā*<sup>3</sup> *sunnats* after completing the *Qaṣr Jam'* Prayers.

No harm will be done by offering first the *sunnat* Prayers attached to the latter of the two *Qaṣr Jam'* Prayers.

Those Prayers that a person fails to observe while on a journey may be offered as *Qadhā*, and as *Qaṣr*, if they are offered during the journey itself.

Even when no inconveniences occur in a journey for the offering of the regular Prayers in the ordinary way, no merit will be lost by offering them as *Qaṣr* and/or *Jam'*.

"When the 'Ishā Prayer is brought forward and offered in advance with *Magrib* during *Ramadhān*, then, the propriety of offering the *tarawīh* Prayers while twilight of dusk has not completely faded, will have to be carefully considered," says Imām *Gazzālī* (*Rah.*). Others have disallowed it.

مسئلة مَنْ جمع تقديمًا صلى راتبة الأولى السابقة ثم  
الفرضين ثم راتبة الأولى المتأخرة وراتبتى الثانية أو  
تأخيرًا فكذلك وإن شاء قدم راتبة المتأخرة السابقة قبل  
الفرضين وله في كل حال تأخير كل الرواتب وحيث جازنا  
فتقديم راتبة الأولى أولى - قلنا



When a person who has not attained the age of puberty brings forward a Prayer and offers it in advance and thereafter attains puberty, it will not be *wājib* to repeat that Prayer over again.

A traveller's journey will be considered as ended when he reaches the boundary of the place he intended to reach, if he is travelling by land, or when his ship casts anchor and is moored, if he is travelling by sea.

- 161 Since bringing forward a Prayer or taking back a Prayer are both equally correct and valid, when it is felt that travelling will be done in the latter period of Prayer, it is *sunnat* to bring forward the Prayer of that period, and, if hindrances to Prayer are likely to occur by travelling in the earlier period, and if it is felt that an opportunity will occur for offering Prayers in the latter period, it will be *sunnat* to take back the Prayer of that period.<sup>1</sup>

When worshippers who offer their Prayer in full happen to follow an *Imām* who is praying *Qaṣr*, it will be *sunnat* on the part of that *Imām* to say, soon after pronouncing *salām*, "I am offering *Qaṣr* Prayers, therefore do ye complete your Prayer in full."

When a traveller follows an *Imām* who is offering his Prayer in full, or when he follows an *Imām* assuming that he is also a traveller and discovers that he is a resident of that place, or when he pronounces *takbīr* desiring to pray *Qaṣr* and hesitates between praying in full and praying *Qaṣr*, or when he is in doubt whether he made his *nīyat* for *Qaṣr*, it becomes *wājib* on his part to complete his Prayer in full.

When a person offering *Qaṣr* Prayers forgetfully rises at the end of two *rak'āts* and offers four *rak'āts* in all, and then intends to offer his Prayer in full, it will become necessary for him to offer two more *rak'āts*, because, the number of *rak'āts* he has forgetfully increased become void. Where he does not intend offering his Prayer in full, as soon as his forgetfulness is brought to mind, he will sit, perform *sajdā saḥw* and pronounce *salām*.<sup>2</sup>

1. هذه المسئلة من القلائد : ( ما مش )

2. مسئلة لوقام القاصر بعد ركعتين سجدوا فتذكر بعد تمام اربع ثم نوى الاتمام صلى اثنتين اخريين لان زيادة الشأى لغو وان لم ينو لم يضرك ذلك ويسلم ويسجد السجود فيها فلو ذكر انه ترك من كل من الاولين سجدة تمت صلاة القصر بالآخرين - قلائد



When a person is sick, he is permitted to offer the Prayer of one period together with the Prayer of another, but shortening the Prayers (*Qaṣr*) is not permissible. This concession is allowed to residents and to those travellers who are not entitled to pray *Qaṣr*. Even bringing forward a Prayer is permitted, depending on the person's fitness. For instance, when he knows from previous experience that his fever will come upon him during the period for 'Aṣr, he can take forward his 'Aṣr Prayer and offer it with *Zuhr*. The opposite of this also holds good.

### (xxxiii) The Funeral Prayer

#### ( كتاب صلوٰۃ الجنائزۃ )

Every Muslim of the age of responsibility has to do acts of piety that will prepare him for death. He has to fulfil all those *fardh* actions that 162 had become *qadhā*, enter into terms of amity with those with whom he has had disputes and quarrels, leave no room for dependence upon others, constantly be in a state of repentance, and pray much for forgiveness of his sins. Doing these acts becomes specially necessary to those who are sick.

Taking medicines for ailments is *sunnat*. Take, from the hand of physicians who are Muslims, medicines that have been tried and tested. When Muslim physicians of skill are not at hand, then it is permissible to consult trustworthy non-Muslim physicians.

It will be an excellent act to follow the injunctions of the Prophet (*Sal.*) and use, at times of indisposition, such substances as honey<sup>1</sup>,

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1. لما قال تعالى فيه شفاء للناس ولما وردت من مات وفي بطنه عسل لم يعذب في قبره ولانه ايضا يسهل خروج الروح - ولما قال صلى الله عليه وسلم لو كان شيء دفع الموت لدفع الحبة السوداء وايضا السنا شفاء من كل داء الا الموت ولما ورد ايضا عليكم بالسنا والسنتوت اي العسل .



black cummin<sup>1</sup>, and *nilavākai*<sup>2</sup>, adding palm sugar or other sweet substances<sup>3</sup> taken with medicines to suit the conditions and circumstances of the moment, and to use honey while in the throes of death.

Refusing to take medicines, forcing medicines down a patient's throat and not permitting him the use of water, are all *makrūh* acts of the severe type<sup>4</sup>.

The following acts are *sunnat* on the part of a patient :

bearing the ailment with patience,  
not complaining against the ailment,  
not getting into a state of depression,  
refraining from groaning,  
reciting *tasbiḥ*, i.e., glorifying Allah.

It will be proper, however, for a patient to complain of his ailment to those closely related and to the physician for the sake of obtaining a remedy.

It is *makrūh* to revile disease, or to wish for death when the disease becomes unbearable.

When death approaches a person, it is *sunnat* to keep his head turned towards the *qiblāh* and to make him lie on his right side.

(Marginal Note :

When the idea of death occurs to a person it will be good if he can recite the following *du'ā* :

اللَّهُمَّ أَحْيِيْنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِّي وَأَمِتْنِي مَا كَانَ الْمَوْتُ خَيْرًا لِّي

A person dear to the patient should sit beside him and repeat ( لا اله الا الله ) continuously in order to help him fix his trust in Allah.

1. كَرْنَجِيْرَكَمْ

2. نِيلَوَاكِي is the term used in the original.

3. أَنْقَاسَمَ

4. ( هامش ) ولم يلتفت الى حال مَنْ تركوا المداواة من العارفين اتكالا على الله وهم الذين قلوبهم اثبت من رضوى وارضى من أحد لم يشتكوا حالهم الى احد غير الله فاين هم واين نحن رضي الله عنهم.



This has to be done without causing him annoyance. Once this is done, it will not be necessary to infuse further words of faith into him unless he speaks of worldly matters.

It will be *sunnat* to sit beside him and recite the *sūrā* تَس (xxxvi) and the *sūrā* الرَّعْد (xiii).

When death has approached a person, it is not proper for those under an obligation to have a bath or for females under the impurity of menstruation<sup>1</sup>, to remain close to the deceased, unless there are no others who can be of use at the time.)

After a person has died, it is *sunnat* to do the following :—

(a) to close his eyes saying

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(b) to tie up his chin ;

(c) to stretch out the joints and gently fold them ;

(d) to place a weight of about 20 *Kalanjis*<sup>2</sup> on his abdomen ;

(e) to straighten the head ;

(f) to clean up all secretions<sup>3</sup> ;

(g) to remove all the clothing from his body ;

(h) to place him on an elevated place like a bed ;

(i) to keep his face and the soles of his feet directed towards the *qiblāh* ,

(j) to cover his entire body, including his head, with a soft cloth ;

163 (k) to place one end of this cloth under his head and the other under his feet.

1. ونقل الدمي عن الجمهور تحريم حضور الحائض عنده وهو ما في : ( هامش )  
كتاب الصلوة وروى أبو حامد وهو غريب كما قال الناصري والاذري  
نحوه وجزمه بالتصريح أبو الحسن البكري في شرح الإرشاد قال الدمي  
فإن كان لا جل حضور الملكة فليكن الجنب كذلك لما ورد أنهم لا  
يدخلون بيتا فيه جنب ومحتاج كل ذلك لزيادة خطر - فلا بد

2. A *Kalanji* is one-sixth of an ounce.

3. The original uses the expression :

كَشَقَّ مَاتَ



From the time of death until the body is removed for burial, the body and the place near it should be fumigated with incense and other sweet smelling substances, and an object like the incense fumigator should be placed near it.

Once it is certain that a person is dead, the Qurān should not be recited on his behalf until his body has been bathed.

Those near and dear to a dead person and others whose *wudhū* will not be annulled by touching him, may be permitted to kiss his body.

Kissing the body of a pious person is *sunnat*.

### The *Fardh Kifāya* Acts

The following four acts are *fardh kifāya* i.e., acts obligatory on the community :—

1. Bathing the corpse.
2. Enshrouding the corpse.
3. Offering *Janāza* Prayers.
4. Interring the corpse.

Those on whom these acts are compulsory are the Muslims of the age of responsibility. Even if Angels and Jinns are seen to bathe a corpse and offer *Janāza* Prayers, the responsibility of doing these acts will not be lifted from the Muslims in the community. On the other hand, if a child of discerning age does all these four *fardhs* the responsibility will be lifted from all the Muslims.

The expenses incurred in the burial of a corpse, including the cost of the *kafan* (shroud), will be met out of what the deceased has left behind. When the deceased is a wife or her servant, the responsibility of bearing all the funeral expenses is the husband's, if he can afford it, even if she happens to be one with wealth and property.

When a deceased person leaves no wealth behind, the responsibility falls on that person who maintained the deceased when alive. If the deceased was destitute and there was none on whom he depended, and further leaves behind nothing of value, the expenses will be met with funds from the *Baitul Māl*<sup>1</sup> (the Treasury Funds). If there are no funds in the *Baitul Māl*, the responsibility falls on those Muslims who are in affluent circumstances.

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1. بيت المال



### 1. Bathing the Corpse

Even when a corpse has been taken out of water, the *fardh* act of bathing it can only be fulfilled by pouring water over the entire body once.

When a corpse is that of an uncircumcised Muslim and water does not enter that part of the sex-organ underneath the foreskin, it is *harām* to force water into it, but doing *tayammum* to that part becomes *wājib*.

When a non-Muslim bathes a corpse of a Muslim, that bath will be considered valid<sup>1</sup>.

The following are praiseworthy acts in bathing a corpse :—

- (a) placing the body on an elevated place like a bed, under cover of a roof ;
- (b) keeping the place clear of all people other than the person bathing the body and his/her assistants ;
- (c) while bathing the body, keeping it covered with an old sheet or an article similar to it ;
- (d) bathing the body with cold salt water. It is praiseworthy to use warm water when the weather is chilly cold, or when substances like oil, medicinal pastes, or dirt have to be removed from the body.

Imām Zarkashī (*Rah.*)<sup>2</sup> has ruled that one must avoid using water from the Zam-Zam well for this purpose.

The following are some of the *sunnat* acts in bathing a corpse :—

- (a) only one person bathing the corpse ;

The person bathing can have assistants but the total number should not exceed four (including himself).

- (b) keeping the face of the corpse covered ;
- (c) reciting *zikr* of Allah while engaged in washing the corpse ;
- (d) reciting the *shahādat kalimā* at the end ;

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كما في فتح المعين - لان الكافر من جملة المكلفين - : ( هاشمى ) 1.  
 امام زركشي رحمه الله 2.



(e) gently seating the corpse at an angle over the bather's right knee ;

(f) when any defect of the corpse is revealed, concealing that defect from others.

Before commencing to wash the body, all *najis* from the body should be removed to a distant place.

The person washing the body should wrap a piece of cloth round his hand.

The person washing the body should go through all the actions of *wudhū*, just as the deceased would have done if alive, and perform the *wudhū* with all its *fardh* and *sunnat* acts.

The person doing this should use his forefinger to clean the teeth of the corpse, and his little finger to clean the nostrils.

When washing, the body should be gently scrubbed with substances like tender leaves, wash nut<sup>1</sup>, gingely poonac<sup>2</sup>.

Washing should commence from the parts on the right.

Water should be poured over the entire body three times.

Finally, camphorated water should be poured over the whole body.

(Marginal Note :

Keep the vessels holding the water, brought in for washing, a short distance away from the body, so that the water that is used will not spash back into the vessels.

In going through the washings of *wudhū*, repeat three times the *sunnat* acts that are actions and recitals.

It is *sunnat* to recite the *du'ās* for each washing, and, at the end, to recite the *sūrā* and *du'ā* of *wudhū*. In this *du'ā* it is praiseworthy to include the deceased also,<sup>3</sup> e.g. :

اللَّهُمَّ اجْعَلْنِي وَآيَاهُ مِنَ التَّوَّابِينَ وَاجْعَلْنِي وَآيَاهُ مِنَ الْمَتَطَهِّرِينَ  
وَاجْعَلْنِي وَآيَاهُ مِنَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

1. مَيْيَاكِي

2. أَرْقُ

3. وكذا في ادعية الاعضاء كما في القلائد والكردي وغيرهما : ( هَامِش )



165 Where water is not available for washing, or where it is feared that washing will disintegrate the body (as in the case of a body partly burnt), it will be *wājib* to do *tayammum*.

The four *fardh* acts must be observed on the body of a person who has committed suicide.

Females should bathe a female's body, and males a male's body, but a husband can bathe his wife's body, and a wife her husband's. When doing so, it will be *sunnat* to have a piece of cloth wrapped round the hand.

The body of a little child, who is permitted to be seen or touched by any member of the opposite sex, may be bathed by either a male or a female.

The persons considered suitable for bathing a corpse are those who are considered suitable for offering the *Janāza* Prayers.

After a body has been washed, it is *sunnat* to dry it with some soft material.

## 2. Enshrouding the Corpse

The second of the *fardhs* is enshrouding the corpse.

In enshrouding a corpse, it is *fardh*, if the body is that of a female, to cover every part barring the face and the two hands; if of a male, all that part between the navel and the knees.

The complete shroud of a male consists of three full coverings, and of a female, of two coverings, a *kaiali*<sup>1</sup>, a jacket or a cloak and a face covering.

A cloak and a turban may be added to the shroud of a male.

The best material for a shroud is old white material that is not torn and that is firm.

When cloth is not available, skins may be used, then weeds, then clusters of leaves. When none of these is available, it is *wājib* to rub clay on the body.

Using silk for shrouds, even of women and children, is *makrūh*. Covering the bier, even of a female corpse, with material made of silk is *harām*.

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1. *Kaiali* ( كَيْلِي ) is a covering for the body below the waist.



It is *ḥarām* to write in ink\* any passage from the Qurān or any of the Excellent Names either on the body or on the shroud\*\*.

(Marginal Note :

\*There is no authority to prevent any person using water to write مُحَمَّدٌ رَسُوْلُ اللهِ on the forehead and لا اله الا الله on the chest.

\*\*Allāma Bujairamī (Rah.)<sup>1</sup> says in the notes to his *Fat-hul Wahhāb*<sup>2</sup> that there is a *ḥadīth* that states: " If a person takes a handful of earth and recites the *sūrā* اِنَّا اَنْزَلْنَاهُ (xcvii) seven times over it, and places it either in the *kafan* (shroud) or in the grave of a friend, that friend will gain considerable relief from the torments of the grave.<sup>3</sup>

In enshrouding a corpse the following actions are *sunnat* :—

- (a) fumigating the *kafan* three times with substances like incense and amber ;
- (b) spreading out the covers\* one by one and applying sweet odours on them ;
- (c) applying camphor on the cover that comes closest to the body ;
- (d) gently placing camphorated cotton pads over all the openings of the body and over the seven parts that touch the floor when a worshipper goes to the position of *sujūd*\*\*.
- (e) sprinkling camphor dust freely over the body ;
- (f) gently placing the prepared body on the *kafan* and covering it up with the *kafan*, the head being kept face upward ;
- (g) tying the two ends with strips of cloth.

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(Marginal Notes :

\*When a deceased person has certain debts unpaid, and the wealth he leaves behind is insufficient to meet them, the creditor is permitted to withhold all the covers in the *kafān* barring one.

1. علامة بجيري رحمه الله 2. فتح الوراق

3. وبه افق شيخ احمد بن عبد الرحمن المصري القراوي وكذا وجد بخط : ( هامش ) نفيس الدين العلوي عن النبي صلى الله عليه وسلم وافق به ايضا . موسى بن الرزني . كذا في القلائد . وعليه العمل في الحضارم والقصر والمكة .



\*\*The seven parts of the body that touch the floor in *sujūd* are : forehead including the nose, the two knees, the two hands and the two soles (under side of the toes).

The openings of the body are : the eyes, the nostrils, the ears, the mouth, the sex organ, the anus and sites of injuries (if any.)

There are two types of *şundūqs*<sup>1</sup> used. When the *şundūq* which is common in our land is used, it will be *ḥarām* to place the head of the corpse on that side of the *şundūq* meant for the feet. The corpse should be placed correctly even if it involves walking against the *Qiblāh*.<sup>2</sup>

It is *makrūh* to have the *şundūq* carried by less than three persons, except in the case of the bodies of infants, which may be borne on the hands.

The number may exceed three according to the conditions that prevail at the time.

(Marginal Note :

Carrying the *şundūq* is a respectful act and an excellent service to a fellow Muslim. It must not be considered a humiliating act. Numerous benefits are derived by doing this honoured act.)

It is *sunnat* for those accompanying the *şundūq* to observe the following :—

- (a) to go on foot together with those carrying the *şundūq* ;
- (b) to walk ahead of the *şundūq* and beside it ;
- (c) to entertain thoughts of preparing themselves for death ;
- (d) to repent much for their own sins ;
- (e) to pronounce *ẓikr* softly ;
- (f) to walk fast.

Imām Hussain ul Ahdal (*Rah.*)<sup>3</sup> has said that the *ẓikr* may be pronounced aloud but not overdone.

1. صندوق

2. (هامش) : لما فيه من امانة الميت وتحقيره .

3. امام حسين الاهدول رحمه الله

According to firm opinion the following acts are *makrūh* :

- (a) carrying beside the *ṣundūq* a vessel of fuming incense ;
- (b) kindling the embers in this vessel ;
- (c) fumigating the grave with incense ;
- (d) standing up when a *ṣundūq* is carried past, unless it is the intention to accompany the bier.<sup>1</sup>

As soon as a bier is seen<sup>2</sup>, it is *sunnat* to recite :

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ

or to recite :

سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

### 3. Offering *Janāza* Prayers

The third of the *fardhs* is offering the *Janāza* Prayer. This Prayer contains seven *fardh* actions :—

#### 1. Intention or *niyat* for Prayer.

When the corpse is before the gathering, it will be sufficient to intend that the Prayer is being offered on behalf

1. ( هامش ) : خلافا لما مل الحقيقة في القيام ولو كافرا وهم استحبوا القيام للميت ولو كافرا لانهم ارادوا به تكريم آدم عليه السلام لان الميت نطفة من آدم والكافر كلما كان حيا كان متنجسا بالشرك فلما مات صارت جثة لآدم ولهذا وجب دفن جثة الانسان ولو كافرا ولا خلاف فيه -

2. ( هامش ) : واسند الطبراني مرفوعا من راي حنيفة فقال الله اكبر صدق الله ورسوله هذا ما وعدنا الله ورسوله اللهم زد ايماننا وتسليما كتب له مشرون حسنة - قلاد .



of that corpse. The *nīyat* and *takbīr* in such an instance will be :

أَمَلِي الْفَرَضَ عَلَى هَذَا الْمَيِّتِ أَرْبَعَ تَكْبِيرَاتٍ لِلَّهِ اللَّهُ أَكْبَرُ

When the corpse is not before the gathering<sup>1</sup> but is in another place or land, according to certain authorities, it is *uājib* to mention the name of the deceased.

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2. Those able to stand assuming the standing position.
  3. Pronouncing four *takbīrs* including the first *takbīr*.
  4. Reciting the *Fātiḥā* after the first *takbīr*.

Even when the Prayer is offered at night time, it will be *sunnat* to recite the *Fātiḥā* and the *Zikrs* silently.

It will be *sunnat* to omit the recitals of *أَعُوذُ*, *وَجَعَلْتُ* and a *sūrā*. These may be recited if the corpse is not before the gathering.

5. Reciting *ṣalawāt* after the second *takbīr*.

The complete recital will be :

الْحَمْدُ لِلَّهِ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ

followed by :

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

6. Reciting a special *du'ā* for the deceased after the third *takbīr*, even if the deceased is a child.

It will be sufficient to say :

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمَهُ

but it will be *sunnat* to recite, in addition, a *du'ā* transmitted by tradition.

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1. ويصلي على الغائب عن البلد من به ولو مقبورا وان كبروكذا : ( ما مش )  
خارجة قريبا منه كما نقله الزركشي عن صاحب الوافي واقتره .  
تلاشد .

(Marginal Note :

Several *du'ās* have been handed down but the most praiseworthy of them is :

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاعْقُ عَنْهُ وَعَافِهِ وَكَرِّمْ نَزْوَاهُ وَوَسِّعْ مَدْخَلَهُ  
وَاعْبِسْهُ بِالمَاءِ وَالتَّلْحِ وَالبَرْدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ  
الْأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ  
أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجَتِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ  
الْقَبْرِ وَفِتْنَتِهِ وَمِنْ النَّارِ اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا  
وَنَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكِّرِنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَخْيَبْتَهُ مِنَّا  
نَاخِيهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَقَّيْتَهُ مِنَّا فَتَوَقَّهُ عَلَى الْإِيمَانِ .

If the deceased is a little child the following may be added :—

اللَّهُمَّ اجْعَلْهُ قَرطًا لِأَبَوَيْهِ وَسَلَفًا وَذُرًّا وَعِظَةً وَاعْتِبَارًا  
وَشَفِيعًا وَثَقِّلْ بِهِ مَوَازِينَهُمَا وَأَفْرِغِ الصَّبْرَ عَلَى قُلُوبِهِمَا  
وَلَا تَقْتِنَهُمَا بَعْدَهُ وَلَا تَحْرِمَهُمَا أَنْزَهُ .

If the deceased is a fatherless child the following may be recited before بَعْدَهُ :

اللَّهُمَّ اجْعَلْهُ قَرطًا لِمَتِهِ

#### 7. Pronouncing *salām* after the fourth *takbīr*.

Before pronouncing *salām* it will be *sunnat* to recite :

اللَّهُمَّ لَا تَحْرِمْنَا آخِرَهُ وَلَا تَقْتِنْنَا بَعْدَهُ وَاعْفِرْ لَنَا وَلَهُ

It is *sunnat* for those offering *Janāza* Prayers to arrange themselves in three *saffs* or more.

It has been said that, when 40 people or more offer *Janāza* Prayer together on behalf of a deceased person, great benefits will be derived both by the deceased as well as those offering the Prayer.



(Marginal Note :

When over a hundred people offer a *Janāza* Prayer in congregation, there is no doubt whatever that their *du'ās* will be accepted.)

When those who have gathered for the purpose of giving the body a decent burial, get into groups and indulge in vain and useless speech, they do not gain any benefit themselves nor do they benefit the deceased.<sup>1</sup>

When a person who has the greatest right over the deceased is absent at the time of the funeral, the conducting of *Janāza* Prayers may be delayed till such time as he arrives, if it is known that he will arrive before the body decomposes.

### The *sharṭs* for *Janāza* Prayer

In addition to the *sharṭs* that govern ordinary Prayers, the *Janāza* Prayer has the following additional *sharṭs* :—

- (a) the body should have been bathed or *tayammum* should have been done to it ;
- 168 (b) those offering the *Janāza* Prayer should not stand ahead of the body, even when the Prayer is offered beside the grave.

The order of priority for the *Imām* conducting the *Janāza* Prayer of a deceased is :

the father of the deceased,

then the son,

then the son's son,

then the paternal brother,

then any other who claims paternal relationship,

then the slave freed by the deceased,

then any person who claims maternal relationship,

then the husband,

or,

any person to whom permission has been granted to act as substitute.

---

وفي منسلم ما من مسلم يصلي عليه أمة من المسلمين يلبغون : ( هامش ) 1.  
ما من كلمة يشفعون له إلا شفّعوا له يوم المعين



If the deceased has in his life-time left instructions that a particular person should conduct his *Janāza* Prayer, then that person will be given priority over all others.

In conducting a *Janāza* Prayer it is *sunnat* for the *Imām*<sup>1</sup> to stand directly against the face of the deceased, if the deceased is a male, and directly against the waist, if the deceased is a female. The others will stand behind the *Imām*.

Where there is no fear of the Mosque getting contaminated with *najīs* from the body, as when it is in a state of decomposition, it will be an excellent act to take the body into the inner Mosque and to offer the *Janāza* Prayer there.

Where it is known that a body has been buried without bathing it or doing *tayammum* to it, exhuming that body and observing all the four *fardhs* to it is necessary, unless the body is in an advanced state of decomposition.

Where a woman dies before delivery of the child in her womb, her body will not be buried until the death of the child too is certain\*. If it is desired to have the child alive, the body of the mother may be cut open and the child removed.

(Marginal Note :

\*It is *sunnat* to bury clots of blood, masses of flesh, hair, nails and teeth of the corpse (when these are seen separated from it.—‘Ubāb.)

Where a child of a non-believer dies after it has pronounced the *Kalimā* but before it has attained the age of maturity, it is *wājib* that the body should be covered and buried. The body may even be bathed.

The blood clot discharged from the womb of a woman before four months of gestation are complete has also to be treated in a similar manner.

It is *wājib* to bathe, enshroud and bury the foetus discharged after four months of gestation. If any sign of sound or movement is noticed, it is *wājib* to observe all the four *fardhs*.

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1. (هامش) : ولو تخلف المأموم فلم يكبر حتى كبر إمامه أخري بلا عذر بطلت صلاته وقياسه انه لو تقدم عليه بتكبيرة بطلت قال زكوياء والظاهر انه لا يفر وفيه نظر - فلا بد



When a part of a body is discovered, and it is known to have belonged to the body of a Muslim, all the four *fardhs* due to the body have to be observed for this part, with the intention of fulfilling those *fardhs* to the entire body. When the rest of the body is discovered at a later stage, the *Janāza* Prayer offered earlier in respect of the part will hold good, but the remaining *fardhs* must be fulfilled again.

#### 4. Interring the Body

169 The fourth of the *fardhs* is interring the body.

The minimum requirement in a grave is that it should remove the odour and keep off carnivorous animals.

The measurements required to satisfy all the requirements are a depth of four-and-a-half cubits and width of approximately one-and-a-half cubits.

Where the soil is hard, it is good to dig an inner pit in the bottom of the grave or in the middle of the grave, large enough to take in the body, and to make the pit face the *qiblāh* lengthwise.

It is *makrūh* to bury a corpse in a coffin unless the soil is very sandy or very muddy.

Using other implements than mammoities to dig and close up a grave is *makrūh*.

Before a corpse is lowered into its grave, let a single person enter it first, and, standing on the foot-side, draw in the body while a canopy is held over the pit. Let him, after placing the body in position, unbare the head and uncover the right cheek and bring the cheek into contact with the bare earth. Then let him place a substance like unbaked clay for a pillow, and loosen all strictures in the *kafan* (shroud). All these acts are *sunnat*.

It is *wājib* to turn the corpse towards the *qiblāh*.

The inner grave may then be closed with material such as unbaked bricks.



(Marginal Note :

After doing this, recite the following passage<sup>1</sup>.

اللَّهُمَّ اسَلِّمْهُ إِلَيْكَ الْآشْتَاءُ مِنْ أَهْلِهِ وَقَرَابَتِهِ وَإِخْوَانِهِ وَفَارَقَهُ مَنْ  
كَانَ يُحِبُّ قُرْبَهُ وَخَرَجَ مِنْ سَعَةِ الدُّنْيَا وَالْحَيَاةِ إِلَى ظُلْمَةِ الْقَبْرِ وَضِيْقِهِ  
وَنَزَلَ بِكَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ إِنْ عَاقَبْتَهُ فَبِذْنِهِ وَإِنْ عَفَوْتَ عَنْهُ  
فَأَنْتَ أَهْلُ الْعَفْوِ أَنْتَ غَنِيٌّ عَنْ عَذَابِهِ وَهُوَ فَقِيرٌ إِلَى رَحْمَتِكَ .

All four *Imāms* are agreed that it is *makrūh* to place inside the grave any substance or material like bricks that have been baked or burnt in fire<sup>2</sup>.

Where a corpse has been buried without due attention being paid to the direction of the *qiblāh*, it will be necessary to open up the grave as soon as the mistake is known and to re-bury it in the correct manner, unless the body is in an advanced state of decomposition.

It is *sunnat* to recite :

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

while the corpse is being lowered into the grave. It has been mentioned earlier that the two Calls of *Azān* and *Iqāmā* may be made although *ḥadīth* in relation to this action is weak.

Digging up an old grave before the body therein has completely disintegrated and decayed, and burying another person in that grave, are both *ḥarām*.

1. إلى أخو ما في العباب : (عامش) .

2. وجزم الصيمري بكراهة الجرف في لبن القبر ونقل ابن هبيرة الإمام : (عامش) .  
إجماع الأئمة الأربعة عليه ونقل القموني جازها به أنه يكره  
ادخال القبر شيئاً من متاع النار ويكره بناء مظلة عليه وتخصيصه  
لا الطين - ثلاث



While in the process of digging a grave, if bones turn up, it is *wājib* to put back those bones into that grave, close that grave and dig another, in a different place.<sup>1</sup>

170 It is *ḥarām* to place in one grave the bodies of two persons not closely related unless they are bodies of a husband and his wife, or two persons so closely related that marriage between them will be *ḥarām*.

It is *sunnat*<sup>2</sup> for each of those standing beside the grave at the time of burial to take three handfuls of earth and cast them towards the headside of the grave, and to say the first time  
 مِنَ مَا خَلَقْنَاكُمْ  
 the second time وَفِيهَا نَعْبِزُكُمْ and the third time وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

Where burial takes place at night time, it is good to have lights beside the grave.

If strange and evil occurrences are seen to take place inside a grave, such facts should be concealed from others who did not see them.

The following acts are *sunnat* :

- (a) To heap up earth on the grave and form a mound of about nine inches in height ;
- (b) to sprinkle cold water over the grave ;
- (c) to place small pebbles on the grave ;

1. يحرم نبش القبر الذي اثني عشر صورة مَنْ دُفِنَ بِلَا غَسَلٍ وَمَنْ ( هامش )  
 بِلَا جَمِيعِهِ وَصَارَ تَرَابًا وَمَنْ دُفِنَ فِي أَرْضٍ أَوْ ثُوبٍ مَغْصُوبِينَ أَوْ بَلَغَ  
 مَا لَمْ يَغِيْرِهِ أَوْ سَقَطَ فِي الْقَبْرِ نَحْوُ خَاتَمٍ أَوْ دُفِنَ لِغَيْرِ الْقَبْلَةِ أَوْ دُفِنَ الْكَافِرُ  
 فِي أَرْضِ الْحَرَمِ أَوْ ادَّعَى أَثَنَ مَنْ الْوَرِثَةِ أَنَّهُ ذَكَرَ أَوْ انْشَى أَوْ امْرَأَةً تَرْجِي  
 حَيَاةَ جَنِينِهَا أَوْ عَلَّقَ طَلَاقَ زَوْجَتِهِ بِمَا فِي جَنِينِهَا ذَكَرَ أَوْ انْشَى أَوْ  
 دُفِنَ قَبْلَ الْحَلَمِ بِحَالِهِ .

2. قال في حاشية الاقتناع نعم يستحب الكتابة ان المحتج لمعرفة : ( هامش )  
 قبر الميت ليزار له سيما قبور الأولياء والصالحين فانها لا  
 تعرف الا بذلك عند تطاول السنين .



- (d) to plant a big stone or a plank, commonly known as *mizān* on the head-side of the grave;<sup>2</sup>
- (e) to plant a similar stone or plank on the foot-side of the grave;
- (f) to plant aromatic plants like *raihān*<sup>3</sup> on the grave;
- (g) to bury close relatives near each other in one place;

The following acts are *makrūh* :—

- (a) to sprinkle rose-water over the grave;
- (b) to apply sandal-wood paste or other sweet smelling substances on the grave;
- (c) to place a light beside a grave for no reason;
- (d) to erect a shade for the grave.

It is *ḥarām* to enclose a grave with a wall or to erect a structure like a dome or minaret in a burial place that is mortmain property.<sup>4</sup>

If a person puts up such a structure, it should be pulled down, and the bricks and stones used for building it given to the heirs of the deceased, and if no heirs can be found, assigned to the *Baitul Māl*.

Applying clay on graves is permissible.

It is *makrūh* to tread on graves of Muslims when there is no cause for doing so. They may be trod upon when occupied in giving another corpse burial, or when they happen to be on the way of persons visiting the graves of their parents, provided there is no other way to such graves.

After a corpse has been buried, it will be *sunnat* to gather together on a side and recite *du'ās* and passages from the Qurān, and disburse charity on behalf of the deceased. It will be an excellent act to recite the entire Qurān.

1. ميزان

2. كما فعل به في قبر عثمان بن مظعون الصحابي في عمده صلى الله عليه : ( هامش )  
وسلم قياساً على راس الميت -

3. ريحان

4. ويقف الملقن قعوداً عند راس القبر كذا في شرح المنهاج للرملي : ( هامش )  
وشرح الرّوض لشيخ الاسلام زكرياء الانصاري ر -



If the deceased was a person of the age of responsibility it will be praiseworthy for a male to sit by the head-side of the grave and recite the *Talqīn*<sup>1</sup>, and for the others to stand round and listen to the recital.<sup>2</sup>

171 It is *ḥarām* to offer *Janāza* Prayers on behalf of a non-Muslim, but it is *wājib* to wrap his body with cloth, carry the body to the place of burial, and to bury it in a hollow of the ground. This obligation will be fulfilled even when non-Muslims do these three acts.

Whether the body is that of a Muslim or a non-Muslim, it is *ḥarām* to handle it in a despicable manner, or to tie the corpse with a rope and drag it along, or to neglect to pay attention to it and thus leave it to decompose.

It is *ḥarām* to bathe the corpses of those who are killed in Allah's Way<sup>3</sup>, and to offer *Janāza* Prayers on their behalf. It will be best to use their own blood-stained garments as their *kafans*. It will be *ḥarām* to remove the blood clots from their bodies.

On the Judgment Day, those who have been killed in Allah's Way will receive special treatment, and therefore the rules that apply to the ordinary people will not apply to them. There are ten groups of other people who will receive the same honoured treatment as those killed in Allah's Way.

(Marginal Note :

The ten groups of people, who will be gathered, on the Day of Judgment with those who gave up their lives in Allah's Way, are<sup>4</sup>:

- (a) those who have been unjustly killed ;
- (b) those who have died as a result of pestilences and small-pox ;
- (c) those who have died in foreign lands ;
- (d) those who have been burnt to death ;

1. تلقين

2. وعبرة العباد ونفع المعين فيقعد رجل قبالة وجهه : ( هامش )

3. في سبيل الله

4. كذا في العباد وحاشية الباجوري : ( هامش )

- (e) those who have been drowned or who have died as a result of falling into wells ;
- (f) those who have been killed by the debris of houses that have collapsed upon them ;
- (g) those who have been killed by poisonous creatures like snakes ;
- (h) those women who have died while undergoing labour pains, or who have died as a result of child-birth ;
- (i) those who have died while they were in pursuit of knowledge ;
- (j) those who have died in their ecstasy.)

When a person dies while at sea when land is still distant, all the *fardh* acts due to the body must be observed. The body must be placed between two planks or sticks, and, after a weight is attached to it, lowered into the sea.

### Visiting Graves

Visiting graves is *sunnat* on the part of males and *makrūh* on the part of females.

#### (Marginal Note:

Imām Qazzālī (*Rah.*) says in his *Iḥyā 'Ulūmuddīn* that females may visit graves provided that they go without putting on fine clothing, and that they go in groups consisting only of females and do not mix up with males, and do not talk much beside the graves they visit.)

It is *sunnat* of the highest degree on the part of all males and all females to visit the grave of our Prophet (*Ṣal.*) the Messenger of Allah.

Some *Imāms* have added that it is also *sunnat* to visit the graves of other Prophets, of *Auliyyās* (Saints or friends of Allah), and of the *Ṣālihūn* (the pious).

According to *ḥadīth*, the curse of Allah will fall on those females who visit graves. This is because women generally are so emotional and so sensitive that many of them are liable to suffer from shock when they see a grave, and it is the habit of women generally to recall past misfortunes on the slightest provocation.



The benefits a person can derive by visiting a grave are ;

- (a) his entertaining the thought that one day he would himself be placed in a grave similar to the one he has visited, and that therefore it would be necessary for him to do more of good acts ;
- (b) his sharing with the deceased the benefits derived by his recital of Quranic passages, *ṣalawāts* etc.; and
- (c) his entertaining the desire and hope that he too would one day benefit by similar recitals made by visitors to his own grave.

172 The best time<sup>1</sup> for visiting graves is the night of Thursday, Friday or Monday. When a grave is visited, it is good to recite passages and *sūras* from the Qurān, like the following :—

بِسْمِ (xxxvi)

فَاتِحَةُ (i)

أُحَةُ الْكُوسِيَّ (ii : 255)

قُلْ هُوَ اللَّهُ (cxii)

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ (cxiii)

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ (cxiv)

and to turn towards the *qiblāh* or to stand opposite the face of the deceased and recite *du'ās*. This is according to 'Ubāb, and is the only good act a person can do beside a grave.

When reciting *du'ās* beside a grave, it is better to face the *qiblāh*.

It is *sunnat* to pronounce *salām* generally on all those who are buried in a cemetery before pronouncing *salām* on the particular person whose grave is being visited.

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1. وكان محمد بن واسع يزور يوم الجمعة فقبل له لو آخرت إلى يوم ( هامش )  
 الاثنين قال بلغني أن الموتي يعلمون بزوارهم يوم الجمعة  
 ويوماً قبله ويوماً بعده . احيا

When pronouncing *salām* the following may be recited :

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَآ حِقُونَ

Visit the grave of your father or your spiritual leader. Stand directly against his face and pronounce *salām* on him as respectfully as you would have done if he was alive. Stand or sit and recite passages from the Qurān and offer *du'ās* on his behalf.

(Marginal Note .

The following *du'ā* may be recited :—

اللَّهُمَّ رَبَّ الْأَرْوَاحِ الْعَالِيَةِ وَالْأَجْسَادِ الْبَالِيَةِ وَالْعِظَامِ الْفَخْرَةِ الَّتِي خَرَجْتَ مِنَ الدُّنْيَا وَهِيَ بِكَ مُؤَمِّنَةٌ أَدْخِلْ عَلَيَّهَا رَوْحًا مِنْ عِنْدِكَ وَسَلِّ مَا مِنَّا اللَّهُمَّ أَوْصِلْ مِثْلَ ثَوَابِ مَا قَرَأْنَا لِيَوْمِمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ اللَّهُمَّ اجْعَلْ قَبُورَهُمْ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ وَلَا تَجْعَلْ قَبُورَهُمْ حُفْرَةً مِنْ حُفْرِ الْهَيْرَانَ

Kissing a grave is *makrūh*<sup>1</sup>, whether you bring your nose and lip in contact with it or whether you touch it with your hand and kiss your hand. However, it will not be *makrūh* to touch the graves of spiritual leaders or *auliyās* and kiss your hand with the intention of obtaining their blessings.

Gathering up earth and making fresh mounds over old graves in order to make them appear new, so that another grave may not be dug in that place, is *ḥarām* if the grave is in mortmain property.

### Consoling

It is *sunnat* to console another in all his sorrows. Writing letters offering consolation and sending messages of consolation through messengers are also *sunnat*.

1. ( هامش ) . وكذا تقبيل القبر واستلامه واعتاب الأولياء عند الدخول  
لزمادتهم نعم ان قصد بتقبيل ضرايحم التبرك لا يكره  
كما انني به والورع، الله - هاشية الاقناع -



Offering consolation after the third day of burial is *makrūh*, unless the person offering consolation was absent at the time of the death or the funeral, and arrived later. Such a person can offer his consolation up to the third day after his arrival, however long it may be after the event.

When one Muslim consoles another Muslim on the death of a Muslim it is good to recite the following:—

اَعْظَمَ اللهُ اَجْرَكَ وَاَمْسَنَ عَزَاكَ وَغَفَرَ لِمَيِّتِكَ وَخَلَفَهُ عَلَيْكَ

and if the deceased was a child to substitute *وَجَعَلَهُ لَكَ فَرْطًا* in place of *وَغَفَرَ لِمَيِّتِكَ*

Although it is *sunnat* to offer consolation after the funeral, where grief and agitation is severe in those bereaved, it will be praiseworthy to do so before the funeral takes place.

- 173 It is *sunnat* on the part of neighbours, friends and relatives living near the bereaved family, and on the part of relatives living further away, to take to the members of the bereaved family sufficient food for one day and one night and to urge them to partake of that food.

It will be *ḥarām* to offer such food to those wailing.

Wailing is *ḥarām*, as, for instance, when wailers cry out “O mountain! O Lord (Master)!” adding a few lies to a few truths, beating their faces and their chests, and raising their voices high, or rending their garments and putting on other garments that are unusual, and throwing ash and sand on their heads, and wearing black clothes.

It will be improper to grieve or lament on a festival day that falls after a bereavement.

Wailing in the manner described above does not cause any suffering to the deceased, unless he made a request for such wailing while he lived and died without repenting for it.

Though weeping without wailing is permissible, it will be excellent to refrain even from weeping.

It is not proper for any person to grieve over the death of another for more than three days, except in the case of a wife, who is permitted to grieve over the death of her husband for so long a time as her connection with him remains.

(Marginal Note :

A wife may continue to grieve until her period of 'Iddā has ended.

Patience is of many types, and the reward for each is so great that none knows them save Allah. Allah has said :

إِنَّمَا يُؤْتِي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

("Those who patiently persevere will truly receive a reward without measure."—Qurān xxxix : 10.—Yūsuf Ali.)

It is *sunnat* on the part of all persons to grieve over the death of a man of learning who imparted knowledge to others and led them on the correct path. According to *ḥadīth*, no *munāfiq* (hypocrite) will grieve over the death of an 'Ālim (a learned man).

Whenever a misfortune befalls us, it is *sunnat* to bear it patiently and courageously and to say :

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

("To Allah we belong, and to Him is our return."<sup>1</sup>)

and to pray saying :

اللَّهُمَّ اهْزِئْ بِي مَصِيبَتِي وَاخْلُقْ عَلَيَّ خَيْرًا مِمَّا

174 It is *wājib* on the part of all *Mu'mins* (people of faith) to grieve over the loss to the world of our beloved Master the Prophet (Ṣal.) and to grieve more than they would over the death of their parents.

It is also *wājib* on the part of all *Mu'mins* to bear a greater love for the Prophet (Ṣal.) than for their own selves, their children or their wealth.

مَلَى اللَّهُ وَسَلَمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ

(Marginal Note :

While a person is suffering from an ailment that is likely to cause his death, it will profit him much to recite **قُلْ هُوَ اللَّهُ**

1. The complete verse is : الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ  
"Who says when affected with calamity : To God we belong, and to Him is our return."—ii : 156. Yūsuf Ali.



(cxii) a hundred times. If he dies having done so, he will be saved from all the chastisements of the grave.

If he recites the *Kalimā* recited by Yūnus ('*Al. Sal.*)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

("There is no god but Thou; Glory to Thee. I was indeed wrong."—Qurān : xxi : 87.—Yūsuf Ali)

forty times before his death, he will receive the same reward in the hereafter as those killed while fighting in the cause of Allah. On the other hand, if he recovers from his ailment, all his past sins will be forgiven him. This is from *ḥadīth*.)

It is *makrūh* to write dirges and elegies in any language, even if the qualities described are true. Such action only renews past sorrows. However, writing elegies on Saints and pious people, describing their excellent ways of life, is both permitted and desirable, as people of later ages will gain firmness of faith by reading them, and try to lead similar lives. Of the elegy written on the Prophet (*Ṣal.*) by his daughter the Lady Fātimā<sup>1</sup> (*Radh.*) I give below two verses :

مَا ذَا عَلَى مَنْ شَمَّ تُرْبَةَ أَحْمَدَ      أَنْ لَا يَشُمَّ مَدَى الزَّمَانِ غَوَالِيَا  
صَبَّتْ عَلَيَّ مَصَائِبُ لَوْ أَنَّهَا      صَبَّتْ عَلَى الْآيَامِ عُدُنَ لِيَا لِيَا

("What being is there that smells the earth of Ahmad  
And does not smell its fragrance sweet to end of time ?

Had that misfortune that poured itself on me  
Poured itself on Day that Day would truly have changed  
to Night.")

جعلنا الله من محبين الفائزين والمخلصين الموقنين التاجين والحمد لله رب العالمين

1. See "Mashāriqul Anwar" page 55 of Shaikh Hassan al Adwi al Hamzavi.

The Lady Fātimā (*Radh.*) is reported to have visited the grave of her beloved father the Prophet (*Ṣal.*), and, having taken some earth from it and kissed it, sung these verses.

She perhaps meant that any person who kisses the earth taken from the tomb of the Prophet (*Ṣal.*) will carry the smell of its sweet fragrance up to the time of his death.

The calamity that befell her by the death of her father was so great that, had a similar calamity befallen Day, that Day would have changed to Night. Ordinary "soil" or "dust" is *تُرَابٌ*. *تُرْبَةٌ* means a little of the earth taken from the tomb of a great person; it may even refer to the tomb itself.—Maulavi M. A. C. A Lāfir, Colombo 2.

## CHAPTER VII.

### (i) ZAKĀT OR THE POOR RATE

(أ. كتاب الزكوة)

The third of the Pillars of Islām is *Zakāt* (Payment of the Poor Rate).

*Fiṭrā* (the giving of food-grains to the needy on the day of the Ramadhān Festival), was made compulsory in the year 2 A.H. A short time after this, the payment of *zakāt* was made *fardh* on all Muslims who had sufficient means to make such payment.

It became *fardh* on the part of every Muslim to give away as *zakāt*\* half a *Kalanji*<sup>1</sup> of gold for every twenty *kalanjis* he has had in his possession for one full year, and five silver coins for every two-hundred silver coins, and at this rate on the value of merchandise he has had in his possession for one full year.

(Marginal Note :

\*The outward (*ẓāhir*) meaning of the word *zakāt*, according to the pronunciation of the word, is "cleansing" or "purifying" or "helping to thrive."

The meaning according to *Shar'* (Religious Law), is "an obligation that proceeds from a person's wealth and person".

The inward or hidden (*bāṭin*) meaning is "cleansing the heart of thoughts of other than Allah<sup>2</sup>".

Hadhrat Abu Bakr Ṣiddiq (*Radh.*) once said: "I will not say that there is any difference between Prayer and *Zakāt*."

What he meant was that apart from both Prayer and *Zakāt* being compulsory acts, a person's failure to observe the *fardh* of paying *zakāt* would result in a part of other people's property becoming mixed with his own, and it was not

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1. A *Kalanji* is one-sixth of an ounce.

2. ماسوا



an attempt to regard as equal the measure of forgiveness of the Sin of non-observance of either.

175 *Zakāt* is due at the rate specified on all amounts equal to and exceeding the amounts mentioned above. Where the amount is less, no *zakāt* will fall due.

Where a person employs the device of getting rid of any part of his wealth in the middle of a year, in order that he may not become liable to payment of *zakāt* at the end of that year, he becomes a sinner.

A *kalanji* is the weight of 72 grains of unhusked wheat of average size; a silver coin is of the weight of 9 times 8 grains of cleaned wheat. Thus 10 silver coins will weigh 7 *kalanjis*<sup>1</sup>.

*Zakāt* is not due on metals other than gold and silver, for instance, copper, brass, bronze, lead, zinc or iron. However, when trade is carried on in wares made of these metals, *zakāt* becomes due on them as on merchandise.

*Zakāt* was not levied in the early days on copper coins, currency notes, promissory notes, cheques etc. merely because these did not exist at that time.

Mālik ibn Anas (*Radh.*) makes reference in his writings to a form of cheque that was in use during the reign of 'Umar ibn al-Khattāb (*Radh.*), and he describes how debts were incurred in transactions with such "cheques", and how there were possibilities for levy of interest. When we consider his writings carefully, it becomes clear that increase of a person's wealth through transactions in paper money and copper coins is *ḥarām*, as for instance, lending a hundred notes of £1 denomination and taking back a hundred and one notes of the same denomination. Is this not interest? Therefore *zakāt* becomes due on paper money and copper coins as well. They are similar in all respects to silver coins that bear the authority of the Ruler.

1. مسألة يكره للامام ضرب النقود لمغشوش ويكره لغيره ضربه ولو (هامش) 1.  
خالصا بغير اذنه وله تعزيره هذا ان كان يروج بعبر تبليس والافه  
من المعاصي التي يذوم اثمها ويتجدد ما دامت تدور في الدنيا  
وان مات كما ذكره الغزالي في الاحياء في كل نقد لا يروج الا بتبليس  
وشدد فيه ويكره امساك المغشوش بل يسبكه او يصفيه الا  
ان يكون نقد البلد فلا يكره امساكه ذكره في المجموع - قلندر

*Zakāt* will not be due on permitted ornaments but not in excess.<sup>1</sup>

There are some people in this age who, in order to avoid payment of *zakāt*, count the money they possess in pairs.<sup>2</sup> or make more jewellery than the custom of the land demands. When Allah, who knows their intentions, questions them on the Day of Judgment I do not know what answer they will give Him.<sup>3</sup>

When land that is not held on lease is cultivated without payment to labourers employed, and crops are grown of wheat or paddy or pods and peas like *kambu*<sup>4</sup> or *shāmi*,<sup>5</sup> a kind of millet, or *waraku*<sup>6</sup>, another millet, or *Tinai*,<sup>7</sup> another kind of millet, or pulses or grams, then after removal of their straw and after hulling, a person will give away after each harvest one-tenth of the yield, provided that the yield is not less than five *Kottai*<sup>8\*</sup>

In the case of dates and grapes he will similarly give away one-tenth of the yield.

When money is spent in cultivating the land he will give half of the specified amount.

When the land he cultivates is partly owned and partly leased he will make fitting payment.

(Marginal Note :

\*1 *Kottai* .. .. = 60 *marakkāl*

1 *marakkāl* .. .. = 4 handfuls (both hands. of average size, held together)

1. على الاظهر ان كسروا محتاج لصوغ جديد وَمَضَى حَوْلَ بَعْدَ عِلْمِهِ بِتَكْسَرِهِ. ( هامش )  
لا قبل علمه به كما صرح به في الوسيط وقرره تركباء - فلا تد

2. i.e., count one for two.

3. ومن الاستعمل الحرم القناري في المساجد ولوا اتخذت المرأة سمطاً من الدرامم المشقوبة فالاصح في الروضة القبريم فتزكبه وريح في مجموع الجبل وقطع به بعضهم وظاهره انه لا زكوة فيه لكن صوب الاسوي وجوبها لبقاء صورة النقد الجائز فيه - فلا تد

4. كَمْبُو 5. شَامِر 6. وَرَكُ 7. يَتَّى

8. For *Zakāt* to become due the accepted minimum yield for rice is 23½ bushels. and for paddy 47½ bushels—Maulavi M. A. C. A. Lāfir.



1 handful .. .. = 1 1/3 pounds or *Raḥls*

When a person gets a yield in excess of the normal he will make proportionate payment (*'Ubāb* and *Al-Kurḍi*).

*Zakāt* is also due, once every year, on goats, cattle and camels that are allowed to graze freely on mountains and forest land.

(*Marginal Note :*

Cattle includes buffaloes, oxen, cows, calves, heifers, etc.

Goats include sheep<sup>1</sup>, *Pallai* goats<sup>2</sup>, white goats<sup>3</sup>, *Dampai* goats<sup>4</sup>.

Where a herd consists of several kinds of animals, only those that are of benefit will be counted for purposes of *zakāt*.

Where a person has been in possession of—

5 camels he will give away 1 one-year old sheep or 1 two-year old goat.

10	do	do.	2	do.	do.	2	do.
15	do	do.	3	do.	do.	3	do.
20	do.	do.	4	do.	do.	4	do.
25	do.	do.	1 one-year old she camel.				
36	do.	do.	1 two-year old she camel.				
46	do.	do.	1 three-year old she camel.				
61	do.	do.	1 four-year old she camel.				
76	do.	do.	2 two-year old she camels.				
91	do.	do.	2 three-year old she camels.				
121	do.	do.	3 two-year old she camels.				

Thereafter, for every forty camels he will give away 1 two-year old she-camel, and for every fifty he will give away 1 three-year old she camel.

Where a person has been in possession of—

30 head of cattle he will give away 1 one-year old male calf.

40	do.	do.	1 two-year old heifer.
60	do.	do.	2 one-year old male calves.

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1. شَمَرٌ      2. بَصَيٌّ      3. وَصِيٌّ      4. دُمْنِيٌّ

Thereafter, for every 30 head of cattle he will give away 1 one-year old male calf, and for every 40 head of cattle 1 two-year old heifer.

Where a person has been in possession of—

40 goats he will give away 1 goat.

121 do. do. 2 goats.

201 do do. 3 „

400 do. do. 4 „

Thereafter, for every 100 goats he will give away 1 one-year old sheep or 1 two-year old goat.

No *zakāt* is due on the number of animals that come between the numbers specified above.

When treasure-trove or silver or gold is discovered in land that is either one's own or land that is barren and that belongs to no one, *zakāt* will be paid on such treasure or silver or gold immediately. It is not a *sharṭ* that one year must lapse.

#### Those entitled to receive *Zakāt*

There are eight classes of people who are entitled to receive *zakāt*. They are :—

- 177 1. *Faqīrs* (the poor), i.e., those destitute persons who are not in possession of any wealth or property.
2. The *Miskins* (the needy), i.e., those who do not have sufficient means to meet their wants.
3. The Collectors, i.e., those persons who are authorised to collect *zakāt* from people from whom *zakāt* is due.
4. Converts to Islam<sup>1</sup>.
5. Those slaves who serve their masters on written undertakings and who do not possess the wherewithal to obtain their freedom.
6. Those in debt and who do not possess means of settling them.
7. Those fighting in Allah's Way<sup>2</sup>, even if they happen to be rich.

1. مولیٰ اسلام

2. فی سبیل اللہ



8. Wayfarers, even if they happen to be rich.

*Zakāt* must not be paid to—

1. Non-Muslims.
2. Slaves.
3. Descendants of Hashim and Muṭṭalib<sup>1</sup>.
4. Those who have sufficient means to maintain themselves for a period of sixty years.
5. Those who are maintained by their parents or children or husbands.

Where, by receiving *zakāt*, a person comes into possession of a sum that will make him liable to pay *zakāt* himself, he will pay *zakāt* at the end of that year.

#### The *Sharṭs* for Payment of *Zakāt*

For a payment to become valid as *zakāt*, two *sharṭs* have to be fulfilled. They are :

1. The intention to fulfil the *fardh* act of paying *zakāt* on one's capital or possessions.

This intention has to be made at the time the portion to be given away as *zakāt* is separated from the rest of one's capital or possessions, or at the time the portion is handed over to the Agent or Collector<sup>2</sup>.

If this intention is not made at the time prescribed for it, the payment will not be valid as *zakāt* even if all of a person's wealth is given away. The act will be similar to going through all the actions of *wudhū* without the intention of performing *wudhū*, or of offering Prayers without the intention of praying.

2. Paying the *zakāt* to one or more of the eight groups of people mentioned above as people entitled to receive *zakāt*.

When one full year has been completed and capital is in hand and those entitled to receive *zakāt* are also within reach, it will be *ḥarām* to put off payment.

1. Two sons of Abdu Munāf.

2. وکیل

Where a person, having put off payment, suffers loss of capital and is reduced to poverty, the fault of non-payment will attach to him like a debt unpaid.

Payments made in kind, in lieu of money, as for instance articles of food and clothing, will not be valid as *zakāt*.

Where none of the eight groups of people entitled to receive *zakāt* is available, payment may be made to other groups, provided that payment is made to at least three individuals in every group present. It is *wājib* to make payment in this manner.

- 178 A wayfarer is entitled to receive *zakāt*, but a wayfarer is not that person who travels with no fixed destination, nor a person who wanders aimlessly in whichever direction his face is turned, nor a person travelling with the intention of committing some *ḥarām* act.

Payments made to such persons will not be valid as *zakāt*.

When a person's *zakāt* money is in one place, transference of it to a different place and distribution there will not be valid as *zakāt*, according to the Shāfi'ī Mazhab. Learned men of the same *mazhab*, who lived in later ages, have ruled this to be *makrūh*. Qādhi 'Abdullah ibn 'Absīn<sup>1</sup> also ruled it to be *makrūh*<sup>2</sup>.

When a person makes a payment of *zakāt* to a person who is indebted to him, and makes it a condition that the money be utilised to pay off his debt, that payment will not be valid as *zakāt*. It will also not be proper for the debtor to let the debt continue after having received the money. If both of them do not impose any condition but wish that the debt be settled, their objects will be fulfilled and the *zakāt* too will be valid

1 قاضى عبد الله بن ميسين

2. ( ونقل ابن مغيرة<sup>١</sup> إجماع الأئمة الثلاثة غير الشافعى<sup>٢</sup> يجوز دفعها : ( هامش  
الى صنف من الثمانية وأنه يجوز لمسكين ما لم يخرج به الى الغنا  
فكره ح عند ابى حنيفة<sup>٣</sup> ويبرأ به وعند احمد<sup>٤</sup> ولا يبرأ وقال مالك<sup>٥</sup>  
يجوز وان خرج الى الغنا اذا أمل اعفاه - قد ثد .  
قال لتووي<sup>٦</sup> في شرح مسلم لَمَّا ذكر منع نقلها عن اصحاب واستدل  
لعم بالحديث في الاستدلال به نظر انتهى وقال الامام احمد<sup>٧</sup> بن  
موسى بن عجيل ثلاث يعني فيما يذهب ابى حنيفة<sup>٨</sup> نقل الزكوة  
ودفعها الواجب ودفعها الصنف - قد ثد



(II) *Fiṭrā*

## ( باب الفطرة )

After a person has provided for the meals of the night and the day of the *Ramadhān* Festival for himself and those dependent on him, and has provided for the settlement of his debts, and the expenses of his household, his slaves and his transport, if he finds he has some means left, it becomes *fardh* on his part to give away as *fiṭrā* to free needy Muslims one *marakkāl* of rice or of the staple food-grain of the land on his own behalf and on behalf of each of the members of his family and dependents. The grain so given away must be free from husk and bran.

(*Marginal Note :*

What is due from each person is eight handfuls (both hands held together) of paddy or four handfuls of rice. Distribution of this quantity will satisfy all requirements.)

This act of *fiṭrā* can be done at any time between the commencement of *Ramadhān* and the Festival Prayers.

To put it off till the Festival Prayers are over is *makrūh*, and to put it off till the Day of the Festival has passed is *ḥarām*. A person who so puts off the giving of *fiṭrā* becomes a sinner. However, it will be *sunnat* to put it off till sunset on the day of the Festival for the sake of a person who is related or for the sake of a next-door neighbour who is absent.

*Fiṭrā* is not due on behalf of a child born, or of a woman married or of slaves entering the household, after the Festival-Eve.

179 The responsibility for the observance of this *fardh* act will not be removed from a person if he dies or if he loses all his possessions after Festival-Eve.

(III) *Ṣadaqā*

## ( فصل في الصدقة )

It is *sunnat* to give *ṣadaqā* (charity) even in a small way, every day of a person's life. Giving of substances that are the bare necessities of life to those in need is *ṣadaqā* that can be practised every day.

In places where water is scarce and greatly needed, and at moments when water is urgently needed, the giving of water will be *ṣadaqā* that is praiseworthy.

It is necessary for a person not to be shy to give *ṣadaqā* out of the little he has.

*Ṣadaqā* is *sunnat* on the part of all people.

It is *sunnat* on the part of a person to give *ṣadaqā* with what is left after attending to his own needs and the needs of all living creatures that are dependent on him.

It will be *ḥarām* to give *ṣadaqā* without first attending to such needs.

It is best for a person to give *ṣadaqā* secretly, except when he does not fear flattery or when he feels that others will follow his example.

Doing acts of *ṣadaqā* on the following days will be more meritorious than at other times:<sup>1</sup>

(a) During the first ten days of the month of *Zul Ḥajj*.

(b) On the two Festival Days.

---

1. فصل في صدقة التطوع تسنّ عند الأمور المهمة والعارضة : ( هامش )  
 كالمرض والكسوف وفي الأوقات والأمكنة الفاضلة  
 والتوسعة على العيال في رمضان ونحوه ويكره للغني  
 التعرض لها وتحرم أن تظهر الفاقة ولا تحلّ له أن ظنّ المعطي  
 فقره وكذا من أعطي لإحلم أو صلاح أو نسب ولم يكن  
 بالوصف المظنون قاله في الأحياء والجار الأجنبي أو لي  
 من قريب بموضع لا تنقل الزكاة إليه -  
 مسألة يجوز تحجيل نذر الصدقة لا الصوم والصلوة قبله -  
 ويكن تملكه ما تصدّق به ولو زكاة من الأخذ ولو بعوض  
 لأن نخير ولا أن ورثه -  
 ويجوز لمن يمنع من الزكاة تناولها من الأخذ ما يجد استقرار  
 ملكه لحديث بريرة وقوله مولها صدقة ولنا هدية -  
 فلائد -



- (c) On the Day of 'Āshūrā,<sup>1</sup> i.e., the 10th day of the month (of Muḥarram).
- (d) On the Day of Barā'at<sup>2</sup>, i.e., the 15th day of the month of Sha'bān ( شَعْبَان ).
- (e) On Fridays.
- (f) On days of the Eclipse (of the sun or the moon).
- (g) During the month of Ramadhān.
- (h) During one's stay in the city of Mecca.
- (i) During one's stay in the city of Medina.

It is *sunnat* to give *ṣadaqā* at times of sickness or distress.

It is *sunnat* of a very high order to spend freely on little children, relations and neighbours during Ramadhān and on days like the 10th of Muḥarram.

Persons of the following groups have greater claims on a person's *ṣadaqā* than others who do not belong to such groups. They are, in order of precedence :—

- (a) the closest relations ;
- (b) those next to them in relationship ;
- (c) those among them who are hostile ;
- (d) those with whom marriage is forbidden through fostering ;
- (e) those with whom marriage is forbidden through marriage ties.

The merit that can be gained by giving *ṣadaqā* to those learned men who explain the duties of Religion, and to those who are seekers of knowledge<sup>3</sup>, is said to be seventy-thousand fold.

When a person is in possession of ample means, his giving *ṣadaqā* with substances that are defective is *makrūh*.

180 Every act of *ṣadaqā* has its reward, whether it is done to a non-Muslim or to a rider<sup>4</sup>.

Appealing for charity by saying, "Give for the sake of Allah !," and refusing to give anything to a person who makes such an appeal, are both *makrūh* acts.

1. عاشورا

2. براءة

3. طلاب العلوم

4. i.e., a person of some means.

A person giving *ṣadaqā* must not desire the prayer of the man who receives it. If the person who receives it offers a prayer unsolicited, it is *sunnat* on the part of the one who gives to offer a prayer for the receiver.

The appeal of a person who is able to maintain himself except at times of sudden distress, and responding to the appeal of such a person, are both *ḥarām*. However, a person who, because he is employed in studies, is unable to earn a living, may appeal for another's help.

It is *sunnat* to accept presents that are voluntarily offered, but, when there is suspicion that the motive is to ask for unjust favours, it will not be proper to accept them.

It is not proper for a person to give *ṣadaqā* with substances that he urgently needs himself.

It is *sunnat* to increase the quantity of gravy in curries in order to distribute them to neighbours who are in need.

Working for a living by lawful means, and helping the poor and needy with such earning, is better than spending all one's time in acts of worship without working for a living.

(Marginal Note :

When a person is in possession of wealth that is partly ill-gotten and partly earned lawfully, it is *makrūh* and not *ḥarām* to accept any gift from him.

When the greater portion of his wealth has been unlawfully earned, it is *ḥarām* to accept his gift, according to Imām Gazzālī (*Rah.*) Others have ruled it to be *makrūh taḥrīm*).

When paying *zakāt* and when giving *ṣadaqā* it is *sunnat* to say :

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

("Our Lord ! Accept (this service) from us : for Thou art the All-Hearing, the All-Knowing."—Qurān ii : 127—Yūsuf Ali).

It will also be *sunnat* for the receiver to say :

أَجْرَكَ اللَّهُ فِيمَا أَعْطَيْتَ وَجَعَلَهُ لَكَ طَهْرًا

It is *sunnat* to lend jewellery that are proper for wear, and other articles of general use, and to take them back after they have been used.



(Marginal Note :

When a male desires to borrow articles made of gold or silver, or materials made of silk for wear, it is *ḥarām* to lend or agree to lend them, even if he be a non-Muslim.)

Lending sums of money to persons in distress is *sunnat*. Lending is stated to be more praiseworthy than giving *ṣadaqā*.

The great benefits that accrue to a person by his giving *ṣadaqā* are countless. These benefits can be derived only by his fulfilling one *shart*, that of giving *ṣadaqā* to please Allah and Allah alone. On the other hand, if his desire is the acquisition of worldly gains or the warding off of catastrophes and evils, or the prosperity of his children, or success in all his undertakings, or the extension of his own life span, the benefits cannot be derived. When the desire is to please Allah and Allah alone, Allah will, according to His Wish, not only grant him all his desires but He will also grant him countless rewards in the life to come. *Āmīn !*

جعلنا الله واياكم ممن حاز فضائل الصدقات وفاز مآداء الزكاة واقام

الصلوات وسمع تروثه اطيبار التوفيق على افنان اشيا التحقيق

## CHAPTER VIII. FASTING ( كتاب الصيام )

The fourth of the Pillars of Islām is Fasting<sup>1</sup>.

After 30 days of the month of Sha'bān have passed, or when a trustworthy and reliable Muslim male of the age of responsibility sees the moon on the night of the 30th day of Sha'bān<sup>2</sup>, or when the moon is seen on this night in a place that lies to the East, or in a place that lies within a distance of 24 Hashim Leagues<sup>3</sup> and where the people generally see the moon earlier, it becomes *fardh* on the part of every able bodied Muslim of intelligence to commence the fasts (of Ramadhān).

(Marginal Note :

It is *sunnat* to look for the moon of Ramadhān on the night of the 30th day of Sha'bān.

It is *makrūh* to look for the moon of Shawwāl on the night of the 30th day of Ramadhān.

- 
1. ( مامش ) : فائدة الصوم نوعان مجازي و حقيقي يجب كل منهما على طالب المولى عز وجل و ينبغي ان يمسك نفسه و يحبسها عن ان تمتد الى ما سواه تعالى وان تغفل عنه ولو لحظه كما مسك نفسه عن لذات الدنيا من الماء كل و المشارب و عن شبهواته من المسموعات و المبصرات و الخواطر النفسانية صام من صام و اخطر من اخطر -

2. i.e., the night marking the end of the 29th: (See Note 2 page 190.)

3. There are three versions :

- i. 48 Hashim Leagues = 82 English miles (i.e. 1 H.L. = 1 m. 5 ft. 6 ch. 14 y. 2 ft.)
- ii. 48 Hashim Leagues = 54 9/16 English miles (i.e. 1 H.L. = 1 m. 1 f. 0 ch. 20 y. 1 ft. 10 1/2 inches)
- iii. 48 Hashim Leagues = 48 English miles (i.e. 1 H.L. = 1 mile)

The accepted version is the second, i.e., 48 Hashim Leagues = 54 9/16 English miles. Maulavi M. A. C. M. Lāfir.



As soon as the moon is seen it will be *sunnat* to recite the following prayer three times:—

اَللّٰهُ اَكْبَرُ اَللّٰهُمَّ اِهْلُهُ عَلَيْنَا بِالْيَمَنِ وَالْاِيْمَانِ وَالسَّلَامَةِ  
وَالاِسْلَامِ وَالتَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى . رَبِّىَّ وَرَبُّكَ اَللّٰهُ  
هَلَالُ خَيْرٍ وَرُشْدٍ . اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنْ خَيْرِ هَذَا الشَّهْرِ  
وَخَيْرِ الْقَدْرِ وَاَعُوْذُ بِكَ مِنْ شَرِّهِ -

As soon as the moon of the first quarter is seen it will be *sunnat* to recite the following:—

اَعُوْذُ بِاللّٰهِ مِنْ شَرِّ هَذَا الْخَاسِقِ

As soon as the moon of any month is seen it will be *sunnat* to pronounce *salām* on that month in the following manner:—

اَلْحَمْدُ لِلّٰهِ الَّذِىْ خَلَقَنِىْ وَخَلَقَكَ وَصَوَّرَكَ وَقَدَّرَ مَنَازِلَكَ وَجَعَلَكَ اٰيَةً  
لِّلْعَالَمِيْنَ السَّلَامُ عَلَيْكَ يَا مِلَادَ رَمَضَانَ [ وَيَا مِلَالَ شَعْبَانَ ... ]

No fast is due either as *qadhā* or as *adā* from

- (a) little children ;
- (b) persons of unsound mind ;
- (c) sickly persons who cannot expect to regain good health ;
- (d) persons who are old and too weak to be able to stand the strain of fasting.

*Qadhā* fasts will be due from a female for the days she refrains from fasting on account of her being in a state of menstrual impurity or in a state of impurity through child-birth.

When such a female enters into a state of impurity at any time during the day, she will observe the rest of that day as a day of fast to fulfil the *sunnat* act of remaining so, and later observe *qadhā* fasts for that day and for the other days she misses on account of her disabilities. Her observing these *qadhā* fasts is *wājib*.

When the journey of a traveller comes to an end at any time during a day and he becomes a resident thereafter, or when a sick person regains good health at any time during a day, it will be *sunnat* on his part to behave, for the rest of that day, as if he is observing a fast even if he is not actually fasting.

During daytime of the doubtful day of fast, (i.e., the 30th day of Sha'bān), if it becomes certain that the moon was seen, it becomes *wājib* to observe the rest of that day as a day of fast and to observe a *qadhā* fast for that day at a later stage.

When the moon is seen during daytime on the 30th day of Sha'bān, that moon belongs to the night that has passed. It will therefore not be proper to consider that day as a day of fast<sup>1</sup>.

182. When the moon is seen during daytime on the 30th day of Ramadhān, it will not be proper to give up the fast observed that day.

When a person, having seen the moon in his land, commences fast, and then moves into another land where the moon was not seen on that particular day, he will continue to observe the fasts as the people of that land do, and enjoy the festival with them. He will not reckon his fasts with the people of his land.

When a person travels from his land, where the moon was not seen on a particular day, to another land where the moon was seen, he will fast with the people there and observe his festival together with them even if he does not complete his 30 days of fasts.

If, as a result of such a change, he only gets the opportunity to observe 28 days of fast he will observe an additional day of fast as *qadhā*.

A child seven years of age should be asked to observe the fasts.

After a child has completed his tenth year, if he does not observe the fasts, that child has to be beaten or caned (to compel observance)<sup>2</sup>.

1. وعن احمد رواية انه للماضية ان روي قبل الزوال ولا سنوي: (هامش)  
فيه احتمالان - فلا أثر.

2. i.e., lightly punished without causing any injury.



### *Fardh* Acts in Fasting

There are two *fardh* acts in fasting :—

1. Making the intention each day of observing that day as a day of fast<sup>1</sup>.
2. Refraining from doing any act that will annul fast from dawn to sunset each day.

The following two *sharṭs* apply to *nīyat* :—

1. When a person intends to observe a *fardh* fast he will intend to observe the fast of *Ramadhān*, specifying whether *adā* or *qadhā*<sup>2</sup>. When he intends to observe a fast in fulfilment of a vow, or a fast in expiation of a transgression, he will make specific intention accordingly.
2. He will make his intention on the night previous to the fast at any time between sunset and dawn.

A valid fast cannot be observed by taking a *sahar* meal without the *nīyat* of observing a fast, and by merely refraining from doing those acts that will annul a fast.

The *nīyat* already made of observing a fast will not be adversely affected when between that time and the beginning of dawn a person indulges in marital relations or partakes of meals.

A conditional *nīyat* like : " If tomorrow happens to be the first of *Ramadhān* I shall remain in a state of fast," will not be valid even if that day happens to be the first of *Ramadhān*. However, when a similar *nīyat* is made on the night of the 30th day of *Ramadhān* (the night preceding the 30th), that *nīyat* will be valid for the fast on the 30th day if that does not happen to be Festival Day.

In the case of *sunnat* fasts, the *nīyat* can be made before mid-day, provided that none of the acts that annul fast has been committed after dawn.

مسئلة لو نوى صوم الشهر كفى لاؤل يوم ولو اكل ليقوى : ( هامش )  
 على الصوم او شرب خوف العطش مستقضى الصوم بشرطه  
 كفى ولو نوى ليلا ثم نوى الترك بطلت نيته - قل ترد .

2. Specifying *adā* and *qadhā* is not *wājib* but *sunnat* in fasting as well as in Prayer.—Maulavi M. A. C. A. Lāfir.



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It will be an excellent act to make an oral declaration of the *nīyat*  
A complete form of the *nīyat* will be :—

نَوَيْتُ صَوْمَ غَدٍ عَنْ أَدَاءِ فَرْضِ رَمَضَانَ هَذِهِ السَّنَةِ لِلَّهِ تَعَالَى

(" I declare my intention of observing the compulsory *Adā* fast of tomorrow in the month of *Ramadhān* this year for the sake of Allah.")

(Marginal Note :

It will be *sunnat* to recite the following passage seven times soon after the declaration of the intention :

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الْقَائِمُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ

When, at the commencement of *Ramadhān* a person intends to observe fast everyday that month, such *nīyat* will be valid for that day only. However, such a *nīyat* is *sunnat*, because, in the event of his forgetting to make his *nīyat* on any subsequent day that *nīyat*, according to the *Mālikī Mazhab*, will make his fast for that day valid.

When a person has forgotten to make his *nīyat* on any night of *Ramadhān*, it will be *sunnat* on his part to make his *nīyat* even after dawn in the early hours of the morning, because, according to the *Hanafī Mazhab*, his fast for that day will then be valid.

The *shart* for accepting any of the rulings of a different *mazhab* is that, at the time of making his intention, the person concerned should intend to follow that particular *mazhab*.

### Acts that Annul a Fast

When a person deliberately does any of the following acts, knowing it to be *ḥarām*, his fast will immediately become void, and it will become *wājib* on his part to observe that fast again as *qadhā*.

1. Deliberately causing any visible substance to enter any of the openings in the body, even if it be a substance like smoke.
2. (In the case of a young girl) inserting her finger into that section of her sex organ which gets exposed when she adopts the squatting position.



3. Inserting a finger into the anus while washing that part of the body.

4. Vomitting.

(Marginal Note :

The fast will be annulled if a person deliberately causes vomit to be expelled.—*Qalā'id*)

5. Having marital relations.

6. Causing an emission of seminal fluid by any other act.

7. Doing *sunnat* washings vigorously and thereby causing water to enter the body.

8. Swallowing spittle that is polluted, as for instance by a previous betel chew.

9. Causing clean saliva to come out of the mouth by other means than the tongue and swallowing that saliva.

10. Swallowing saliva before a polluted mouth is washed.

11. Swallowing any substance like phlegm, that comes from beyond the throat.

12. When, in the course of marital relations before dawn, it becomes evident that dawn has begun, failing to withdraw from the act immediately.

12. While forgetfully indulging in marital relations during day time, failing to withdraw from the act immediately the wrong is brought to mind.

184 14. While food is in the mouth when dawn begins, failing to refrain from swallowing that food.<sup>1</sup>

مسئلة الوعدة تبطل الصوم وان لم تزدما على الراجح في المذهب : ( هامش )  
لكن قال في المجموع الراجح دليل المنع ويحرم وصال صوم  
يومين لا يتناول بينهما شيئا عمدا وان لم يقصده اي  
الواصل - قلندر .

## (Marginal Notes)

When an insect like a fly happens to get into the ear or the stomach, extracting it will annul fast<sup>1</sup>.

When one end of a substance like a piece of thread is accidentally swallowed at night time, pulling it out by the other end during day time will annul fast. If it is not extracted, all Prayers offered will be void, as it virtually amounts to bearing on the person a length of thread one end of which is dipped in *najīs*. If, however, another person draws it out without his knowledge, there will be no danger either to his fast or to his Prayers.<sup>2</sup>)

Though applying antimony to the eyes will not annul a fast, it is best to avoid doing this act while fasting.

## The Sharṭs of Fasting

The following *sharṭs* must be fulfilled for a fast to be valid :—

1. Remaining in a state of Islām the whole day.
2. Being possessed of intelligence the whole day.
3. Being free from the impurities of menstruation or childbirth the whole day.
4. Not losing consciousness at any time during the day.
5. Remaining sane the whole day.

A person's fast will not become void by his sleeping the whole day, or by his remaining the whole day in a state of impurity that obliges him to have a bath of purification. In the latter case, however, he becomes a sinner according to what follows.

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1. ( هامش ) : مسألة ومن الفطرات خروج القيح بالاختيار ومثله لو دخل الذباب باطنه فأخرجه عمدا كما أفاده شيخنا وهو مثل من ذكر وأنعم ابتلع خيطا من الليل وبقي جوفه خارجا أتعمد إخراجه مفطر وأبقاءه مبطل للصلاة فإن حضرت فالصوم وجوبه لتأكد ما ويقضى الصوم فلو بادر آخر بغير اختياره فزعه حصل المقصود ولا يفطر.

2. ( هامش ) : كذا في القلائد والعباب



When a person's *adā* fast is annulled by a sex act, it becomes *wājib* on his part to observe that fast again as *qadhā* in addition to his doing *kaffāra* (expiation) for that sin. To expiate this sin, he has to set free a Muslim slave, or fast continuously for a period of two months, or feed sixty poor people. If he does not expiate this sin in this manner, it will attach to him like an unpaid debt until he is able to expiate it.

The female partner in the sex act is not obliged to expiate this sin in the manner described.

The sex act referred to may be of any form—natural or unnatural. Whether cohabitation takes place with an animal or a corpse, or whether the act was one of homosexuality, both *qadhā* and *kaffāra* are due.

When this offence is committed while observing a *qadhā* of a *Ramadhān* fast, or a fast in fulfilment of a vow, or a fast in expiation of a sin, and the fast is thereby annulled, it can be replaced with another *qadhā* fast but the prescribed expiation is not necessary.

(Marginal Note :

When the sex act committed is a *ḥalāl* act, the fast can be observed again as *qadhā*, and the sin can be atoned for and the blame removed.)

When a person takes his *saḥar* meal under the impression that dawn has not yet begun and comes to know that dawn has actually begun, or when he breaks his fast while in a state of doubt whether the sun has really set and that doubt persists, he will observe such fasts again as *qadhā*.

When a person takes a *saḥar* meal while in doubt as to whether dawn has begun, and that doubt persists, it will not be necessary on his part to observe that fast again as *qadhā*.

A person's fast will not be annulled when any of the acts that annul a fast is committed either forgetfully or in ignorance or under duress ; or when he vomits as a result of being overcome by the urge to vomit ; or when seminal flow is discharged in a dream<sup>1</sup> or through inordinate desire ; .

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ولا على المرأة ان جامعته ولو نائما اذا فساد - باؤله قبل : ( هامش ) 1. غيبة الحشفة فلا يستوي جماعا - فلا أثر.



(Marginal Note :

or through looking at a girl, or through embracing a girl while there is a partition of some soft material between the two, or through touching her hair or teeth or nails ;<sup>1)</sup>

or when water enters his body while he is observing a *fardh* bath not immersed in water ;

or when he falls into a faint and recovers soon after ;

185 or when clean saliva is collected and swallowed ;

or when saliva that is tasteless, as after chewing mastic, is swallowed.

### Giving up Fasts

A person is permitted to give up his fast—

- (i) when he is beset with ailments such as those that entitle him to do *tayammum* ; or
- (ii) when he suffers from extreme hunger or extreme thirst ; or
- (iii) when he is on a journey that entitles him to shorten his Prayers.

Where a person has no difficulty in observing fasts while he is on a journey, his observing fast will be praiseworthy.

It becomes *wājib* to give up a fast—

- (i) when a person feels that he will be able, if he is not observing the fast, to rescue an animal worthy of respect from an imminent danger to its life ;
- (ii) when a woman who is pregnant fears danger (to herself or to the child in her womb) if she continues the fast ;
- (iii) when the mother of an infant fears that, if she fasts, she will be unable to breast-feed her infant.

### Sunnat Acts in Fasting

The *sunnat* acts in fasting are :

- (i) Taking a *sahar* meal after half the night has passed.
- (ii) Taking the *sahar* meal before that period of the night begins when there is doubt whether it is night or dawn.



- (iii) Taking a *saḥar* meal that consists of dates.
- (iv) When no meal is available, taking at least a mouthful of water in its place.
- (v) Giving up the *saḥar* meal when it is clear that the doubtful period has set in.
- (vi) Breaking fast immediately it is certain that the sun has set.
- (vii) Breaking fast with a meal of dates. It is praiseworthy to eat three dates.
- (viii) Inducing, as far as possible, other observers of fast to break fast with you.
- (ix) While breaking fast, reciting the following *du'ā* :

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

("O Allah! I fast only for Thee and only upon Thy provision break it.")

- (x) When dates are not available breaking fast with water<sup>1</sup>.

(Marginal Note :

When water is used for breaking fast reciting the following *du'ā* :

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ ذَهَبَ الظَّمَا وَابْتَلَّتِ  
الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ تَعَالَى

(above plus :

"Thirst has gone and the veins are wetted, and the reward is established, if Allah the Exalted wills.")

It is *makrūh* to rinse the mouth before breaking fast<sup>2</sup>.

Taking the *saḥar* meal will not be *sunnat* when any danger to a person's health is feared by taking such a meal.

It is *ḥarām* to combine two fasts by abstaining from eating anything in the night.

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خلافا للروايات حيث قدم عليه الحلوي وذلك للخبر الصحيح - كوفي ( هاشم )

وكذا يكون السواك قبل الفطر : ( هاشم )

(While observing a fast) partly masticating meat in order to soften it, for feeding little children, tasting the gravy of curries in order to see whether there is enough salt in them, brushing the teeth after mid-day while there is no mouth pollution, are all *makrūh* acts.

186 When danger to a person's fast is feared by observing *sunnat* baths, like the bath taken on Fridays, it is best to refrain from taking such baths.

It is *sunnat* to take compulsory baths before dawn, to refrain from seeing or listening to vain pleasantries, to avoid touching or smelling sweet scented perfumes, to avoid entertaining carnal desire, even when such desire is lawful, and to keep out of the sight of tempting food.

It is *ḥarām* to indulge in acts like kissing that may arouse a person's desire beyond control.

It is confirmed *wājib* to refrain, particularly while fasting, from speaking the untruth, from backbiting, from sneaking, from indulging in vain jokes and from singing vain songs.

When a person who is observing a fast is invited to do any of these things it will be his duty to make it understood that he is observing a fast, and to say silently three times, "I am observing a fast and should not do these things." If a sense of pride or elation does not enter his mind, he may even say this aloud.

It is *sunnat* during *Ramadhān* to get into a place that is not dirty or untidy, and to recite the *Qurān*, to teach the recital of the *Qurān*, to engage much in doing *ẓikr* and pronouncing *ṣalawāt*, to offer the *tarawīh*, the *witr* and the *tahajjud* Prayers, to do much *ṣadaqā* and to spend freely.

### *I'tikāf*<sup>1</sup>

( اِعتَكَاف )

*I'tikāf* means "the pious act of remaining in a Mosque".

When a person, as soon as he enters a Mosque, makes the intention :

نَوَيْتُ اِلَّا مِتِكَافَ فِيْ هٰذَا الْمَسْجِدِ لِلّٰهِ تَعَالٰى

("I intend to remain in this Mosque for the sake of Allah.")

1. See also pages 359-360.



and remains in that Mosque for at least the length of time it would take to perform one *rukū'*, he will get the benefit of having performed an *aqallul I'tikāf* (the minimum *I'tikāf*).

Remaining in a Mosque during the last ten days of *Ramadhān*, particularly on the odd nights after the 20th of the month, is very praiseworthy.

### *Lailatul Qadr* (The Night of Power)

There are several opinions as to which night is the night of *Lailatul Qadr*\*. According to the strongest opinions, it is one of the nights of the odd days of *Ramadhān*, the Night of Power falling on a different night each year, and that it is the night of the 27th of *Ramadhān*, a night so dear to all of us.

Therefore, it becomes clear that by performing *I'tikāf* on all of the last ten days of *Ramadhān* a person is not likely to miss the Night of Power.

- 187 The Night of Power is of very great value, for its worth is said to be more than that of a thousand months that do not contain such a Night.<sup>1</sup>

Imām *Gazzālī* (*Rah.*) and several other Imāms have said that when the 1st of *Ramadhān* falls on a Sunday or a Wednesday, *Lailatul Qadr* will fall on the 27th night, when the 1st falls on a Monday, it will be the night of the 21st, when the 1st falls on a Tuesday, or a Friday, it will be the night of the 27th, when the 1st falls on a Thursday, it will be the night of the 25th, and when the 1st falls on a Saturday, it will be the night of the 23rd.

\*See next page.

1. *Sūra xevii* : (Translation by Yūsuf Ali) :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝  
لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ  
رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۝ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝

"In the name of Allah, Most Gracious, Most Merciful. We have indeed revealed this (Message) in the Night of Power ;

And what will explain to thee what the Night of Power is ? The Night of Power is better than a thousand months. Therein came down the Angels and the Spirit by Allah's permission, on every errand :

Peace ! . . . This until the rise of Morn ! "



Shaikh Abul Hassan-il-Jurjānī (*Radh.*)<sup>1</sup> says: "From the time I attained the age of puberty I have made calculation in this manner, and I have not missed a Night of Power."

According to *Hadith* certain signs mark this Night of Power. It is said that on such a night there will be no shooting stars, no dog will bark. Such a night will be neither cold nor warm, but moderately cool. When the sun rises at the end of such a night it will be like the moon, not sending out any heat. Shaitān will not get out on such a night.

It is *sunnat* on the part of every person to recite the following *du'ā* as often as possible on this and the following days.

اللَّهُمَّ إِنَّكَ عَفُورٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

(Marginal Note .

\*At least forty different opinions have been expressed as to which night is *Lailatul Qadr*, the Night of Power. Some have said that it is one of the thirty nights of *Ramadhān*, some that it is the night of one of the odd days after the 20th of *Ramadhān*, some that it is the *Barā'at* night, (the 15th of *Sha'ban*), and others that it is an unidentifiable night in the year. When all the different opinions are compared, the 27th of *Ramadhān* appears to be the correct night.<sup>2</sup> Allah knows best.

Consider the length of time in a thousand months. The total length of time in them is equal to sixty-thousand times, the time in *Lailatul Qadr*, the Night of Power. When we consider Allah's statement that *Lailatul Qadr* is better than all this length of time it strikes us that the worship and the good deeds done on this night will bring merit proportionate to that length of time.

After offering the *Tarāwih* Prayers, it will be *sunnat* to spend the whole of that night, or as much of it as possible, in doing

1. شيخ ابو الحسن الجرجاني رضي الله عنه

2. ( هامش ) : يدل عليه تكرير كلمة ليلة القدر مرات في سورة قصيرة و يبلغ عدد ما مكررا - كما نبه عليه بعض المفسرين والله اعلم .



ẓikr, reciting the Qurān, offering supererogatory Prayers, and reciting the following *du'ā* many times:—

اَللّٰهُمَّ اِنَّكَ عَزُوْنُ غَيْبِ الْعَقُوْى فَاعْقُ عَنِّيْ

Of all the nights in the year, the night of *Lailatul Qadr* is said to be the most esteemed. According to *Mawāhib-ul-ladunīya*<sup>1</sup> some state that the night on which the Prophet (Ṣal.) was born is more esteemed than the night of *Lailatul Qadr*.)

Where a person fails to observe a *Ramadhān* fast for no valid reason, or forgets to make his *nīyat*, or discovers that the 30th day of *Shā'bān* on which day he did not observe fast was actually the first of *Ramadhān*, or finds that he had taken his *saḥar* meal after dawn had begun, it is *wājib* on his part to observe a *qadhā* fast in place of that fast, in addition to his remaining the whole of that day as if in a state of fast refraining from doing any act that will annul a fast.

When, on account of old age or a deep seated or long continued sickness, a person fails to observe fasts during *Ramadhān*, it is *wājib* on his part to give away for every fast he has missed, one handful (both hands held together) of grain as *fidyā* (redemption). At a later stage, even if he becomes fit enough to fast, he need not observe *qadhā* for the days for which he has paid *fidyā*.

When a pregnant woman, or a woman who breast-feeds her infant, gives up fasts for the sake of her child, it is *wājib* on her part to observe *qadhā* fasts for those days, as well as to give away a handful<sup>2</sup> of grain for each of the fasts she failed to observe.

The fasts missed during one *Ramadhān* must be observed as *qadhā* before the beginning of the next *Ramadhān*, unless there are good reasons for not doing so.

When a person, for no valid reason, puts off the *qadhā* fasts beyond one year, he has to give away one handful of grain for every fast he missed, in addition to observing them as *qadhā*. When for no proper reason, a person puts off his *qadhā* fasts year after year, he will be obliged to give away one extra handful of grain for every additional year in respect of every fast he missed.

1. مواهب اللادنية

2. The original says اَوْزُ مَدَّةً .

When a person, having failed to observe some of the fasts during one Ramadhān, puts off observing them as *qadhā* beyond the next Ramadhān, although he had opportunities to observe them as *qadhā*, and dies, two handfuls of grain have to be given away from what he leaves behind for every fast due from him.

While a person is alive, even if he be old, no other person can observe a fast on his behalf.

Those who are entitled to fast on behalf of a deceased person are his close relatives or that outsider to whom he makes a dying request to do so.

According to a different authority, where a deceased has left behind wealth, it is *wājib* on the part of the inheritors, to fulfil the *qadhā* Prayers and the *qadhā* fasts of the deceased.

Muhibbu-ut-Ṭabirī<sup>1</sup> said that all acts of devotion a person does on behalf of a deceased person, whether they be *sunnat* or *fardh*, will reach the deceased.

It is stated in *Sharḥul-Mukhtār*<sup>2</sup> that it is the belief ('*aqida*) of the *Ahlus-sunnati-wa-jamā'a* (those who follow the traditional teachings of the Prophet (Ṣal.)) that the merit a person derives from his Prayers and other acts of devotion are transferable to another and that such benefits when transferred will reach him<sup>3</sup>.

### The Sunnat Fasts

Fasting on the following days is *sunnat mu'akkadā*, i.e., confirmed *sunnat*<sup>4</sup>.—

- (a) The day of 'Arafā (the 9th day of Zūl Ḥajj).
- (b) The 9th and 10th days of Muḥarram.
- (c) Six days in the month of Shawwāl.
- (d) The 13th, 14th and 15th days<sup>5</sup> of every month excepting Zūl Ḥajj.
- (e) Mondays and Thursdays.

1 محب الطبري

2 شرح المختار

3. See page 29.

4. ذكرني أستاذي أن عاشورا لما كان لموسى عليه السلام اثيب (مامش) :  
لصائمه ثواب صيام سنة وعرفة كانت لنبينا صلى الله عليه وسلم  
اثيب لصائمه ثواب صيام سنتين -

5. These days are known as

أيام البيض

— "The white nights".



Fasting on the following days is *sunnat* :—

- (a) the eight days prior to 'Arafā ;
- (b) the eleventh day of Muḥarram ;
- (c) the 28th, 29th and 30th days<sup>1</sup> of every month.

A *sunnat* fast may be observed on the 16th of Zul Ḥajj in place of the 13th.

It is *sunnat* for a Ḥajj Pilgrim not to observe fast on the day of 'Arafā.

It is *sunnat* to fast, without a break, during the six days that follow the Festival of Ramadhān.

It will be meritorious to fast during the whole of the months of Rajab and Sha'bān.

### When Fasting Becomes *makrūh*

Observing *sunnat* fasts becomes *makrūh* in the following instances :—

- (a) When a person fears that, as a result of his observing a *sunnat* fast, loss will be incurred by persons like his father or mother or wife.
- (b) When a person observes a *sunnat* fast only on Fridays or only on Sundays.

(Marginal Note :

or only on Saturdays.)

- 189 (c) When a person observes a *sunnat* fast while the *qadhā* of a *fardh* fast is due.

A person observing a *sunnat* fast on a day of special honour will be committing a *makrūh* act only when he has failed to observe a *fardh* fast without a proper excuse.<sup>2</sup>

1. These days are known as اَيَّامُ السَّوَد "The black nights".

2. قال الجرجاني ويكره التطوع لمن عليه فرض بل يقدمه - أقول وينبغي : ( ما من ) أن يخص بنهر الأيام الفاضلة للصوم لأنه قد يرد جيازتها من غير القضاء إلا أن يكون عما يعدي بغيره في رمضان للنزوم الفورية فيه وصريح أبو زرقة في ست شوال لمن اغطر بعذر انما تسن له ولكن الأحسن أن يقدم الفرض ثم يصومها في بقية أن وسع - ومن تعدي بغيره فالظاهر أنه يستحب إعادتها بعد قضاءه - قلنا لا .

Shaikhul Islām Imām Gazzālī (Rah.) says that while a person observes a *qadhā* fast on any of the days abovementioned if he also intends to observe the *sunnat* fast due for that day, he will get merit for both. When he does not make such an intention, he will be relieved of the requirement to fast on that day, though he gets no merit.

When a person, who does not fear any danger to his health, desires to fast every day, his fasting on alternate days as the Prophet Dāwud ('Al. Sal.) did will be praiseworthy.

It will be *sunnat* on the part of one who regularly observes all the *sunnat* fasts described above, to give up his *sunnat* fasts on days like the following :—

(a) on the first few days after his marriage :

(Marginal Note :

Seven days after marrying a virgin and three days after marrying others)

(b) on days when he is invited to a feast and when he fears that his non-participation will cause disappointment to the host<sup>1</sup>.

It will be *sunnat* on his part to observe fast on certain other days in order to make up the number of days he thus misses.

It will be *ḥarām* for a person to give up a *fardh* fast for any of the above reasons.

A husband can ask his wife to give up the *sunnat* fasts she observes on Thursdays and Mondays, the *Nafl Muṭlaq* fasts she observes, and the *nafl Muṭlaq* Prayers she offers.

He cannot ask her to give up her fasts on days like the 10th of Muḥarram or the Day of 'Arafā, or to give up the *Rātiba Sunnat* Prayers (the *sunnat* Prayers attached to the *fardh* Prayers).

It will be *ḥarām* on the part of a wife, while her husband is present, to observe any of the *sunnat* fasts except the *sunnat* fasts of the 10th of Muḥarram and the Day of 'Arafa, without obtaining his prior permission.

1. ( هامش ) لأن إدخال السرور على قلب المؤمن أفضل من صوم التطوع بل يحصل له أيضاً ثواب صومه الكامل بشرط أن يدعو بطيب نفس وينتفى لشبهة في طعامه كما أشار إليه الغزالي وغيره رحمهم الله -



While a person has *qudhā* of *fardh* fasts immediately due from him, it will be *harām* on his part to observe any of the fasts that he is not bound to offer.

### When Fasting is *harām*

Fasting on the following days is *harām* —

- (a) The days of the two Festivals,
- (b) the 11th, 12th and the 13th days of Zul Hajj.
- (c) the 30th day of Sha'bān when the sight of the new moon is doubted. He may, however, observe this fast if doing so coincides with his custom ;
- (d) after the 15th of Sha'bān till the end of that month, unless a person has observed a fast the previous day, or it has been his custom to fast on such days, or he observes a *qadhā* fast or a fast in fulfilment of a vow.

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### *I'tikāf* or the Pious Act of Remaining in a Mosque (Supplementary)

( وصل في الاغنياء )

The meaning and purpose of *I'tikāf* has already been explained (see pages 352–353). The following rules are in addition to what has already been given.

For *I'tikāf* to be valid it is necessary to remain in a Mosque for at least a length of time that would be sufficient to perform one of the *fardh* pauses in Prayer.

It is not a *shart* that a person should be in a state of *wudhū* to perform *I'tikāf*.

For *I'tikāf* to be valid two *sharts* have to be fulfilled :—

- (1) Making the *nīyat* or intention of performing *I'tikāf*. The *nīyat* is :

تَوَيْتُ الْاِغْنِيَا فِي هَذَا الْمَسْجِدِ لِلّٰهِ تَعَالٰى

- (2) Remaining in the Mosque for at least that length of time specified above.

When a person has made the intention of remaining in a Mosque for 10 consecutive days, his setting out from the Mosque to do any of the following acts will not destroy the validity of his *I'tikāf*, provided he comes back without undue delay after completing the act concerned

- (a) Answering calls of nature ;
- (b) Observing a *Janāba* bath .
- (c) Taking a meal.

Doing any of the following acts will break the continuity of *I'tikāf* and therefore make the *I'tikāf* void —

- (a) Causing a flow of seminal fluid to occur .
- (b) setting out to offer *Janāza* Prayers (elsewhere) ,
- (c) setting out to attend *Jum'ā* Service (elsewhere)

It will be meritorious for the person performing *I'tikāf* to be in a state of fast, and to perform his *I'tikāf* in a Mosque where *Jum'ā* Services are usually conducted.

It is good to perform *I'tikāf* for a continuous period of not less than one night and one day.

Though a person has made his intention of performing *I'tikāf* in a particular Mosque, it is not *Wājib* to perform the *I'tikāf* in that very Mosque. It will, however, be good to do so.

When a person has made his intention of performing *I'tikāf* in the Mosque at Mecca, he cannot fulfil that intention elsewhere.

When a person has made his intention of performing *I'tikāf* in the Mosque at Medina, he can fulfil that intention in the Mosque at Mecca. Doing the opposite of this will not be correct.

When a person has made his intention of performing *I'tikāf* in the Mosque at Jerusalem<sup>1</sup>, he can fulfil that intention in Medina. Doing the opposite of this will not be correct.

No other Mosque in any part of the world can take the place of any of these three Mosques.

Whenever a person enters a Mosque anywhere at any time for any purpose, it will be *sunnat* on his part to make his intention of performing *I'tikāf* thus :

نَوَيْتُ الْإِغْتِكَافَ فِي هَذَا الْمَسْجِدِ لِلَّهِ تَعَالَى

1. بيت المقدس



## CHAPTER IX. THE PILGRIMAGE OF *HAJJ* AND '*UMRĀ*

( كتاب الحج والعمرة )

The fifth of the Pillars of Islām is performing the Pilgrimage of *Hajj*.

191 Every person has to make the Pilgrimage of *Hajj* and '*Umrā*<sup>1</sup> once in his lifetime if he is able to do so.

Every free Muslim above the age of puberty, who is possessed of intelligence and has the ability and the means to undertake the Pilgrimage, is obliged to go through all the rites of the Pilgrimage in *Baitullāh* (the Mosque at Mecca), and go through all the rites of '*Umrā* at least once in his lifetime.

This Pilgrimage is not *Wājib* on

- (a) little children,
- (b) people of unsound mind,
- (c) slaves,
- (d) those who do not possess the necessary expenses for the journey both to Mecca and back,
- (e) those who do not possess the necessary transport to Mecca and back, or the hire for such transport,
- (f) those who have dependants and who have to make use of the expenses due to them in order to make their journey,
- (g) females who do not have the company of other females or of their husbands or of males with whom marriage will be forbidden,
- (h) those who have cause to fear for their safety while travelling.

It is *sunnat* on the part of the husband to accompany his wife on this Pilgrimage, and for the wife to obtain the permission of her husband before she puts on *Ihrām* (the Pilgrim garb).

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1. '*Umrā* ( عمرة ) can be performed also at other times of the year. See page 367.

## The Ka'bā

Much has been said about the Ka'bā, which is also known as *Baitullāh* ("the House of Allah") both in its abstract as well as in its significant aspects. Most of it is contained in the Qurān and in *Ḥadīth* in countless forms. I take the present opportunity of setting forth an atom of its importance and significance through the favour and help of Allah.

The Ka'bā is also called *Baitul 'Atiq*<sup>1</sup> ("the House of Old" or "the Ancient House"). Seven thousand years before Allah created Ādam ('Al. Sal.). He caused the Angels to circumambulate this House or Temple. Thereafter, not a Prophet did He send down who did not go on pilgrimage to this place<sup>2</sup>. It has been built seven times. The Angels, Ādam ('Al. Sal.), Nūh ('Al. Sal.), the family of 'Amāliq<sup>3</sup>, Ibrāhīm ('Al. Sal.), our Prophet (Ṣal.) the Messenger of Allah<sup>4</sup>, and Ḥajjāj ibn Yūsuf<sup>5</sup> have each helped in building it<sup>6</sup>.

Right up to the end of the World, there will never be a season when devotees will not circumambulate it; there will never be a season when

1. بيت العتيق

2. ما من نبي الا حج خلافا لمن استثنى هودا وصالحا عليهما السلام. : ( هامش )

3. عمالقة the Amalekites.

4. حين بنت قريش الكعبة ورفح الحجر الاسود بيده ووضعته الى : ( هامش )  
موضعه -

5. حجاج بن يوسف

6. واعلم ان المسجد الحرام لم يكن له في زمن رسول الله صلى الله عليه وسلم وابي بكر رضي الله عنه جدار اتما كان فناء حول البيت معدا للصلوة والطواف تحيط به دور متصلة بيتهما ابواب تدخل من خارج ثم اشترى عمر رضي الله عنه دورا وهدمها ووسعه بها وبني له جدارا دون القامة وهو اول من اتخذ له الجدار ثم وسعه عثمان رضي الله عنه واتخذ له الاروقة وهو اول من اتخذ ما ثم وسعه ابن الزبير رضي الله عنه في خلافته ثم معمر عبد الملك واحسنه ولم يزد فيه ثم وسعه ابنه الوليد ثم المنصور ثم المهدي واستقر ببناءه ذكره التتوي عن الزرقي وجمع غيره - قلاثر.



less than 600,000 devotees will perform the Pilgrimage. Whenever there is doubt about this number, or whenever 10 to 15 fall short, Angels will join the devotees and complete the number. During certain seasons as many as 1,000,000 to 1,500,000 perform the Pilgrimage.

Though Mecca is a small town, no difficulty has as yet been experienced in accommodating them all. They all live in this city and use the conveniences it supplies. It is not a city of lakes and rivers, yet, there has never been difficulty in providing all the hundreds of thousands of Pilgrims and their animals and beasts of burden with water and other amenities. However many people collect to offer the Prayers due each period, they all get compressed in the *ḥarām* (the sacred ground) 1100 cubits square. The *ṣaffs* (ranks) they form, maintain space intervals of three cubits between them, and yet no worshipper has met with danger to his person.

Through the blessings of the words of Allah : فِيهِ آيَاتٌ بَيِّنَاتٌ  
 ("In it are clear signs" (Q. iii : 97) ) I lay before you a few of the wonders of this remarkable place.<sup>1</sup>

- 
1. ( هامش ) : ومن الايات فيه مقام ابراهيم عليه السلام وكان اثر بيتنا في الحجر وضع بكثرة المسح وامن الخائف فيه من المؤمن والكافر فيما مضى قالوا وكان الشبح يطرد الصيد في الحِلّ فاذا دخل الحرم رجع عنه وما يطراً الان من الإخافة فيه لا يكون الا بعد علم حقيقة مع انه تعجیل عقوبة المسرفين كما قال تع ومن يرد فيه بالحاد بظلم نذقه من عذاب اليم -  
 ومن ذلك قصة اصحاب الفيل وعظم ملكهم قبل انتماكه ومنها ان الطير لا تعلق جدار البيت وسقفه فتراها تنثر مجتمعمة فاذا احاذته تفرقت يمينا وشمالا ثم وقفت على موضع سواء ومنها طيور ثم لطيفة يقال انها التي رمت اصحاب الفيل او نسلمها او جنسها لا تزال تحوم حوله -  
 ومنها استشفاء المريض به - ومنها بير زمزم التي هي طعام طعم وشفاء سقم وماء ما لما شرب له كماروي وصححه بعضهم وجريه من لا يحصي من اهل الخصوص -  
 ومنها ايات منى ايجار الرمي ما تقبل منع ارفع وماله يتقبل شرك ولولا ذلك لكانت كالجبال روي مرفوعا وصححه الحاكم

In the year of the birth of our Prophet (Ṣal.) the ruler Abrahā came with a mighty force with the purpose of pulling down the Ka'bā. Many of Abrahā's soldiers were mounted on elephants. A flock of birds, known as *abābil* destroyed all those soldiers in a miraculous way. They flew over the city, each bird carrying clay pellets that were of the size of grains of gram. Each of these pellets contained the name of one of the mounted soldiers. As they flew over the city they dropped these clay pellets and each of them struck that soldier whose name it bore, and thus maimed and destroyed them all and the animals they rode. Thus was Abrahā's army destroyed<sup>2</sup>.

قال الصب الطبرى وهو حق لا شك فيه - ولغزني شيخنا ابو النعمان التبريزي شيخ الحرم ومشتهر انه رأى ارتفاع الحجر عيانا ويشهد له ان خارج مكة موضعا يسمونه قبر ابي لهب وليس به يرميه الا نادر من الاحاد بحصة فارتفع ارتفاعا عظيما والجمرات يرميها كل حاج سبعين حصاة كل عام وهم سقته الق ان نقصوا تقموا من الملكة كما في الاثر من لدن ابراهيم ثرلا يري له ارتفاع من الارض قال وان الحرة تحوم تمر على الحوم المشرقة على مواقع فل تأخذ شيبا مع شدة تعلقها به بل بما في لونه وان الذباب لا يقع على الحلو كالتمر فيما مع شدة وقوعه عليه في غير ما ابي مني فضلا غيره من الطعمة قال وهذ مما شاهدناه اعواما كثيرة - قلاد.

1. This was Abrahā ( ابرهة ), Governor of Yemen. The year in which he made this invasion came to be known among the Arabs as "the year of the Elephant" (570 A.D.).
2. This incident is referred to in the Qurān : Ch. cv.

بسم الله الرحمن الرحيم الم تركيف فعل ربك باصحاب الفيل الم  
يجعل كيدهم في تضليل وارسل عليهم طيرا ابايل ترميهم  
بحجارة من سجيل فجعلهم كعصفى ماكول

("In the name of Allah, Most Gracious, Most Merciful. Seest thou not how thy Lord dealt with the companions of the Elephant? Did he not make their treacherous plan go astray? And He sent against them flights of birds, Striking them with stones of baked clay. Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up."—Yūsuf Ali—)



3. After midnight on the day of the Festival, doing *Tawāf*<sup>1</sup> (circumambulating the Ka'bā).
4. Performing *Sa'y*<sup>2</sup> seven times after performing *Tawāful Qudūm*<sup>3</sup>, by those who do not intend going to 'Arafā immediately. Those performing *Sa'y* will commence their action from Mount Ṣafā<sup>4</sup> and conclude at Mount Marwā<sup>5</sup>.

When a pilgrim has remained at Mount 'Arafā without observing this rite, he may perform it after going through the compulsory *Tawāf* known as *Tawāful Ifādhā* described above.

5. Shaving off at least three strands of hair from the head.
6. Maintaining *tartīb*, i.e., observing the above *fardhs* in the order in which they have been mentioned.

#### The *Fardh* Acts of *'Umrā*

The *fardh* acts of *'Umrā*<sup>6</sup> are five, the five being the same as the *fardh* acts of *Hajj*, excepting the *fardh* act of remaining a short while at Mount 'Arafā.

#### The *Sharṭs* of *Tawāf*

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Six *sharṭs* have to be fulfilled in performing *Tawāf* :

1. being free from the greater and the lesser impurities,
2. covering the private parts,
3. making the intention of performing *Tawāf*,
4. commencing *tawāf* by facing the *Hajarul Aswad*<sup>7</sup> (the Black Stone), in the standing position.
5. keeping the *Ka'bā* to the left,
6. making certain of performing no less than seven circumambulations.

1. This is known as *Tawāful Ifādhā* طواف الإفاضة

2. *Sa'y* (سعى), which has to be performed only after *Tawāf*, is the walking fast between Mount Ṣafā and Mount Marwā.

3. طواف القدوم. This is the optional *Tawāf* performed for the sake of the *Sa'y* that follows.

4. صفا 5. مروءة

6. See Note 1 page 361. 7. حجر الأسود

**Sunnat Acts of Ṭawāf**

- (a) Touching the *Hajarul Aswad* with the hand and kissing the hand at the commencement of Ṭawāf, and kissing the stone in a similar fashion at the commencement of every circumambulation. Doing so at the commencement of every odd circumambulation is *sunnat* of a very high degree.

Kissing the stone with the nose and lips and placing the forehead on it are both *sunnat*. It is *sunnat* to do this in all seven circumambulations.

- (b) Touching the *Ruknul Yamānī*<sup>1</sup> with the hand and kissing the hand that touched it.
- (c) In the ṭawāf that is followed by *sa'y* males performing the first three ṭawāfs by walking fast.
- (d) Being close to the *Ka'bā*.<sup>2</sup>
- (e) Putting on the clothing known as *Idhṭibā*<sup>3</sup> which has been described in the lesson on Prayers as *makrūh*.
- (f) After the completion of ṭawāf, offering two *rak'āts* of Prayer behind the *Maqām Ibrāhīm*<sup>4</sup>.
- (g) Drinking to one's fill mouthfuls of water from the well of Zam Zam<sup>5</sup>.

**Wājib Acts of Ḥajj**

Doing the following five acts in the Ḥajj Pilgrimage is *Wājib* :—

1. Pilgrims who come from different parts of the world putting on *Ihrām* as soon as they reach those places that have been especially assigned\* to them for the purpose.

(Marginal Note :

\*The places assigned for putting on *Ihrām* are as follows :—

To those living in Mecca the place is Mecca itself.

To those coming from Medina, for both *Ḥajj* and *Umra*, the place is *Zul Ḥalifa*<sup>6</sup> in *Bīru 'Alī*<sup>6</sup>

To those coming from Syria, Egypt, and lands on the West the place is *Hajafā*<sup>7</sup>.

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1. ركن اليماني 2. اضطباع 3. مقام ابراهيم 4. الب زمزم  
5. ذو الحليفة 6. بئر علي 7. جحفه



To those coming from Yemen and surrounding cities, the place is Yalamlam<sup>1</sup>.

To those coming from Hijāz and the shores of Yemen, the place is Qarnain<sup>2</sup>.

To those coming from the lands on the East the place is Zāt 'Arq<sup>3</sup>.

Ibn Ḥajr (*Rah.*) has held that those who go on pilgrimage from our land can put on *Ihrām* as soon as they reach the port of Jiddah and that they need not necessarily do so in the place assigned to them.)

2. After midnight of the Day of the Festival, remaining at least a part of the night in Muzdalifa<sup>4</sup>.
3. Spending most parts of the nights<sup>5</sup> of *Aiyāmut Tashriq* in Minā.
4. Performing a farewell *tawāf*.
5. After mid-day of the Day of the Festival, hurling seven stones in Jamratul 'Aqabā<sup>6</sup>, and, after the end of each day of *Aiyāmut Tashriq*, hurling seven stones at each of the places Jamratul 'Aqabā, Jamratul Wustā<sup>7</sup> and Jamratul Ūlā<sup>8</sup>.

A Ḥajj Pilgrim thus hurls seventy stones.

In the event of a Pilgrim omitting to do any of the *wājib* acts mentioned above, it will become *wājib* on his part to offer a sacrifice as *Fidyā* (atonement).

#### *Sunnat Acts of Ḥajj*

The *sunnat* acts of Ḥajj are the following :—

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(a) Taking a bath before doing each of the following acts :—

- (i) Putting on *Ihrām*,
- (ii) entering Mecca,
- (iii) remaining in 'Arafā,
- (iv) remaining in Muzdalifā,
- (v) hurling stones on the days of *Aiyāmut Tashriq*.

1. يَلْتَمِمْ

2. قرنين

3. ذات عرق

4. مزدلفة

5. three nights.

6. جمرة العقبة

7. جمرة الوسطى

8. جمرة الاولى

(b) Applying sweet-scented perfumes a little while before putting on *Ihrām*.

(c) Reciting *Talbiyā*<sup>1</sup>.

(Marginal Note :

The *Talbiyā* is as follows :

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ  
وَالْمُلْكَ لَا شَرِيكَ لَكَ .

( Here I am, O Allah, here I am ! No partner hast Thou , here am I. Verily, all Praise and all Blessing are Thine, and the Kingdom. No partner hast Thou.”)

The following also belongs to the same *zikr* :—

اللَّهُمَّ بَرِّدْ هَذَا الْبَيْتَ تَشْرِيفًا وَتَكْرِيمًا وَتَعْظِيمًا وَمَهَابَةً  
وَبَرِّدْ مَنْ شَرَفَهُ وَعَظَّمَهُ مِنْ حَجَّهِ أَوْ اعْتَمَرَهُ تَشْرِيفًا  
وَتَكْرِيمًا وَتَعْظِيمًا . اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ  
فَحَبِّبْنَا رَبَّنَا بِالسَّلَامِ . اللَّهُمَّ إِنَّا كُنَّا خُلُوعًا عَقْدَةً وَنَشْدُ أُخْرَى  
وَنَهْقِي وَأَدِيًّا وَنَعْلُو أَخْرَجَتْ أَتَيْنَاكَ غَيْرَ مُجْبُوبٍ أَنْتَ  
عَنَّا إِلَيْكَ خَرَجْنَا وَبَيْتَكَ نَحْنُ فَارِحَةٌ مُلْقَى رِخَا كَسْنَا  
بِعَنَاءِ بَيْتِكَ .

(d) Reciting *Talbiyā* at all times and as often as possible.

(e) Pronouncing the *niyāt* orally thus

نَوَيْتُ الْحَجَّ وَأَحْرَمْتُ بِهِ لِلَّهِ تَعَالَى

(f) Reciting *Salawāt*.

(g) Praying for Paradise.



- (h) Praying for protection from the chastisement of Hell.

It is *sunnat* to do the last three acts in most places the Pilgrim goes to.

- (i) The *ṭawāf* known as *Tawāful Qudūm*, performed as soon as Mecca is reached, and the *ẓikrs* pronounced while performing the *ṭawāf* and while walking fast, are *sunnat* acts.

- (j) It is *sunnat* to remain a short while in Minā' on the night of 'Arafā, and a short while in Mash'arul Ḥarām<sup>2</sup>, and to recite the *ẓikrs* prescribed for recital at these places

*Ḥarām acts while in Iḥrām*

After putting on *Iḥrām* it is *ḥarām* to do any of the following acts :—

- (a) have marital relation ;
- (b) indulge in kissing ;
- (c) derive sexual gratification by other means ;
- (d) masturbate or cause any flow of seminal fluid to occur ,
- (e) get married ;
- (f) give in marriage ;
- (g) hunt ;
- (h) uproot grass and weeds found growing in the sacred precincts ,

(Marginal Note :

Hunting while in the sacred precincts of Medina, and uprooting plants like grass and weeds from the same place, are both *ḥarām* acts. When a person does such an act, it will be *sunnat* to offer *fidyā*.)

- (i) apply sweet-scented perfumes ;
- (j) apply substances like oil on the head or on the beard ;
- (k) remove any hair from the body ;
- (l) pare the nails ;
- (m) cover the head (applies to males) ;

(n) wear any article of clothing that has been sewn (applies to males);

(o) cover the face partly (applies to females).

Beard includes the hair on the faces of females.

Nails include the nails of extra fingers.

When a person does any of the *ḥarām* acts enumerated above, he has to make atonement by making a sacrificial offering of a one-year old sheep, or a two-year old goat, or by giving away three *marakkal* of grain to six destitute persons living in the sacred precincts, or by observing fast for three days.

When an act that does not cause loss or damage to any person or thing, like applying sweet-scented oils and perfumes, is done, it will not be *Wājib* to observe *fidyā*.

A person in *Ihrām*, or any other person is permitted to kill the following five types of creatures if they are found in the sacred precincts —

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crows,

vultures,

snakes,

rats, and

biting dogs.

Doing this is *sunnat*.

When nits and insects like lice are destroyed, it will be *sunnat* to do *ṣadaqā* as atonement.

When a person has failed to carry out any act that he has been commanded to do, he will make a sacrificial offering of a goat. Where he is unable to do so, he will observe three days' fasts after he has got out of *Ihrām* but before the day of the Festival, and, after his return to his own land, he will observe further fasts for seven days.

When a person has broken the validity of *Hajj*, even if it be a *sunnat Hajj*, by resorting to marital relations, he will make a sacrificial offering of a camel. If he is unable to do so, he will sacrifice a bull. If he is unable to do even this, it becomes *Wājib* on his part to offer seven goats in sacrifice. It is also *Wājib* to make this sacrificial offering as quickly as possible.



It is *harām* to remove or take away any sweet-scented perfumes from the *Ka'ba*, or any stone or clay or sand from that place.<sup>1</sup> According to *Qalā'id*, if any person desires to obtain the blessings of that place, he may rub whatever sweet-smelling substance he has with him in that soil and keep it with him.<sup>2</sup>

If the *Hākim*<sup>3</sup> (the Governor or Ruler) decides to sell the covering that has been used on the *Ka'bā* after retaining whatever part of it he justly thinks will be necessary for the use of the *Ka'bā*, such material may be bought by the Pilgrims and retained as a blessing or even worn.

It is *sunnat* to take away some water from the well of Zam Zam.

(Marginal Note :

It is a *mustahabb* for all to drink freely of the water from the well of Zam Zam. It has been stated in *ḥadīth* that the water of this well is better than even the water from the river *Hawdhul Kawthar*<sup>4</sup>.)

مسئلة يحرم نقل طين الحرمين واجمارهما وشجرهما ويجب : ( هامش 1 )  
 رده لاء زمزم بل هو مستحسن للتبرك قال الشرين  
 السموودي اجاز بعض العلماء نقل تراب العذينة للتداوي  
 كمصرع سيدنا حمزة وتربة ضعيف اي بالتصغير والعين  
 وهي في وادي بطحان والحديقة المعروفة بالمدسو نية  
 لاطبات السلق والخلق انما تنفع من الصداغ والوبا والحمي  
 تجعل في ماء وتغسل به وينبغي ان يجمع بينهما  
 انتهى - ق .

ويحرم قطع وقلع شجر الحرم لا اليابس وما في الطريق  
 ولا شمره وورقه بلا خبط اي قطع واخذ سواك منه  
 ومثله حشيشته الا خضرا قطعه ان اخلق فان نقص  
 ضمن نقصه وله اخذ يابسه لا قلعه ان لم يمت اصله  
 وله رعيه وقطعه للبهايم بقدر الحاجة لا للبيع لمن يعلق  
 به فلا يصح خلافا للقال - ق .

كما في القلائد : ( هامش 2 )  
 حوض الكوثر 4. حاكم 3.

Matters concerning the Pilgrimage of Hajj have been abridged since it is the custom to have guides (or indicators) at the place (Mecca).

Let us pray :

حَسْبُنَا اللَّهُ مِمَّنْ أَخْلَصَ لَهُ وَحَجَّ وَعَتَمَرَّ وَشَتَرَنِي سَبِيلِهِ  
وَأَمَرَ بِالنَّقْوَى وَاشْتَمَرَّ

(Marginal Note :

Conclusion—

The honour and the importance of *Ka'batullah* have been made known to all people through the Qurân, *hadith* (Traditions), *Ijmā* (concensus of opinion), *Qiyās* (Inference) and *Urf* (convention). Just as it is the *Qiblāh* to all mankind, so is it the *Qiblāh* to all Jinns. It is *makrūh* to turn one's back towards the *Qiblāh* even when one is not at his Prayers, or to spit out, or stretch one's feet out, in the direction of the *Qiblāh*.

*Ka'batullāh* means the House that shows Allah's Excellence, and the House which those who desire His help enter.



## CHAPTER X.

### (i) Visiting the Graves of the Prophet (Ṣal.) and His Family and His Companions

( فصل في زيارة قبره صلى الله عليه وآله وصحبه وسلم )

It is *sunnat mu'akkadā* (confirmed *sunnat*) on the part of everyone to visit<sup>1</sup> the most respected grave of our most beloved Prophet (Ṣal.). The visit made soon after the observance of Ḥajj is a *sunnat mu'akkadā* act of a very high order.

(Marginal Note :

The Prophet (Ṣal.) said :

مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي وَقَالَ إِضَامِنْ حَيْثُ وَلَمْ  
يَزِرْنِي فَقَدْ جَفَانِي

("Whoever visits my tomb shall receive my *shafā'a*— whoever performs Ḥajj and does not visit me, forsakes me.")

While on the way to Medina, and while in the resting places along the route, make unceasing recital of *ṣalawāt*, and, when the trees and  
198 other landmarks of Medina appear, further increase the recital of *ṣalawāt*. Perform a bath before entering the sacred precincts of Medina, and put on clean and good clothing. Let reverential fear completely fill your hearts when you enter the respected Mosque, and enter it as if you are about to have a vision with your physical eyes of that great personage who is your Master. Stand below the *minbar* of the *Raudhā*<sup>2</sup> and offer the *Tahīyatul Masjid* Prayer, and offer words of gratitude for the great blessing Allah has granted you of being present there in person, and pray that your wishes be fulfilled and that your Prayers be accepted.

1. زيارة

2. روضة منبر

After you have done this, stand directly against the sacred face of the most noble Master, and bending your head low in all humility, and with a feeling of great awe and fear, pronounce *salām* thus on the noblest of all beings :

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ السَّلَامُ عَلَيْكَ  
يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا رَحْمَةً لِلْعَالَمِينَ

After pronouncing *salām* in this manner, move a bit to the right and pronounce *salām* on our Chief Ḥadhrat Abu Bakr Ṣiddīq (*Radh.*). Then move a bit further to the right and pronounce *salām* on our Chief Ḥadhrat 'Umar ibn al-Khaṭṭāb (*Radh.*).

Having done this, move back to the graveside of our beloved Prophet and pray to Allah to grant through the favour of the Prophet (*Ṣal.*) his (the Prophet's) *shafā'a* on your behalf, on behalf of the members of your family, and on behalf of all Muslims generally. Include in your Prāyer all that you have in mind to ask Him.

After you have done all this, visit the graves of the Lady Fāṭimā (*Radh.*), Ḥadhrat Ḥamzā (*Radh.*), Ḥadhrat 'Abbās (*Radh.*), and Imām Hassan (*Radh.*). Then visit celebrated places like *Jannatul Baqī'*<sup>1</sup> and the graves in those places of our Chief Ḥadhrat Uṭhmān (*Radh.*) and of the Lady Ṣafīya (*Radh.*), the aunt of our Prophet (*Ṣal.*).

Next go to Mount Uhud<sup>2</sup> and visit the graves of the Martyrs<sup>3</sup>. Then go to the Mosque at Qubā<sup>4</sup> and perform ablution at the same well where the Prophet (*Ṣal.*) performed ablution, and drink of its water. Doing all these is *sunnat*.

Circumambulating the grave of the Prophet (*Ṣal.*) is *ḥarām*.

199 Touching his grave and kissing the grave are permitted when the intention is to obtain his blessings, but bringing your face in contact with the grave is *makrūh*.

It is *sunnat* to do *ṣadaqā* before visiting the grave of the Prophet (*Ṣal.*).

1. جنة البقيع.

2. أحد.

3. شهداء.

4. قبا.



When a person returns after performing the Hajj Pilgrimage, it is *sunnat* to pray for him saying :

تَبَلَّ اللَّهُ حُجَّتَكَ وَغَفَرَ ذَنْبَكَ وَأَخْلَقَ

(" May Allah accept your pilgrimage and forgive your sins—")

Before the Pilgrim enters his own home, it is *sunnat* to ask him to pray on your behalf.

In the same way as 'Allāmā Bāqushair il *Hidhramī* (Rah.). expressed a wish when he wrote the instructions on the subject of visiting graves, I, who have written this explanation, the sinner Sayyid Muhammad ibn Ahmad al 'Ālim al Qāhirī do also express a wish :

O ye brethren ! Those of you who have read this Kitāb and who have the good fortune any day any time to visit the grave of our beloved Prophet (Ṣal.), do me the favour of conveying a hundred thousand times a hundred thousand, placing the lotus of his holy feet upon my eyes and upon my head, the *salāms* I express on him and on his family and on all his companions. I beseech you humbly also to offer a prayer on my behalf, on behalf of my father, my mother, my children and all those dear to me, asking Allah to grant us His pardon for our sins, His Mercy, and a beautiful end<sup>1</sup> (to our lives), and to grant us the favour of visiting our Prophet (Ṣal.) while we are still in this world, and also to grant us his intercession in the world to come.

## (ii) Offering of Sacrifices

### (a) *Udh-hīya*

( باب الاضاحی )

It is *sunnat* of a high order on the part of all free Muslims, male and female, wherever they are, to make a sacrificial offering (*Udh-hīya*<sup>2</sup>) on Hajj Festival Day, if they can afford to do so, of a one-year old sheep or a two-year old goat or a three-year old calf or a five-year old camel, and to distribute the meat thereof. This sacrificial offering, made with

the *niyat* of *Udh-hiya*, can be made from the time the Sun has risen to the height of a javelin on Festival Day to the end of the third day after the Festival. It is preferable to do it on the Day of the Festival itself.

The sacrifice of one goat will be sufficient on behalf of one person, and the sacrifice of an ox or a camel on behalf of seven persons.

(Marginal Note :

When the Prophet (Ṣal.) made his last pilgrimage to Mecca, known as *Hajjatul widā'*<sup>1</sup>, in order to bid farewell to the city, he offered a sacrifice of a hundred camels as *Udh-hiya*. With his own hands he slaughtered sixty-three of the animals, and the remaining thirty-seven he asked *Ḥadhrat 'Ali (Radh.)* to slaughter. This was an indication that his life span was to be 63 years. This account is contained in *Hāshiyatul Iqnā'*<sup>2</sup>.)

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Animals that have defects, animals with dry udders, animals that have been abandoned, animals that have lost their tails or ears, and animals that carry young in their wombs, will not satisfy the requirements of *Udh-hiya*.

Giving one fat goat in sacrifice is better than sacrificing two lean ones.

There is no harm in sacrificing a she-goat or any castrated or any slit-eared animal.

It is *sunnat* for the person offering *udh-hiyā* to slaughter the animal with his own hands, or to be present at the place of slaughter. When the person offering the sacrifice is a female, it will be better for her to appoint some male as an agent.

When slaughtering the animal offered as sacrifice, it will be *sunnat* to say *اللَّهُ أَكْبَرُ* three times, to recite *بِسْمِ*, to say *اللَّهُ أَكْبَرُ* again three times, and then to recite :

وَلِلَّهِ الْحَمْدُ اللَّهُمَّ هَذَا مِنْكَ وَإِلَيْكَ اللَّهُمَّ فَتَقَبَّلْ مِنِّي

To make a recital in the above manner is *sunnat* on all occasions where sacrifices are made as a form of worship.

It is *sunnat* to divide the meat of *udh-hiyā* into three portions, to keep one portion for oneself, to distribute one portion among deserving



people, and to give away the third portion as *ṣadaqā*. It is *wājib* to give away raw meat, even a small quantity, at least to one *faqīr*.

It is still better to retain only a little for oneself as a blessing, and to include in that portion the liver, to give all the rest away as *ṣadaqā* away as *ṣadaqā*.

It is not proper to sell any portion of the meat.

Rich people may be invited to partake of a meal prepared of *udhḥīyā* meat, but it will be wrong to give them full right of ownership<sup>1</sup>.

When a person offers *udhḥīyā* in fulfilment of a vow, it will not be proper for him to partake of it.

It will not be proper to distribute to non Muslims any portion of the meat of *udhḥīyā* or '*aqīqā*' (described below).

It will be *makrūh* for a person who desires to make an offering of *Udhḥīyā* to cut his hair or shave off any portion of it, or pare his nails, from the beginning of the month of *Zul Ḥajj* until such time as the sacrifice is made.

It is *makrūh* to make the sacrificial offering of *udhḥīyā* at night time.

(Marginal Note :

Shāriḥil Manhāj Damirī<sup>2</sup> says that 'Allāma Būnī says in his book *Lum'at-Nūrānīya*<sup>3</sup> that when a person has fears of an impending catastrophe or pestilence or calamity, Allah will ward off such dangers when he makes a sacrificial offering in the following manner : Let him take a goat that is suitable for *udhḥīyā* to a secluded place and sacrifice it there saying :

اللَّهُمَّ هَذَا لَكَ وَمِنْكَ اللَّهُمَّ تَقَبَّلْهُ مِنِّي

Let him not permit anyone to tread on its blood but let him bury it. Then let him separate the limbs one by one and chop the meat into bits, apportion sixty shares and distribute the sixty shares among sixty poor people.

He also says that this is a good act that could be practised every day.)

1. Because this will entitle them to sell the meat.

2. كمال الدين الدميري المصر Damirī, who wrote a commentary on *Minhāj*.

3. لمعة نورانية



## (b) 'Aqīqā

## ( فصل في الحقيقة )

'Aqīqā (the sacrificial offering made on behalf of a child) may be offered at any time between the birth of a child and its attaining puberty.

The offering consists of the sacrifice of a well-nourished goat or ox. Fulfilling the act is *sunnat* on the part of either the father or the mother.

201 It will be *sunnat* to make this offering of 'aqīqā soon after sunrise on the seventh day after the birth of any child, male or female. This offering may be made for every child born.

Offering two goats on behalf of every male child born is in itself a *sunnat* act.

It will be *sunnat* to have the meat separated from the bones without damage to the bones, and to make a curry out of the meat, adding sugar to taste before distributing it.

It will also be *sunnat* to give the meat of the right rear limb to the midwife if she is a Muslim woman.

The Rules of *Udhhiya* also apply to 'Aqīqā in respect of apportioning the meat, allotting a share to oneself, giving a portion away as gift, and giving a portion away as *sadaqā*.

## (iii) Birth of a Child

Soon after a child is born, it is necessary that someone should make the *Azān* Call in its right ear and the *Iqāma* Call in its left ear, and recite the following *du'ā* in each ear :

وَاتَّبِعْ أَعْيُذُ مَا بِكَ وَذَرَيْتَهُمَا مِنَ الشَّيْطَانِ الرَّجِيمِ

When a pious Muslim male (a *ṣāliḥ*) is not present, it will be *sunnat* for a female to feed the infant with extracts from dates, or with any sweet substance untouched by fire.

It will also be *sunnat* to offer the following short prayer for the parents of the infant :

بَارَكَ اللَّهُ لَكَ فِي الْمَوْهُوبِ لَكَ



and for the parents to reply :

جَزَاكَ اللَّهُ خَيْرًا

After making the offering of 'Aqīqā on the seventh day after birth, it is *sunnat* to shave the infant's head and to give away as *ṣadaqā* gold or silver to the weight of the hair removed.

It is *makrūh* to apply on the infant's head any blood obtained from the 'Aqīqā sacrifice.

While offering 'Aqīqā, the recital made of the *Sūra Al-An'ām* (Ch. vi) from its beginning up to كِتَابٌ مُبِينٍ is an innovation<sup>1</sup>.

It is *makrūh* to leave on the infant's head a tuft of hair unshaved.

While a woman is undergoing labour pains, it is *sunnat* for someone to sit beside her and recite the verse beginning اِنَّ رَبَّكُمُ اللَّهُ<sup>2</sup>, the two *Sūrās* beginning with قُلْ اَعُوْذُ (Chs. xcii and cxiv) and the following *zīkr* done by the Prophet Yūnus ('al. *Sal.*) while he was in the stomach of the fish and which helped him to be delivered from that confinement :

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

("There is no God but Thou : Glory to Thee : I was indeed wrong !" —xxi : 87—Yūsuf Ali).

If the *Sūra* اِنَّا اَنْزَلْنَاهَا (Ch. xcvi) is recited once in the ear of a new-born infant, Allah will grant that child protection, through His Kindness, from falling into the evil sin of adultery, whether that child be a boy or a girl, and however long that child lives.

1. بِرُحْمَةٍ

2. اِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُغْشِى الْيَلَّ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِاَمْرِهٖ ۗ اِلٰهَ الْخَلْقِ وَالْاَمْرِ تَبَارَكَ اللَّهُ رَبُّ الْعٰلَمِيْنَ ۝

"Your Guardian-Lord is God, Who created the heavens and the earth in six Days, and is firmly established on the Throne (of authority) : He draweth the night as a veil o'er the day, each seeking the other in rapid succession : He created the sun, the moon, and the stars, (all) governed by laws under His Command. Is it not His to create and to govern ? Blessed be God, the Cherisher and Sustainer of the Worlds !"—vij : 54—Yūsuf Ali.



(Marginal Note :

It is stated in *Hāshiyatul Bājūrī* that Shaikh Darīnī<sup>1</sup> says in his *Mashāikhā*<sup>2</sup> that it is the duty of parents to keep this in mind and to act accordingly whenever a child is born to them.)

#### (iv) Naming a Child

It is *sunnat* to name a child on the seventh day after its birth, even if the child happens to die earlier.

When a miscarriage occurs after the *Rūh*. (the Soul) has entered the body of the foetus in the fourth month of gestation, it is *sunnat* to give that foetus a name before it is buried.

Among names, the most praiseworthy are the Excellent Names of Allah<sup>3</sup> with the prefix 'Abdu—<sup>4</sup> which means "servant" or "slave". Of such names the most praiseworthy are names like 'Abdullāh<sup>5</sup> 'Abdur-Rahmān<sup>6</sup>. It is most honourable to use one of the names by which the Prophet (Ṣal.) was known<sup>7</sup>, as for instance, *Muḥammad*, *Aḥmad*, *Mahmūd*<sup>8</sup>, *Hāmid*<sup>9</sup>, *Hamīd*<sup>10</sup>, *Hammād*<sup>11</sup>, *Hamdūn*<sup>12</sup>. It will be correct, according to *qiyās*, to use the names *Tā Hā*<sup>13</sup>, *Yā Sīn*<sup>14</sup>, though this has not been mentioned anywhere. It will not be *makrūh* to use the names of Prophets.

It will be *ḥarām* to use names like the following: *Malikul Mulūk*<sup>15</sup>, 'Abdur-Rasūl<sup>16</sup>, 'Abdun-Nabī<sup>17</sup>, *Shāhan-Shā*<sup>18</sup>, *Shāhe-Jahān*<sup>19</sup>, *Qādhil-Qudhā*<sup>20</sup>, *Jārullah*<sup>21</sup>, *Rafīqullāh*<sup>22</sup>.

1. Abū Muḥammad 'Abdullāh ibn 'Abdar Raḥmān al Darīnī (181-255/798-870).

2. مشائخي 3. اسماء الحسنی 4. عبد 5. عبدالله

6. عبدالرحمن

7. (هامش) : لانه صلى الله عليه وسلم منع علياً حين سَمِي ابنه الحسن خُزْياً والحسين خُزْياً والحسين خُزْياً فسَمِي صلى الله عليه وسلم ابناؤه الثلاثة حسناً وحسيناً ومحسناً فقال سَمِيهم باسماء ابناؤه هرون عليه السلام شبر وشبر وشببر بمعاني الاسماء الثلاثة في العبرانية .

8. محمود	9. حامد	10. حميد	11. حماد
12. حمزون	13. طه	14. يس	15. ملك الملوك
16. عبدالرسول	17. عبدالنبي	18. شامشاه	19. شاهی جهان
20. قاضي القضاة	21. بار الله	22. رفيق الله	



It will not be *ḥarām* to use the names of Angels.

Using names like 'Abul Arwāḥ<sup>1</sup> is *ḥarām*.

Using names like *Shihab*<sup>2</sup> and *Harb*<sup>3</sup> is *makrūh*.

When a person has a child named *Qāssim* to call that person *Abul Qāssim*, in the same manner as the Prophet (Ṣal.) was called is *ḥarām*.

It will be *sunnat* to call dignified persons by indicative names, e.g., *Abū Bakr*, *Abū Ṣāliḥ*, "the father of *Aḥmad*", "the mother of *Muḥammad*" or "the mother of *Hafṣah*". Giving bad nicknames and calling people by such names are both *ḥarām*, unless the persons so named cannot be identified except by those names, e.g., "the camel nosed" or "the vulture eyed".

A person may have three names: his nickname, the name by which he was named, and his pet name.

Among names praiseworthy for females are names like "*Maryam*<sup>4</sup>, *Fāṭimā*<sup>5</sup>, *Āyisha*<sup>6</sup>, *Khadijah*<sup>7</sup>, and names of the other wives of the Prophet (Ṣal.) and names like *Āsiyā*<sup>8</sup>, *Sārah*<sup>9</sup>, *Ṣafā*<sup>10</sup>, and *Raḥmā*<sup>11</sup>.

I fail to find any support for the belief that a child should be given a special name according to the day of the week on which it was born.

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There is nothing in the Rules to prevent a female<sup>12</sup> from taking on a name normally given to a male, but doing so will be unconventional. If in any remote area it is the custom to give such names, there is no harm in doing so.

In giving names to slaves it is best to follow the normal custom of the land. To overstep such limits and give names like *Ramadhān*, *Shawwāl*, *Alwās*, *Marjān*, *Qanbar*, *Marjānah*, *Laila*, and *Su'dā* will be *makrūh*.

It will be *makrūh* for a son to call his father or mother by name, and for a pupil to call his tutor by name.

It is not *makrūh* for a husband and a wife to call each other by their names. In lands where doing so will appear to be disrespectful it is best not to do so.

- |               |           |          |          |
|---------------|-----------|----------|----------|
| 1. ابوالارواح | 2. شهاب   | 3. حرب   | 4. مريم  |
| 5. فاطمة      | 6. عائشة  | 7. خديجة | 8. انسية |
| 9. سارة       | 10. صفراء | 11. رحمة |          |

12. كما يسمون الرجال أسماء مؤنثة كغابة وعارضة وطلحة - : ( هاشم )

When chiding one's own children or servants, a person may use disrespectful names, but it will not be proper to let such names cling to the individuals concerned.

It is *sunnat*, while a person is still alive, not to give his own name to his child.

There is no harm in giving names to domestic animals.

It is permissible to give names to ships, boats, houses, estates, etc.

#### (v) Miscellaneous

( فوائد شتى )

Doing the following acts is *sunnat*.

(a) Applying oil periodically ;

(Marginal Note :

The periods will depend upon a person's habits. It may be daily or weekly or every Monday or every year.)

(b) applying antimony three times to each eye before going to sleep ;

(c) paring the nails in the manner described in the lesson on "Friday Service", removing the hair of the arm pits and pubic regions once in forty days, and burying the nails and the hair so removed ;

(d) trimming the hair of the upper lip in such a manner as to expose the upper lip ;

(e) dying red or yellow the hair of the head and the face and the grey hairs contained in them ;

(f) combing and parting the hair of the head and the beard ;

(g) (in the case of females) plucking out any hair that may appear on the upper lip or face ;

(h) in the case of married females, colouring the hands, feet and clothing with substances like henna, when their husbands are resident.

Males lose strength by letting the hair of their heads grow long.

It is permissible to remove the hair above the upper lip.



It is stated in *Qalā'id* that whoever has his head shaved on forty Wednesdays will grow up to be very learned in Jurisprudence<sup>1</sup>.

A saying, which passed as *ḥadīth* among common people, viz.,

“ whoever has his head shaved on forty Wednesdays will grow up to be very learned in Jurisprudence ”

reached my mother when I was yet a child, and she actually put that into practice by having my head shaved accordingly. Allah has granted me what He has granted me, and I am grateful to Him. وله الحمد والسكر

According to judgments made by certain jurists, it is *ḥarām* to shave the beard.

The following are all *ḥarām* :

- (a) dying the hair black ;
- (b) filing the teeth ;
- (c) adding to one's own hair other people's hair or hair that is *najīs* ;
- (d) tattooing ;
- (e) males staining their hands and their feet with henna<sup>2</sup>.

Females staining the tips of their fingers with henna is *ḥarām*, unless they have obtained prior permission from their husbands to do so.

1. العامة تروي حديثاً عنه صلى الله عليه وسلم أن من حلق رأسه : ( هامش )  
 أربعين مرة في أربعين أربعاء صار فقيهاً قال أبو مخزومة ولا أعرف في ذلك  
 شيئاً يعتمد عليه والقياس فعله يوم الجمعة وقد سمعت أباي الحديث  
 الذي يذكر فيه ففعلته بأبني أربعين حلقة في أربعين أربعاء لم  
 يتحللوا حلق في غير الأربعاء وقد حصل مطلوبها بحمد الله إن شاء الله -  
 وقد روي حديث من بلغه عتي فضيلة فعمل بما كان له ذلك وإن  
 لم اقله أو نحو ذلك انتهى . قلت

2. قال العجلي ويحرم خضب يدي الرجل ورجليه بحناء ونحوه وهو : ( هامش )  
 كلام صاحب البيان والماوردي والزائعي وغيرهم يقتضي الحيل  
 وهو المختار . عباب .

*(Marginal Note :*

As for the disagreeing statement that it is not proper for females to stain their finger tips even with the permission of their husbands, it is stated in *Raudhā*<sup>1</sup> that it may be allowed if the husband permits.)

Removing the growth of hair above a man's throat, and partly shaving the head are both *makrūh*.

Females who have scanty hair on their heads are permitted to add artificial hair made of silk or wool.

*(Marginal Note :*

Not permitting little children to remain out-of-doors in the early hours after sunset, covering pots and pans that are in use even by placing a piece of wood across, pronouncing *بِسْمِ* while covering such pots and pans, and putting out the light before retiring to bed, are all praiseworthy acts.)

**(vi) Hunting and Slaughter**

( كتاب الصّد والذّبايح )

Of the animals that are permitted to be eaten, those that are wild may be eaten if they are killed while they are being hunted or if they are formally slaughtered.

Six *sharʿs* have to be fulfilled for the meat of hunted animals to become *halāl*. They are :

1. The hunter has to be a Muslim ;
2. The hunter must have the intention of hunting ;
3. The hunter has to be a person possessed of good vision ;
4. The hunter has to be of the age of discernment ,
5. The hunter must not be a person in *Ihrām* (Pilgrim's garb put on to perform the *Hajj*).
6. The hunted animal has to die after it has sustained a wound caused by the hunter's arrow, or by the attack of hunting dogs, or hawks or falcons that have been employed for the



hunt and commanded to give chase, or the hunted animal must be seen to struggle before it dies.

- 205 Whether the animal is slaughtered while it has *ḥayāt mustaqirra*<sup>1</sup> or dies before the hunter can slaughter it, its meat is *ḥalāl*.

When the hunter delays the slaughter through neglect on his part or through sharpening his knife, and the animal dies in the meantime, its meat will not be *ḥalāl*.

That portion of the animal bitten by a dog has to be washed in the manner explained earlier before it is used.

When a part of the animal hunted has been eaten by a hunting dog, or when the dog refuses to release its hold on the animal even on seeing its master, or when the dog refuses to give up the animal to its master, the meat will not be *ḥalāl*<sup>2</sup>, as the *sharṭs* of hunting would not have been fulfilled.

The old methods of hunting such as the use of bows and arrows and the use of long tubes known as *sunkutān*<sup>3</sup> that eject clay pellets, may be employed even today. The use of firearms for hunting has been ruled to be *ḥarām*<sup>4</sup>. However, Shaikh Ibn Hajar (*Rah.*) has said that where a hunter's skill has been tested in his use of firearms, and he has been found to be able to aim at and strike parts like the wing of a large bird and bring the creature down, he may be permitted to use firearms for hunting purposes. The animals killed by him will become *ḥalāl*.

1. *حياة مستقرة* "possibility of life continuing". This is best illustrated by an example. Suppose an animal meets with an accident. Two things can happen to it; it can die immediately as a direct result of the injuries sustained through the accident, or, it may continue to live and die later. The life the animal has while it goes through its death struggle immediately after the accident will not be *ḥayāt mustaqirra*, as its death will be the immediate result of the injuries caused by the accident. If the animal continues to live after the accident and dies later its death may be due to indirect results of the accident, such as very severe pain, etc. The life it has in such an instance, between the time of the accident and the time of its actual death will be *ḥayāt mustaqirra*.—Maulavi M. A. C. Lafir.
2. Unless the animal is slaughtered while it has *ḥayāt mustaqirra*.
3. سنكّان

1. (هامش) : لما فيه من سرعة خروج الرّوح او قرب الملاك على انه لم يجز لاحد ان يحرق شيئاً فيه روح بالنار لما روي لا يعذب احداً بالنار الا الله .

When the old methods mentioned above are employed in hunting and the animals hunted are not slaughtered while there is *hayātu musta-qirra* their meat will not become *ḥalāl*.

The hunting conducted by those Christians with whom inter-marriage is permitted, and the slaughtering made by them, if slaughtered according to the rules contained in Books of Jurisprudence, will be valid. The meat of animals hunted by them will be *ḥalāl*.

Five *sharṭs* have to be fulfilled in slaughtering an animal for food :

1. The person slaughtering the animal must have the intention—
  - (a) of slaughtering the animal, and
  - (b) of making its meat *ḥalāl*.
2. The person slaughtering must be free from any state of apostasy or non-belief, and he must be in the fold of Islām.
3. He must sever the windpipe at the knot or larynx.
4. He must sever the gullet.
5. He must not lift his hand until he has completed the full act of slaughtering.

When a person lifts his hand because the animal struggles violently, his slaughtering will be valid if he brings his hand down immediately and completes his action of slaughter without any delay or neglect on his part.

Teeth, nails or bones must not be used to slaughter an animal. Slaughter made by sharp instruments like a knife, or a bamboo blade or splintered glass, will be valid and the meat of the animal so slaughtered will be *ḥalāl*.

- 206 The slaughter will not be *ḥalāl* if it is done by the sheer weight of a sharp instrument, or by the strength of the person using a blunt instrument, even if the head gets severed and even if there is flow of blood<sup>1</sup>.

It is for this reason that quickly cutting the knot of the throat has been made *wājib*. Quick action will prevent the animal from struggling and thereby making the slaughter incomplete.

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1. *i.e.*, the sharpness of the instrument has to be the sole factor for a slaughter to be *ḥalāl*. If it is said that some weight has to be applied on the instrument and that the person who slaughters has to possess some strength, then these two factors should be reduced to the minimum in importance and the maximum granted to sharpness.—Maulavi M. A. C. Lāfir.



In an act of slaughter, when the entire larynx gets included with the head, only a *sunnat* act will be missed, and the slaughter will be *ḥalāl*. On the other hand, when no part of the larynx is attached to the head but the entire larynx gets included with the body the slaughter immediately becomes *ḥarām*.

When an animal with young is slaughtered<sup>1</sup>, whether the foetus in the womb dies immediately or is removed from the womb and is seen thereafter to struggle and die, that foetus too will be *ḥalāl*.

In slaughtering an animal that is healthy, the following two *sharṭs* have to be fulfilled :

1. *Ḥayāt mustaqirra* must be present at the commencement of slaughter. The severe struggle of the animal after the slaughter or flow of blood or the presence of a husky guttural sound will be indications of the presence of *ḥayāt mustaqirra*.
2. No doubt must be entertained of the presence of *ḥayāt mustaqirra*. When absence of blood or guttural sound causes doubts to arise, the slaughter will become *ḥarām*.

When an animal like a fowl is slaughtered after it has been bitten by a creature like a cat, or after it has swallowed some poisonous substance, or after a roof or wall has collapsed over it, it will become *ḥalāl* only if *ḥayāt mustaqirra* is present at the time of slaughter.

When an animal is slaughtered before it dies of disease or hunger, its meat will be *ḥalāl*. In such an instance the presence of *ḥayāt mustaqirra* will not be a *sharṭ*.

When an animal's throat is cut above the larynx, or when its head has been smashed by pellets, or when slaughter is begun from the nape and life becomes extinct before the larynx is reached, its meat will be *ḥarām*.

In the last instance, if the larynx is cut while life is still present in the body, its meat will be *ḥalāl*, though the person slaughtering the animal becomes a sinner for his act.

The *sunnat* acts of slaughter are :

(a) giving water to drink when the animal appears to be thirsty ;

---

1. ( هَامِش ) : واو منسعة تتصور او مد تعططت بالتصوير على الاربع الذي قد : ( هَامِش )  
جزء منه غير ولمد . ق

- 207 (b) bringing the animal gently to the place of slaughter ;  
 (c) sharpening the knife ;  
 (d) keeping the neck of the animal directed towards the *Qiblah* ;  
 (e) the person slaughtering the animal keeping his face directed towards the *qiblah* ;  
 (f) reciting <sup>1</sup> بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ

while slaughtering, or while taking aim when hunting, or when setting a trap or net or noose ;

- (g) drawing the knife with gentle pressure and severing the blood vessels on either side of the throat ;  
 (h) when slaughtering a camel, making it adopt a standing position or a kneeling position ;  
 (i) when slaughtering other animals making them lie on their sides ;  
 (j) when slaughtering big fish that remain alive out of water, slaughtering them in any convenient and fitting manner.

The person slaughtering an animal is permitted to get assistance from another to hold the animal.

The person assisting can be a female in her monthly period of impurity, or a person under obligation to have a bath of purification, or even a non-Muslim.

The following acts are *makrūh* :

- (a) sharpening the knife in the presence of the animal to be slaughtered ;  
 (b) slaughtering another animal in its presence ;  
 (c) slaughtering at night time or in darkness ;  
 (d) using a blunt knife ;  
 (e) omitting to include *ṣalawāt* with the *Bismi*. (See (f) above) ;

1. فاعذ - وتكرير التكبير قبل ما حسن ونفل ابن العماد الزركشي : ( هامش )  
 انه لا يبريد الرحمن الرحيم لانه لا يناسب الحال ويزيد الصلوة  
 عليه صلى الله عليه وسلم - فلا تدر .



- (f) removing the head of the animal before life has completely departed ;  
 (g) skinning the animal before life has completely departed ;  
 (h) cutting small fish that are alive ;  
 (i) roasting or frying a fish alive ;

It is good for the person slaughtering to be a male past the age of puberty. Next in order of precedence is a female, and next a boy of discerning age.

It is not a *shart* that the person slaughtering should be one free from impurities arising from a sex-act, or from menstrual impurities.

A different authority states that burning or roasting a fish alive is *harām*.

### (vii) Types of Food

#### ( كتاب الاطعمة )

Of creatures that live in water all types of fish are *halāl*.

The following are all included in the category of fish :—

*Āb*<sup>1</sup>, eel, shark, shrimp, *Daryā*<sup>2</sup>, Ray fish, prawn, cuttle fish

According to accepted opinion the following are all *harām* :—

Cockle oyster, bivalve, couch, starfish<sup>3</sup>.

Some authorities disagree with this opinion and state that they are *makrūh* but *halāl*.

The following are *harām* :—

Crab, tortoise, leech, tadpole, frog, crocodile, *Anjālai*<sup>4</sup>, water snake.

Of creatures that live on land the following are *halāl* :—

Goat, camel, *Kuliman*<sup>5</sup>, elk or gayal<sup>6</sup>, guano, porcupine, horse, cattle, deer, hart, rabbit, white mouse<sup>7</sup>, *kulirari*<sup>8</sup>, mountain squirrel, and animals that do not strike at their prey with their paws.

1. اَبْ	2. دَرِيَا	3. اَيُّوْرَلْ	4. اَنْجَالِي
5. كُضْمَانْ	6. مَضَامَرِي	7. مَايْرَمَ كَنْدَ وَجِلْ	8. كُضْنَرِي

Of birds the following are *ḥalāl* :—

Hen, turkey, *kanān-koli*<sup>1</sup>, cockbird, jungle fowl<sup>2</sup>, guinea fowl<sup>3</sup>, *Thi-mulungi*<sup>4</sup>, cuckoo, quail, partridge, *ponni*<sup>5</sup>, duck, stork, heron, snipe, swan, *shillu*<sup>6</sup>, crested bird, *pa-yir kagam*<sup>7</sup>, sparrow, goose, cormorant, *pulla chirakki*<sup>8</sup>, hanging nest builder, and other birds that do not hold their food with their claws.

Creatures that die without being slaughtered but that can be eaten are fishes, the little fishes swallowed by bigger fishes if they are not in a state of decomposition, and insects that have fallen into grains and pulses and died.

The following creatures are *ḥarām* :—

Animals that have died without being slaughtered, swine, dog, ass, donkey, cat, mongoose, fox, marmoset, monkey, armadillo, squirrel, chameleon, lizard, rat, musk rat, giant rat, spider, cricket,<sup>9</sup> tick, beetle, wasp, butterfly, dragon fly, winged ant, *olungu*<sup>10</sup>, firefly, ant, bug, flea, fly, worm, elephant, tiger, bear, sloth, wolf, snake, gecko, scorpion, spider scorpion and other creatures that carry venom, eagle, raven, vulture, crow, falcon, hawk, owl, *kokai*<sup>11</sup>, blackbird, redwing crow<sup>12</sup>, woodpecker, mynah, parrot, peafowl, bat, flying fox and all creatures that hold their food with their claws.

Of animals that have been permitted to be eaten and that have been properly slaughtered, eating the following parts is *makrūh* :—

Paralysed limbs<sup>13</sup>, the urethral and rectal organs, the genitals, tumours, bladder, skin, offal, nerves.

Eating the following parts will be *ḥarām* :—

The bile, the hair and the bones even if pulverised.

While a creature permitted to be eaten is alive, cutting off one of its limbs and using it as food is *ḥarām*.

Herbs, and fruits from trees growing in soil that is covered with *najīs* are not *makrūh*. However, people of great wisdom have said

- |                     |                  |                 |                    |
|---------------------|------------------|-----------------|--------------------|
| 1. كَانَا نَكُولِ   | 2. كَادُ كَوْنِي | 3. كَيْتَكُونِي | 4. تَبِي مُضْتَكِي |
| 5. قَبِي            | 6. بَسْدُ        | 7. فَبِرْكَانَه | 8. نَبِي جَرِي     |
| 9. فَاجَان          | 10. أَلْتَكُ     | 11. كَوَكِي     | 12. بَشْمُكَمَه    |
| 13. هَوَكِي أَرْقِي |                  |                 |                    |



that by eating herbs or fruits that grow on human excreta diseases like hernia can be contracted. Therefore it is best to avoid taking them.

When the smell of *najis* is present in creatures like camels, oxen or goats that occasionally feed on *najis*, making use of their meat or milk or eggs at such moments is *makrūh*.

209 When such animals have fed on *najis*, they have to be kept in quarantine for a specified length of time and fed on clean food and water before they are slaughtered. This is the only way of saving their meat from becoming *makrūh*. Mere washing will not satisfy.

The specified length of time

for a camel is 40 days,

for an ox 30 days,

for a goat 7 days, and

for a fowl 3 days.

When big fishes are converted into dry fish before the *najis* in their stomach is removed, that dry fish will only become *halāl* after the *najis* is removed and the dry fish washed.

When insects like ants have dropped into substances like honey and died, and their removal is not feasible, that honey is *halāl* and may be eaten together with the insects contained in it.

When worms contained in ripe fruits cannot be removed, the fruits may be eaten without separating the worms from the pulp.

The eggs of animals forbidden to be eaten, as for instance, the eggs of the tortoise, the crow and the eagle, may be taken as food if they are not harmful, though doing so will be *makrūh taḥrīm*.

Eggs contained in the bodies of fowls that have died without being slaughtered are *halāl* if they are in good condition.

“ Rotten eggs ”, provided they have not been placed for hatching, are *halāl* even when the yolk is mixed with the white of the egg.

It is *ḥarām* to give away dead animals to non-Muslims as articles of food, whether they are animals permitted to be eaten or animals like rats. It is also *ḥarām* to sell to non-Muslims any animal knowing that they will eat it without slaughtering it. However, animals that die or animals that become *najis* and unfit for food, may be given as food to creatures like crows or cats or tigers.

Slaughtering a creature when its meat will not serve as food is not *ḥarām*, but the person doing the act becomes a sinner.

(Marginal Note :

He becomes a sinner when he kills the animal for no purpose<sup>1</sup>.)

Separating a calf from the udder of its mother before it has drunk to satisfaction is *ḥarām*, but the calf may be slaughtered.

It is *Wājib* on the part of a person who owns animals worthy of respect, like cattle and goats, to supply them with food and water in sufficient quantities, and to see that there is sufficient milk left with the mothers for their calves that do not feed on grass or any substance other than milk.

It is *sunnat* not to leave a cow partly milked.

It is *sunnat* on the part of a person milking a cow to have his finger nails well trimmed.

210 Beating animals for no purpose, placing burdens on them that they cannot bear, always making them bear heavy loads, always having them harnessed to vehicles, making any part of their hair stick together or removing any part of their hair, are all *ḥarām*.

When the calf of a female animal dies, any artifice or device may be employed to obtain milk.

Animals permitted to be eaten may be castrated<sup>2</sup> while they are small. Castrating adult animals is *ḥarām*.

It is also *ḥarām* to slit the ears or cut the tail of an animal, and to brand its nose. Branding an animal in any place other than the nose for the sake of a disease or for the sake of identification, is permitted. When branding an animal for the latter purpose, where two letters will suffice as identification, branding three letters\* will be *ḥarām*. Even human beings may be branded for the sake of certain diseases; even a limb may be amputated.

1. لانه اضعاء المال - : ( هامش )

2. ويجوز خنثي صغار المأكول إرادة التيسين وقتما يفقد الجماع : ( هامش )  
نه ولا يجوز في صغار غير المأكول ولا يجوز في غير الصغار من  
المأكولات ولا غيرها .



(Marginal Note :

\*When two letters K. M. will suffice as identification branding three letters K. M. P. will be *ḥarām*.)

During mating season, the owner is bound to place the male and the female animal together. It will be *ḥarām* to place an animal like a horse, that possesses a large sex organ, together with an animal like a cow.

It is *ḥarām* to hire out an animal like a ram or a bull for stud purposes.

Rearing animals or birds for the purpose of training them to fight, permitting such creatures to fight, or assisting to arrange such fights, are all *ḥarām*.

When a person sees two animals engaged in a fight or charging at each other, it is *wājib* on his part to do all he can to separate them.

When a person possesses an animal that is dangerous, like a cow that butts, it is *wājib* on his part to see that the animal is not tethered on pathways.

When the hoofs of animals are overgrown and become a hindrance or a danger they may be removed as normally done.

Animals may be shod without hurting them.

That animals may be given names has been mentioned earlier.

It is not proper to curse any person<sup>1</sup>, animal or any living creature and call him or it an evil even if the person be a *kāfir*.

(Marginal Note :

A person may be cursed and called an evil if the intention is not to bring about eternal unhappiness but only to chide him, so that he may behave with more decency. However, it will be praiseworthy to refrain from doing so.)

<sup>211</sup> *Iblīs*<sup>2</sup>, *Fir'aun*<sup>3</sup>, *Hāmān*<sup>4</sup>, *Shaddād*<sup>5</sup>, *Numrūd*<sup>6</sup>, *Qārūn*<sup>7</sup>, *Abū Jahl*<sup>8</sup> and *Musailmatul Kazzāb*<sup>9</sup>, who were all non-believers, according to what has been ascribed to each of them, and others who are great sinners,

1. كقوله تعالى الا لعنة الله على الظالمين فبئس لعنة الله على الكاذبين: ( مامش )  
اولئك الذين يلعنهم الله ويلعنهم الاعنون .

2. ابليس      3. فرعون      4. هامان      5. شداد  
6. نمرود      7. قارون      8. ابو جهل      9. مسيلمة الكذاب

may be generally cursed or damned or maledicted without specifically mentioning any of them by name. However, such an act will neither be *sunnat* nor *mustahabb*.

There has been much disagreement on the fitness of cursing Yezid, but Imām Hujjatul Islām Abu Hāmid Muḥammad al Gazzālī (Rah.) has ruled that it is not proper.

It is *ḥarām* to take eggs or young birds from a nest in another person's garden, or to take the animal or fish caught in another person's trap or net.

The skins of animals like goats and oxen may be used as spreads.

It is *ḥarām* to use the skin of an animal like a tiger for the same purpose, because of the sense of pride that is likely to be present.

Even within the sacred precincts of Mecca it is *sunnat* to kill creatures that cause people harm, as, for instance, scorpions, snakes, gheekos, red ants, bugs, fleas, crows, hawks, biting dogs, bears, tigers, beetles, wasps, etc.

Creatures that sometimes cause people harm and at other times cause good, may or may not be killed, as for instance, eagles, ravens, etc.

It is *makrūh* to kill creatures that cause people neither good nor harm, as for instance, the tortoise, the crab, the black beetle, dogs that do not bite, etc.

It is *ḥarām* to kill creatures which, according to what has been ascribed to them, are harmless, as for instance, bees, the giant ant called *Sulaimānī*<sup>1</sup>, the sack-bird known as *Ṣurad*<sup>2</sup>, the frog, hunting dogs that do not cause harm, etc.

Creatures that are normally harmless may be killed when they do or prepare to do harm.

If a creature does not submit when lightly tapped something heavier has to be used.

1. سليمانى

2. اللاتق في ترجمة معني الصردان يقال يرواى كرو وهو من طيور : ( هامنس )  
الليل يقال انه اول طير صام الله تعالى .



(Marginal Note :

The benefits derived by a snake-charmer from his snake, by a mahout from his elephant, by a hunter from his hunting dogs, by an animal trainer in a circus from his bears cannot be called benefits. This is illustrated by a Tamil Proverb which says :

فَامَنْكُ جَالٍ وَاتَّ

(" Like feeding a snake with milk.")

The following are all *harām* :—

- (a) Substances that cause injury to a person's intelligence, as for instance, toddy, arrack and other intoxicating drinks ; when taken in larger quantities, ganja, datura, opium, nutmeg and its mace.
- (b) Substances that are injurious to a person's physical system, as for instance, earth, stone, bricks, clay, chunam<sup>1</sup>, charcoal, ash, hull and arsenic.
- (c) All substances that are *najīs*.
- (d) Of substances that are clean, things that are repulsive, as, for instance, phlegm, mucus (nasal fluid), seminal fluid, hides that have been tanned.

212 A person who takes toddy, arrack and other intoxicating drinks has to be punished with lashes.

A little opium or ganja or datura or arsenic may be added to medicines where necessary.

Ambergris<sup>2</sup>, nutmeg, mace may be eaten in quantities that will not intoxicate.

When chunam is taken with betel leaves, the betel leaves counteract the evil effects of chunam, and chunam counteracts the intoxicating effects of palmyra water.<sup>1</sup> We have therefore to tolerate the practice of chewing betel.

1. ( مامش ) : وقد صرح ابن تيمية من الحنابلة بكرامة الحصى والتوراة اذا لم يضراً .

2. اعشبر

It is *makrūh* to eat off the earnings of scavengers who meddle with *uajīs*, of butchers<sup>1</sup> who slaughter animals and sell their meat, of barbers<sup>2</sup> who bleed people by application of horns, and of barbers<sup>3</sup> who circumcise. The earnings of a barber who does the petty "job" of shaving is not *makrūh*.

Of occupations, the most praiseworthy is cultivation, next, handicraft, next, trade, and next manual labour.

At times of grave emergency, those things that are forbidden become permissible, dependent upon the conditions and the circumstances of the moment, and the persons concerned. For instance, at a time of hunger, when a dead fowl and a dead peafowl are both available, it will be proper to eat the fowl and not the peafowl. When a dead animal and food that belongs to an outsider are both available, the dead animal may be eaten up to the minimum amount required to save oneself from dying<sup>4</sup>, in preference to the food that belongs to another. If the owner of the food is present and does not give the food but demands a price above its worth, the same preference should be made. It will not be proper to start an argument with him. Even if it is agreed to pay the owner the higher price demanded, when payment is made later, it is obligatory to pay only what the food is worth.

When a person has in his possession water only sufficient to maintain his life, and an animal that is worthy of respect approaches him in extreme thirst, not being able to find water elsewhere, if the person himself is not suffering from extreme thirst at the time, it is *wājib* on his part to give the water with him to that animal. If he does not do so, or avoids giving it by demanding a high price from the owner of that animal, he becomes a sinner.

مَعْنَا اللَّهِ مَتَى يُعِينُ الْمُضْطَرِّينَ

1. قَصَاب

2. حَتَام

3. خَاتِن

4. (هامس) :

لَا تَمْنَعُ الْمَيْتَ يُتَعَلَّقُ بِحَنِ اللَّهِ وَعَفْوُهُ أَوْسَعُ دَارِجِي -



## (viii) Making Vows

( كتاب التذکر )

218 Making vows is in itself an act of devotion, for, in fulfilling a vow, a Muslim of the age of responsibility takes upon himself an act of devotion that is neither a *fardh* 'ain nor a *sunnat* 'ain, as for example when he vows :

" I shall for the sake of Allah, offer so many *rak'ats* of Prayer,"  
or

" I shall observe so many days' fast for the sake of Allah."

(Marginal Note :

*Fardh* 'ain<sup>1</sup> is a compulsory act that is obligatory on every person and which he has to do himself, like, for instance, offering the Prayers of the five periods every day.

*Sunnat* 'ain<sup>2</sup> is a supererogatory act of the same description, like, for instance, making responses to the Call for Prayers.

*Fardh* *Kifāyā*<sup>3</sup> is a compulsory act made obligatory on the entire community residing in a place, but the obligation will be lifted when any one person has done the act, like, for instance, offering the Funeral (*Janāza*) Prayer.

*Sunnat* *Kifāyā*<sup>4</sup> is a supererogatory act of the same description, like, for instance, a person in a group replying to a person who sneezes.)

Vows made of abstaining from doing those things that have been forbidden, or of doing any act of worship that is a *fardh* 'ain, are not vows. For instance, vowing : " I shall offer the Prayers of the five periods," is no vow, as these Prayers had been made obligatory on every person before the vow was made. Similarly vowing : " I shall not obtain any money on interest, nor shall I give any money on interest," is no vow, as receiving and paying interest have both been forbidden and are *ḥarām* and abstaining from doing so is *fardh*.

According to firm opinion, a vow becomes valid only when it is pronounced orally. Therefore, whenever a person makes a vow, his fulfilling it immediately becomes *fardh*.



There is a custom of making vows on certain conditions, as for instance, "If I (If my child) recovers from this illness, I shall . . .," or "If my intention in this affair is fulfilled, I shall complete so many recitals of the Qurān," or "I shall give such and such things as *ṣadaqā*."

When conditional vows such as these are made and the desires are fulfilled, it is *wājib* to act immediately in fulfilling such vows. When a person's desires are not fulfilled, it is not *wājib* to do so. However, doing the act of *ṣadaqā*, though it does not become *wājib*, will be *sunnat*. There is a reason for this. Every act of devotion has a time fixed for it, and doing that act before the time for doing it has arrived is incorrect. The exceptions are *zakāt* and *fiṭrā*<sup>1</sup>. The debt due when a vow has been undertaken comes under this head. Even when a person's wish is not fulfilled, it is *sunnat* to do the act of *ṣadaqā*, because *ṣadaqā* is *sunnat* at all times.

It will be proper for a person to make a vow like the following :—

"If Allah will free me from such and such a catastrophe I shall recite a *Fātiḥa* in the name of such and such a saint," or, ". . . . I shall give such and such things to the guardians of the shrine of such and such a saint."

When a person makes such a vow his fulfilling it in the manner vowed is *wājib*.

Vowing is '*Ibāda*<sup>2</sup>, (an act of devotion), and '*Ibāda* is due only to Allah, the Most Majestic and to none else. Therefore, it becomes *harām* to make vows in matters or ways that are sinful.

It will be improper for a person to make a vow such as : "If . . . I shall give the saint<sup>3</sup> buried in such and such a place, such and such things," unless the person making such a vow has the intention of paying the guardians of that shrine a part of the expenses required to maintain that shrine.

(Marginal Note :

It will be correct to make a vow saying :

" . . . I shall give such and such things in the name of the saint buried in such and such a place.")

1. وكما يجوز تجليل الزكاة يجوز تجليل نذر الصدقة لا الصوم والصلاة : (مامش)

2. عبادة

3. ولي الله

قبل وقته . قلأند .



214 Because the ordinary Muslims of the present age do not know the form of making vows, and they do not understand fully what is proper and what is improper in vows, it will not be correct to hastily accuse them of doing worship to other than Allah, without fully understanding their intentions.

Entertaining the thought that our affairs can be attended to, and that our desires can be fulfilled, by any other than Allah, whether he be a Prophet or saint, and appealing to him saying: "O my master! grant me a child!" or, "Relieve me of my stomachache!" and thus ascribing to him the power of action that is Allah's, according to the proper understanding of the truth of *Fā'il Haqīqīyah*<sup>1</sup> ("the Doer of all actions"), are all characteristics of polytheism. Therefore, in seeking the favours of Allah through a saint, treat him as your intercessor.

However, it is stated that, whether we address Allah Himself or whether we address His Prophets or His Saints, it is Allah Who answers. When we say: "O Messenger of Allah! Take hold of my hand!"<sup>2</sup> or, "O Muhiyyiddīn Save me!"<sup>3</sup> what we really intend is only a plea to Allah to take hold of our hands or to save us. We make our appeal through the Prophet (*Ṣāl.*) or through Muhiyyiddīn (*Radh.*) and there is nothing beside. He Who is truly the Doer of all actions goes into existence in them, and, as they have annihilated themselves in Him, He becomes to them their life and their power, and responds to our call. What really happens is nothing more than this. Those who say that by our appeal to them they are raised to divinity<sup>4</sup>, or that we who make the appeal have become polytheists, are people of no knowledge, and are people who look upon Muslims very lightly assigning to them wrong motives.

Take the following example :—

When you are thirsty, you call out to your servant: "O Marjān! get me some water to drink!"

When an elephant chases you, you shout: "O Panikkar! O Panikkar!"

1. فاعل حقيقة

2. يا رسول الله خذ بيدي

3. يا محيي الدين اغثنني

4. فَكَلِّمُوا مَعَ اللَّهِ أَعْدَائِي بِاشْتِرَاكُمْ آيَاهُ مَعَ اللَّهِ فِي الْإِلَوهِيَةِ - (ما مش)



215

How can anyone say that by making this call to Marjān, who is your servant, and by making this appeal to the Panikkar, who looks after the elephant, you have become a polytheist? Allah has, according to the attainments of His creatures, placed in them that assistance and help which you need, and, whenever you need that assistance or help, He creates in you the urge to call them, and He gives them the power to assist or to save you. Therefore, how can that fool, who does not see polytheism in the calls you make of "O Marjān!" and "O Panikkar!", see polytheism in the calls you make of "O Prophet of Allah!", "O Muhiyyidīn!"?

It may be argued that the Prophet (*Ṣal*) and Muhiyiddīn (*Radh.*) are both dead personages, while Marjān and the Panikkar are living beings. We know that not a thing can move anywhere without the wish of Allah. If the help that can be rendered by Marjān and the Panikkar is according to the power invested in them, then the help that can be rendered by Prophets and by Saints, who are the friends of Allah, is greater. That their help can be gained in the Invisible World<sup>1</sup>, in the world of Testimony<sup>2</sup>, in the world of stayings<sup>3</sup>, in this world<sup>4</sup> and in the world to come<sup>5</sup> is a certainty. "Allah knows best."

### (ix) Apostasy

( كِتَابُ الرَّدَّةِ )

نَعُوذُ بِاللَّهِ مِنْهَا

(" May Allah protect us from falling into such a state.")

Of all the forms of non-belief, the worst is that of falling into the state of *Murtadd* (apostasy).

If death comes to a person while he is in a state of apostasy, all his previous good actions become void.

After a person has turned apostate, if he re-enters the fold of Islām, all the good actions he did previous to his period of apostasy will not

1. عالم الغيب

2. عالم شهادة

3. برزخ

4. دنيا

5. قیامة



become void. All good actions he did during his period of apostasy will have to be observed over again as *qadhā*. Imām Ḥanafī (*Rah.*) has said that it is *wājib* that all his previous good actions be repeated.

### How a person becomes a *murtadd*

A Muslim of the age of responsibility becomes a *Murtadd* when he wilfully does or states or intends to do, or agrees to do any one of the three-hundred acts that will make a person a *murtadd*.

Some of the three-hundred acts are mentioned below, the rest can be inferred from them.

A person does not become *murtadd* when his tongue gets ahead of his intelligence and utters one of the grave statements, or when one of the grave statements occurs as a whispering of the heart<sup>1</sup>, or when the statement is made while referring to a past act of apostasy, or when the statement is made or the act done under duress, while forced to do so by a great sinner.

Living saints, at moments of ecstasy, have lost control of themselves and given vent to expressions like "I am Allah"<sup>2</sup> and "I am the Truth"<sup>3</sup>. Their utterances are similar to the utterances made under duress, and ordinary people can never reach their stage of attainment to make such utterances. The expressions made by them were made at moments when they were forgetful of themselves, and, in saner moments, when they were reminded of what they had uttered in their forgetfulness, they always repented and prayed for forgiveness. Some of these saints have even made utterances like "Put me to death!"<sup>4</sup> It is for this reason that the reading of Books written by learned men of great wisdom, men who are termed Knowers of Reality<sup>5</sup>, like Ibn 'Arabi (*Rah.*), have

1. وسواس

2. انا الله

3. انا الحق

4. كما قال الخلاج حين اجمع على قتله اربعة الاف من المشايخ : ( ما مَش )  
ومقدمهم الجنيد رضي الله عنه يا ثقاتي ، اني قتلي حياتي ،  
وخياي في مماتي ، ومماتي في حياتي ، فقال له الاستاذ الجنيد رضي  
يا ولدي سقيتَهما سقيتُ فقلت ما قلتَ ثم صار اول من رما  
عليه الحجر رحمه الله .

5. علماء الحقائق

been ruled to be *ḥarām* for ordinary people who are incompetent to read and understand them. Many of the ordinary people who read such Books slip and fall off the right path, through lack of understanding.

The acts that make a Muslim turn *murtadd* are :

Making statements like : "There is no Creator.", "There is no Prophet.";

Making a Prophet a liar ;

Placing a saint at a higher level than a Prophet in dignity and honour ;

A person arguing, while endowed with intelligence, that he is not bound by Allah's commandments and forbiddings

Making statements like : "I saw Allah with my physical eyes,"; or "I conversed with Allah with my lips.";

Saying : "Allah has manifested Himself in beautiful shapes.";

Ascribing to Allah, and limiting Him to, a particular colour, a particular quality, a particular place, a particular time or age, a particular direction or a particular form or shape or figure ;

Ascribing to Allah a partner in His Truth, in His Attributes or in His Actions ;

Discarding any of those actions which the four Imāms have unanimously decreed to be *wājib*, for instance, an action like the offering of the five Prayers of the day ;

Opposing the established conventions of trade, financial dealings and marriage, and saying that these are not *ḥalāl* ;

Opposing the ruling that the following are *ḥarām* : toddy, arrack, interest, adultery (and fornication)<sup>1</sup>, sodomy<sup>2</sup>, extortion, homosexuality among women<sup>3</sup> ;

When referring to outward actions in matters of Religion, calling those actions *ḥalāl* which are *ḥarām*, and calling those actions *ḥarām* which are *ḥalāl* ;



Denying that the following Prayers are *sunnat* :—

(a) the Prayers of the two Festivals, and,

(b) the *Rawātib*<sup>1</sup> Prayers, i.e., the *sunnat* Prayers attached to the five *fardh* Prayers.

Certain decisions, unanimously agreed upon by the four Imāms, may not be known to the ordinary people. Their acting contrary to such decisions, while they are still ignorant of them, will not make them <sup>217</sup> *murtadds*. For instance, acting contrary to the ruling that a son's daughter will inherit one-sixth of a person's property with the person's daughter, or the ruling that it is wrong to give a woman in marriage to a different husband while she is in her state of *'Iddā*.

When an ordinary person, ignorant of these laws, denies them, he will not become a *kafir*.

Further acts that will make a Muslim turn *murtadd* are :

Saying that a verse or a word or a letter out of what has been ruled as being of the Qurān by The Seven *Qāris* is not a part of the Qurān..

Treating the Qurān very lightly.

Ridiculing the Qurān, or looking at it and spitting at it.

Throwing any repulsive substance on the Qurān.

Saying : " Will reciting the *Qurān* satisfy thy hunger ? "

Saying : " The person making the Call for Prayer is bawling out for no purpose. "

Ridiculing the Call for Prayer in any manner.

Saying : " This '*Ālim* ' is narrating *ḥadīth* like a padre preaching his sermon in a Church. "

When asked to seek knowledge that is *fardh 'ain* remarking : " I don't need knowledge of such useless matters. "

Making a general statement such as : " All those who have gained Religious Knowledge are evil men. "

Saying : " What has he gained by praying so much and so often ? "

Saying : " Abu Bakr Şiddiq (*Radh.*) was not a companion of the Prophet (*Şal.*). "

Saying : " The calumny against the Lady 'Āyisha (*Radh.*) was not a calumny. It was a fact. "

Saying : " The Prophet (*Şal.*) was not an Arab, " or " The Prophet (*Şal.*) was not fair of complexion. "

Speaking contemptuously of the Prophet (*Şal.*) or remarking :  
" He was a person possessed with a desire for women. "

Looking at a genuine descendant of the Prophet (*Şal.*) and remarking : " May the curse of Allah fall upon thy ancestors. "

Saying : " Jinns can be seen in the forms in which they were created. "

Saying : " There will be other Prophets after the Prophet Muhammad (*Şal.*). "

Saying : " Adultery, wailing and music should not have been made *ḥarām*. "

218 Saying : " To have to observe *ṣunnat* acts is unfair. "

When a person is told, " Is not paring nails *ṣunnat* ? Therefore pare your nails, " his replying : " I shall not do it even though it is *ṣunnat*. "

Looking at a person who has committed a crime and telling him, " You have done an excellent bit of work. "

Looking at food that is *ḥarām* and remarking : " This too is nourishment from Allah. "

(Marginal Note :

Even though all food comes from Allah, He has forbidden us from taking that food which is *ḥarām*. Therefore, His approval will not be present in our doing any act He has forbidden us to do. The person who makes the statement quoted above knows this, and that is why he makes such a statement.



Further, it amounts to churlishness and mockery, if a person, knowing that Allah has forbidden us to take *ḥarām* food, looks at any *ḥarām* food and addresses Allah saying, "O Lord! This is food from Thee. All praise be to Thee for what Thou hast given.")

Addressing Allah and saying: "While there are a thousand others in this place, is it my child Thou has chosen should die? Art Thou blind?"

Saying: "Allah is a useless Being. Why did He create this dung-beetle?"

Saying: "Jinns and men exist on account of planetary influences."

Saying: "If the five elements did not exist, how could Allah have created?"

While implying the Reality, saying: "Only food satisfies hunger, only water satisfies thirst and only the physician heals diseases."

Saying: "A piece of cake is better than this *ḥikr*."

Saying: "All Muslim Rulers are unjust and wicked."

Saying: "Extorting taxes is the prerogative of Kings."

When a person assumes the clothing and behaviour of a *kāfir*, he too will become a *kāfir*, whether he remains with him or not. It is like a man wearing a Brahmin's string.

When a person worships a created object or being, or says that such worship may be done.

Saying: "Prayers may be offered without *Wudhū*."

In order to do some *ḥarām* act a person saying to another: "For the sake of Allah, help me in this matter."

Saying: "I do not fear the Judgment Day."<sup>1</sup>

(Marginal Note :

When a statement lends itself to two different interpretations, concealing the meaning that is clear and conveying the meaning that is implied.)

---

1. و يكفر من يقول لا اخاف القيمة استهزاء - تأويل : ( مامش )

When a non-Muslim expresses his desire to embrace Islām and wishes to be taught the *Kalimā*, not acceding to his request immediately.

Calling a Muslim a *kāfir* for no proper reason.

There are many utterances similar to the above, which, if a Muslim deliberately utters, without his speech stealing a march over his intelligence, or with the intention of doing some action that is only becoming of a *kāfir*, he will immediately become a *kāfir*.

When an *Ālim* is assigned the duty of making decisions (*fatwā*) on Religious matters, or any other person has to decide whether a person has become a *kāfir* by some act or utterance of his, let him consider carefully that man's action or that man's utterance, and call him a *kāfir* only when the interpretation given to his deed or expression clearly points to his guilt. It will be wrong to come to hasty conclusions and brand him a *kāfir*.

- 219 For instance, it is stated in certain works on Jurisprudence that when a person swears by any other than Allah he becomes a *kāfir*. If a person swears saying: "Upon my eyes . . ." or "Upon my father . . ." it will not be correct to call him a *kāfir* for that act. His oath lends itself to various interpretations. When he swears in that fashion, he only intends to emphasise the dearness to him of his eyes, or the dearness to him of his father. He has no intention whatever of making any reference to the Sovereignty<sup>1</sup> (*Rabbāniya*) of Allah.

Once a person turns an apostate or *murtadd* his marriage immediately gets suspended.

When he gives girls away in marriage during his apostasy, such marriages will not be valid.

The animals and birds slaughtered by him should not be eaten.

He will not inherit nor should others inherit from him.

His marriage will be revalidated if he comes back to the fold of Islām before the *Iddā* of his wife ends.

All the Prayers he offers and all the fasts he observes during his period of apostasy will have to be repeated as *qadhā*.



When a *murtadd* re-enters Islām, he has to pronounce the two *Shahāda Kalimās*, and, after referring to that sin of his that made him a *kāfir*, he has to say :

كُفَرْتُ بِمَا كُنْتُ أَشْرَكْتُ بِهِ

(" I now oppose that act of mine that made me a *kāfir* ").

Imām Gazzālī (*Rah.*) and a few other competent men of learning have said that it would not be necessary for the *murtadd* to pronounce the *Shahāda Kalimās*, and that the amount of faith still left in him and his feeling of repentance will be sufficient.

May the Exalted Allah protect us all from coming anywhere near apostasy, and may He cause repentance to enter our hearts and make us do deeds of piety and goodness.

I have not included in this *Kitāb* the chapters on Jurisprudence contained in *Bai 'u Rub 'i*<sup>1</sup> as there are very few people in this age who do good acts according to what is contained therein. No good purpose will be served by dealing with such matters, as the Government of most lands are today in the hands of non-Muslims.

## CHAPTER XI. INHERITANCE

( كِتَابُ الْوَرَاثَةِ )

220 When a person dies leaving behind some wealth, after meeting the expenses incurred in giving him a decent burial and paying his debts and the *mahar* (dowry) due to his wife, up to one-third of the balance left over will be spent according to his dying wishes.

The remainder will be distributed among his heirs as detailed here under.

However, when payments like *zakāt* are due from his wealth and property, such debts have to be met in preference to the expenses of a decent burial.

There are ten groups among males who are heirs to his wealth.

- |                             |                                |
|-----------------------------|--------------------------------|
| 1. son ;                    | 6. brother's son ;             |
|                             | half-brother's son ;           |
| 2. son's son ;              | 7. father's brother ;          |
| 3. father ;                 | father's half-brother ;        |
| 4. father's father ;        | 8. son of father's brother ;   |
|                             | son of father's half-brother ; |
| 5. brother ;                | 9. husband ,                   |
| half-brother <sup>1</sup> ; |                                |
| step-brother ;              | 10. the freed male slave.      |

There are seven groups among females who are entitled to his wealth :

- |                     |                      |
|---------------------|----------------------|
| 1. daughter ;       | 5. sister ;          |
| 2. son's daughter ; | 6. wife ,            |
| 3. mother ;         |                      |
| 4. grandmother ;    | 7. freed slave-girl. |

---

1. Children of one father and one mother are referred to as brothers/sisters ; children of a father through different mothers as half-brothers/half-sisters ; children of a mother through different fathers as step-brothers/step-sisters.



If none of the seventeen groups of people mentioned above is alive his wealth will be distributed among his *Arhām*<sup>1</sup>, i.e., non-inheriting relations.

There are eleven groups of people who come under the class of *Arhām* :

- |  |                                  |
|--|----------------------------------|
| 1. children of daughter ;                          | 7. mother's sister .             |
| 2. children of sister ;                            | 8. father's sister ,             |
| 3. brother's daughter ;                            | 9. mother's father ,             |
| 4. daughter of father's younger or elder brother ; | 10. mother's father's mother ,   |
| 5. father's step-brother ;                         | 11. children of mother's sister. |
| 6. maternal uncle ;                                |                                  |

(Marginal Note :

In the early days of Islām making a Will was compulsory according to the Quranic verse :

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا ۖ الْوَصِيَّةُ لِلْأُولَادِ  
وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ٥

("It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage ; this is due from the God-fearing."—II : 180—Yūsuf Ali.)

This compulsion was removed later after Allah revealed :

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ  
اثنَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ  
لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ  
وَوَرِثَهُ أَبَوَاهُ فَلِلْمِثْلِثِ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ السُّدُسُ ۚ مِن  
بَعْدِ وَصِيَّةِ يُوصِي بِهَا أَوْ دَيْنٍ ۚ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ

أَقْرَبَ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ ۖ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝

(“ God thus directs you as regards your children's (inheritance) : to the male, a portion equal to that of two females : if only daughters, two or more, their share is a two-thirds of the inheritance : if only one, her share is a half. For the parents, a sixth share of the inheritance to each, if the deceased left children ; if no children, and the parents are the (only) heirs, the mother has a third ; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by God : and God is All-knowing. All-wise.”—IV : 11. Yūsuf Ali.)

In the Qurān, reference is made to inheritance in the following verses also :

وَلَكُمْ بِمَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّعَنٌ وَلَدٌ فَإِن كَانَ لَعَنٌ وَلَدٌ فَلَكُمْ  
الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُّوصِينَ بِمَا أَوْدَيْنَ ۖ وَلَعَنَ الرُّبْعُ مِمَّا  
تَرَكَتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلِلْعَنِ الشَّمْنِ مِمَّا تَرَكَتُمْ مِّنْ  
بَعْدِ وَصِيَّةٍ يُّوصُونَ بِمَا أَوْدَيْنَ ۖ وَإِن كَانَ رَجُلٌ يُّورِثُ كَلَّةً أَوْ امْرَأَةً وَلَهُ  
أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ ۖ فَإِن كَانُوا أَكْثَرَ مِن ذَٰلِكَ فَهُمْ  
شُرَكَاءُ فِي الثَّلَاثِ ۖ مِنْ بَعْدِ وَصِيَّةٍ يُّوصَىٰ بِمَا أَوْدَيْنَ ۖ غَيْرَ مُضَارٍّ  
وَصِيَّةٌ مِّنَ اللَّهِ ۖ وَاللَّهُ عَلِيمٌ حَلِيمٌ ۝

(“ In what your wives leave, your share is half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child ; but if ye leave a child, they get an eighth ; after payment of legacies and debts.



"If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by God; and God is All-knowing, Most Forbearing."—IV: 12. Yūsuf Ali.)

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْوَلَاةِ إِنِ امْرُؤٌ مَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَلَدٌ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّلُوسُ مِمَّا تَرَكَ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ مِثْلِ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

("They ask thee for a legal decision. Say: God directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth God make clear to you (His law), lest ye err. And God hath knowledge of all things."—IV: 176. Yūsuf Ali.)

There are six types of shares mentioned in the Qurān: they are .

$\frac{2}{3}$ ,  $\frac{1}{2}$ ,  $\frac{1}{4}$ ,  $\frac{1}{8}$ ,  $\frac{1}{3}$ ,  $\frac{1}{6}$ .

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The  $\frac{2}{3}$  share is

1. for two or more daughters ;
2. for two or more son's daughters ;
3. for two or more sisters ;
4. for two or more half-sisters ;

The  $\frac{1}{3}$  share is

1. for two or more of mother's children ;

2. for the mother in the absence of child, or son's child or two or more brothers or sisters ;
3. sometimes for the grandfather when there are brothers and sisters.

The  $\frac{1}{2}$  share is

1. for one of the four sets of females mentioned above when she is alone ;
2. for the husband when his wife leaves no issue.

The  $\frac{1}{4}$  share is

1. for the husband when the wife leaves children ;
2. for the wife when the husband leaves no children.

The  $\frac{1}{8}$  share is

for the wife when her husband leaves children.

The  $\frac{1}{6}$  share is

1. for the father when the deceased leaves children ;
2. for the grandfather ;
3. for the mother when the deceased leaves children or two or more brothers and sisters ;
4. for the grandmother when the deceased leaves children or two or more brothers and sisters ;
5. for the son's daughter when the deceased has one daughter ;
6. for one or more half-sisters when there is a sister ;
7. for two or more mother's children.

When a father and wife or husband are alive, after assigning the share due to them one-third of the remainder will be assigned to the mother.

The portion assigned to the wife has to be shared equally by two or three or four wives.



Disentitlement of inheritance

( فَضْلٌ فِي الْحَبِّ )

Those who are closest in relationship to the deceased will disentitle others who are distantly related :

The son disentitles the son's children ;<sup>1</sup>

The father disentitles the grandfather ;

The mother disentitles her mother.

A father and mother disentitle the father's mother.

The father and the son disentitle the brother.

These three (father, son, brother) disentitle the half-brother.

222 The father, grandfather and children disentitle the step-brother.

The father, the grandfather, the son, the son's son, the brother, the half-brother, disentitle the brother's son.

These seven persons disentitle the son of the half-brother.

These eight persons disentitle the brother of the father.

These nine persons disentitle the half-brother of the father.

These ten persons disentitle the son of a half-brother of the father.

An '*Aṣabā*<sup>2</sup>, i.e., an agnate, gets into possession of that portion of a deceased's wealth that is left over after the appropriate shares have been paid. He gets into possession of the entire wealth when there are no others entitled to the deceased's wealth.

An '*Aṣabā* is a son, son's son, father, father's father, brother, half-brother, their sons, a brother of the father or his sons.

Next to an '*Aṣabā* as inheritor is the male freed slave and the male issues of his '*Aṣabā*.

If there are males as well as females among those that cannot disentitle each other, the males will get two shares each while the females get one share each.

1. The son not only disentitles his own children but also the children of other sons of the deceased—Maulavi A. C. M. Lāfir.

2. *أصبة* i.e., male relation on the paternal side.

There are four means of inheritance :

1. inheritance by lineage,
2. inheritance by marriage ties,
3. inheritance by a slave obtaining freedom,
4. inheritance by a public body or establishment like the *Baitul Māl* or Treasury.

There are four means by which inheritance may be lost :

1. The inheritor having any connection (even indirectly) with the cause of the death of the person whose heir he is :
2. His becoming a *kāfir* ;
3. His becoming a slave ;
4. Uncertainty as to who died earlier.

223 A son's son is like a son, but he will not get the ratio of 2 : 1 with the daughter (of the deceased).

A mother's mother and a father's mother are like a mother, but they will have no claim to one-third of the wealth. The shares of these two will always be one-sixth.

A father's father is like a father, but he will not disentitle the brothers. He will get his share together with the brothers.

A son's daughter is like a daughter, but she will be disentitled by the son.

A half-brother is like a brother but he will not get the ratio 2 : 1 with a sister.

How certain problems (relating to inheritance) have to be solved, how shares can be increased in particular instances, and in the event of the death of one of the inheritors before division of shares takes place, how his share has to be divided, can all be ascertained from men of learning ('*Ulamā*).

As the injustice of not apportioning rightful shares to those who have rightful claims is a great sin, I do not know how a person will answer Allah when, without distributing his wealth in accordance with the injunctions of the Qurān, he leaves his wealth to his sons-in-law, cutting



off his own children, or when he leaves all his wealth to his sons, neglecting his daughters, on the ground that they have already been paid their shares in what is known as their dowries, or when he leaves his wealth to his wife and children, depriving the children through his concubines of their rightful shares, or when he unjustly causes loss to the property of orphans.

(Marginal Note :

It is *ḥarām* not to leave the wife her rightful share, or to leave her share subject to the condition that she be maintained only as long as she does not get married to another.)

All these are *ḥarām* acts, and he will be answerable to Allah for them. May Allah include us all in that group of His servants who refrain from doing what He has commanded us not to do. *Āmīn* !

## CHAPTER XII.

## MARRIAGE

( كِتَابُ النِّكَاحِ )

( بَيَانُ فُرُوضِ النِّكَاحِ وَسُنَّتِهِ وَكَرَاهَتِهِ وَمَوَانِعُهُ وَمُبَاجِئُهُ )

224 When a person has a desire for sexual life, and can afford to pay the *mahar* and bear the expenses of providing food and clothing, it is *sunnat* for him to get married<sup>1</sup>.

When a person does not possess both these requirements, his getting married will be *makrūh*.

When a person does not possess the means but has a desire for sexual life, his killing that desire by other methods than fasting, like taking drugs that contain camphor, is *makrūh*.

Fasting increases desire in certain people. This is so only at the beginning. If they continue their fast for a length of time, till it becomes a habit, their desire will decrease.

When a person possesses the means but does not possess the desire for sexual life, it will be excellent on his part not to marry but to spend much of his time in worship and acts of devotion.

Imām Gazzālī (*Rah.*) says that in marriage there are many benefits and many difficulties. The main substance of what he says is that when a person's circumstances and environment does not permit him to pursue a lawful trade, or to be engaged in technical or manual work.

الخ قال النبي صلى الله عليه وسلم تناكحوا وتوالدوا وتكاثروا : ( هَامِش ١ )  
فَاتِي ابَاهِي بِكُمْ اَلْاَمْرَ يَوْمَ الْقِيَمَةِ وَلَوْ بِالسَّقَطِ وَقَالَ يَضُ مَنْ  
نَكَحَ فَقَدْ اَدَّى ثَلَاثَ دِيْنِهِ فَلْيَتَّقِ اللّٰهَ فِيْ بَاقِيَةِ وَقَالَ يَضُ النِّكَاحُ  
سُنَّتِيْ مِمَّنْ رَغِبَ عَنْ سُنَّتِيْ فَقَدْ رَعِبَ عَنِّيْ وَقَالَ يَضُ مَنْ تَرَكَ  
التَّزْوِجَ مَخَافَةَ الْعَيْلَةِ فَلَيْسَ مِنَّا وَقَالَ يَضُ مَنْ كَانَ ذَا طَوْلِ  
فَلْيَتَزَوَّجْ - تَزَوَّجُوا فَلَيْسَ فِي الْجَنَّةِ اَعْرَبُ - وَلَا تَكُونُوا كَرَهْبَانَ  
النَّصَارِيِّ -



and is also not in possession of wealth previously earned, it will be praiseworthy on his part not to get married, as it will not be proper to take upon himself worries and difficulties by doing an act that is *sunnat*.

(Marginal Note :

According to the other three *maḏhabs* and according to certain Imāms in the *Shāfi'i Maḏhab*, marriage is *Wājib* on a person who has the means to meet the expenses and also has the desire for sexual life.)

When a person makes up his mind to get married, it will be *sunnat* on his part, as well as on the part of his partner-to-be, to see each other, without exposing those parts of their bodies that have been declared to be private and that have to be kept covered while at Prayer.

It will, however, be *sunnat* to have in their company on such occasions a *maḥram*<sup>1</sup>.

Where it is not possible for a person to see his partner-to-be, it will be *sunnat* to depute a female to see her and make investigations.

(Marginal Note :

- (i) قَالَ اللَّهُ تَعَالَى : فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتَى وَتَلْتِ رُبْعَ .

("Marry women of your choice, two, or three, or four"—Qurān iv : 3—Yūsuf Ali.)

- (ii) وَانكِحُوا الْأَنَامِي مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ

("Marry those among you who are single, or the virtuous ones among your slaves, male or female"—Qurān xxiv : 32—Yūsuf Ali.)

- (iii) At a marriage celebration, the beating of drums is permitted. Several types of drums have been named and particular mention is made of the tambourine. The beating of tambourines is *sunnat*.)

1. **محرم** A *Maḥram* is a member of the opposite sex so closely related that touching him/her will not annul a person's ablution (*wuḍhu*)

It is *ḥarām* for a male past the age of puberty to look at, touch or listen with desire to an *ajnabī*<sup>1</sup>.

In making praises it is permitted (for females) to offer words of admiration in a crowd.

225 A person is permitted to look at a little girl who will not rouse his desire, but, looking at her sex organ will not be *ḥalāl*. The mother of the child and the lady who nurses it may look at that part (only) as much as is necessary.

It is *ḥarām* for a female to look upon a male *ajnabī* or a female *kāfir* or a harlot. Her remaining alone in the company of any one of them is also *ḥarām*.

A servant-boy who is upright may look at his matron or lady

It is *ḥarām* for two males or two females to sleep on one spread or bedding, or in one person's clothing.

When a child has reached ten years of age it is *wājib* that he/she sleep separate from his/her parent or brother or sister.

It is *ḥarām* to look with a feeling of desire upon a handsome boy on whom facial hair has not appeared. Imām Nawāwī - (*Rah.*) has ruled that it is *ḥarām* even when no desire is present.

In those cases where looking at any part of a person's body is ruled to be *ḥarām*, it will be *ḥarām* whether that part is attached to the body or separated from it, like, for instance, the hair and nails that have been discarded.

A male *maḥram* is permitted to look at those parts of the body that do not lie between the navel and the knees of a female with whom marriage is strictly forbidden to him, even if he is a *fāsiq* (profligate), or even if he is a *kāfir* other than a *kāfir* of the group known as Magians<sup>2</sup> among whom marriage between *maḥrams* is permitted.

However, touching parts of her body like her back, will not be *ḥalāl* except when a necessity arises to do so, or out of affection.

The following are permissible acts for a female :

1. اجنبی An *Ajnabi* is a member of the opposite sex not closely related and touching whom will annul a person's ablution (*wuḍhu*).

2. مجوسي



consulting a physician for the purpose of obtaining medicine ;  
 stretching out her hand for her pulse to be read ;  
 allowing inspection for the purpose of having ulcers healed ;  
 letting a midwife touch her sex organ when delivering her child ;  
 having financial dealings with another woman ;  
 trading with another woman ;  
 looking straight at one's face at a time of bearing witness, if it becomes necessary to so testify

It is however a *shart* that the distress or necessity should be present.

226 It is stated in *Jam 'ul Jawāmi 'i*<sup>1</sup> and *Qalā-id*<sup>2</sup> that looking at the figure of an *ajnabī* reflected in a large mirror, or in places like wells, and inwardly admiring her form, will not be *ḥarām*. It will, however, be praiseworthy to avoid doing so

Imām Asnawī<sup>3</sup> (*Rah.*) and Imām Azra'ī<sup>4</sup> (*Rah.*) have ruled, though the authority is weak, that when there is no danger of infatuation the hands and the face may be seen of an *ajnabī* who is an old lady. According to the same authority, the face and hands even of an *ajnabī* who is not an old lady may be seen when there is no danger of infatuation.

In regard to the rule that it is *ḥarām* for a male to see a female and *vice versa*, a male seeing a female is a *ḥarām* act of a higher order<sup>5</sup>. The same rule applies even with respect to females who are *kāfirs*. It is *ḥarām* for a Muslim woman even to look at a *kāfir* woman.

When a male *mahram* is a notorious profligate, it will be *sunnat* for female *mahrams* to separate themselves from him by a partition<sup>6</sup>.

1. جمع الجوامع

2. قلايد

3. اسوي رحمه الله

4. اذري رحمه الله

5. اما نظر النساء الى الرجال فحرام عند خوف العنة و عند الا من : ( ما مشى ) اجازته الراعى وحرمة التوى قلايد

6. ويحرم الفكر فيما يحرم نظره واقتره الزركشي قال موسى ابن : ( ما مشى )  
 الرين وليس مثله تخيل وطى اجنبية فان التخيل شبه الحلم  
 والفكر عمال النظري الشيء والتخيل دونه فالصواب عدم  
 تحريمه وقد سبق مثله ونقل الدمير واقتره قال ويكره نعم  
 ان حرم عزمه على فعله اثم . قلايد

Where it is ruled that looking at any object is *ḥarām*, letting one's thoughts dwell on it also becomes *ḥarām*. By entertaining such thoughts, the form of the object takes shape in the mind. This does not happen when a person thinks of an object in making unappreciative reference to it.

A person who, while having marital relations with his wife, imagines he is having relations with a different woman, is a sinner<sup>1</sup>. Though such a person cannot be punished with lashes he becomes liable to punishment on the Day of Judgment. However, the punishment meted out to him will not be so severe as the punishment meted out to adulterers and fornicators.

The person who drinks water, imagining it to be toddy, will also receive similar punishment.

In the event of a person's passion being roused by unexpectedly seeing an *ajnabī*, it will be *mustaḥabb* on his part to immediately invite his wife and "satisfy" his passion.

It is *sunnat* to have a *khutbā* delivered on each of the following three occasions; no difference of opinion has been expressed relating to any of them:

- (a) a *khutbā* by the male or his deputy before commencing proceedings of an Engagement;
- (b) a *khutbā* by the *walī*<sup>2</sup> (the guardian of the female), or his deputy, before he offers his consent to the Engagement;
- (c) a *khutbā* by the *walī*, or his deputy, just before the commencement of the marriage ceremony.

According to the Rules contained in *Raudhā*<sup>3</sup>, it is *sunnat* for the 227 bridegroom or his deputy to deliver a *khutbā* before he pronounces his words of acceptance. However, Zakariā al-Anṣārī<sup>4</sup> (*Raḥ.*) and Ibn Ḥajar<sup>5</sup> (*Raḥ.*) have both ruled that it will be *mustaḥabb* to omit this *khutbā*.

1. مسئلة - من وطئ حليته ظاناً انها احسية انم ولم يُخَدَّ وعقابه : ( مامس )  
في الاخرة عقاب المجرى على المعصية لا الزاني وكذا من شرب ماء ظنه حمرا . فلا تد

2. ولي 3. روصه 4. نكحها الانصاري رضي الله عنه 5. ابن حجر رحمه الله



When it is known that a person is engaged to a girl, it will be *ḥarām* for another person to make proposals of marriage to the same girl.

A similar rule applies to the practice in our land of making proposals of marriage to the male partner.

However, such a proposal is permitted to be made if it is known that no definite reply had been given or that no reply had been given at all.

A similar rule applies to merchandise.

When a person is consulted in three matters, it is *wājib*<sup>1</sup> on his part to disclose in detail, as far as he knows, the secrets, the slips of the persons concerned in regard to faith, and all their shortcomings.

If he fails to do so, he will become guilty of being a party to artifice and trickery. The secrets and the shortcomings he discloses in these instances will not amount to slander or calumny.

The three matters under reference are :

- (a) in connection with marriage proposals ;
- (b) in regard to a Spiritual Leader when a person desires to become his pupil ;
- (c) in regard to a businessman when a person desires to have business relations with him.

When a female partner is sought, it is *sunnat* to look for a lady—  
possessing good qualities according to religious requirements ;  
belonging to a respectable family ;  
possessing beauty ;  
having maternal and paternal uncles and aunts who are not of a higher class ;  
possessing good manners ;

---

يعني يجب عليه ان ينصحهم بصدق ما يعرفه من متى نحو : ( هامش ) 1.  
الزقة في احوال الزوجين وعلّة الجسد مما يعاف معه الاختلاط  
وغيرهما وخبث العقائد في الشيخ لا الفسق وفي احوال المتعاقدين  
الذين يتعاملان بغير النقد بما وجد من المماثلة وغيرها.

possessing intelligence and virtue ;  
 having relations with large families ; and  
 possessing virginity.

It is *sunnat* to look for similar qualities in a bridegroom, according to the ruling given by Ibn Ḥajar (*Rah.*)

It is more praiseworthy to arrange marriage ties with relations than with outsiders, unless one has no kindred.

Taking the following types of ladies in marriage is *makrūh* :

- (a) a lady who is thin and tall ;
- (b) a lady with auburn hair ;
- (c) a lady who lives with children by a former husband ;
- (d) a lady who grumbles much ;
- (e) a lady who continues to bear love for her former (divorced) husband ;
- (f) a lady who is fond of recalling her good acts ;
- (g) a lady with excessive worldly desires ;
- (h) a lady who is very short ;
- 228 (i) a lady commanding a large *mahar* ;
- (j) a lady born out of wedlock, i.e., a lady of illegitimate birth ;
- (k) a daughter of a *fāsiq*.

However, when a person falls passionately in love with a lady of any of the above types and he feels that he can live a virtuous life only by marrying that lady, it will be good to marry her.

(Marginal Note :

- (i) Merely because Imām Ḥassan and Imām Ḥussain (*Rah.*) both took wives of one of the types mentioned above, it must not be assumed that marrying the above types of ladies is not *makrūh*.

(ii) وفى الحديث :- شوماء ولو د خير من حسناء عقيم

“An ugly woman who bears many children is better than a beautiful woman who is barren.”

A barren woman can be known by the very few children her paternal or maternal uncles and aunts have.)



When a person takes a woman in marriage, it is *sunnat* on his part to make the intention of fulfilling the *sunnat* act observed by the Messenger of Allah.

(Marginal Note :

While making this intention, it will also be *sunnat* to make the intention of remaining virtuous and pious.)

When a person has made such an intention, he and his wife will continue to be rewarded right through their married life.

When a person, on getting married, desires a life of prosperity and worldly pleasures, he will get only what he desires.

For a person wanting to be married it will be *sunnat* to go through the marriage rites in the month of Shawwāl on a Friday morning, preferably in a Mosque where Friday Services are conducted, amidst a group of pious people, and after accepting the hand of the *walī* to have the marriage consummated also in the month of Shawwāl.

After the ceremony, it will be *sunnat* on the part of all those assembled to offer the following short prayer for the bridegroom and his partner.

بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ وَعَافِيَةٍ

### The *fardhs* of Marriage

There are five *fardhs* for a marriage. They are

1. the wife ;
2. the husband ;
3. the *walī* (i.e. guardian of the wife)
4. two witnesses ;
5. *ijāb*<sup>1</sup> (i.e., oral declaration made by the *walī*).

These five are necessary for a marriage to be valid.

The *sharʿs* with regard to the wife are :

- (a) she must be a Muslim ;
- (b) she must be free from another's marriage bond, and from 'idda ;

(c) she must be the identical bride ;

(d) she must be free from the state of *maḥramīya*<sup>1</sup>, i.e. state of being forbidden to be taken in marriage by the bridegroom, on account of relationship by lineage, fosterage or marriage ties.

It will be wrong for a person who gives a girl away in marriage to declare vaguely, "I give one of the two girls in marriage."

The *sharṭs* with regard to the husband are :

(a) he must be a Muslim ;

(b) he must be the identical bridegroom ;

(c) he must not be a *maḥram* to the bride ;

(d) other than this wife, he must not be married to four others ;

(e) any of his other wives must not be a *maḥram* in relation to this wife<sup>2</sup>.

Any of his other wives must not be a sister, half-sister, step-sister or foster sister, a paternal aunt or a maternal aunt of this wife.

The *walī* or guardian will be dealt with at a later stage.

229 The *sharṭs* with regard to the two witnesses are :

(a) they must be Muslims ;

(b) they must be possessed of (normal) sight and hearing ;

(c) they must understand the *Ṣiqā*<sup>3</sup> (i.e. the form of procedure).

(d) they must be just and reliable men.

In an age when *fāsiqs* predominate, they may be taken as witnesses.

It will be wrong to have as witnesses :

(a) those who do not understand the *ṣiqā*\*:

(b) females ;

(c) children ;

(d) slaves :

1. حرمة

2. This is further explained in the Marginal Note appearing under "Fosterage" (page 432).

3. صيغة



- (e) the person who acts as guardian or *wali* in that marriage\*\*  
 (f) an insane person.

(Marginal Note :

\**Ṣiḡā* (the form of procedure) consists of *Ijāb* and *qabūl*

*Ijāb* is the oral declaration made by the *wali*, for example :

زَوَّجْتُكِ بَنِي

" I give my daughter to thee in marriage."

*Qabūl*<sup>1</sup> is acceptance (by the bridegroom), for example

قَبِلْتُ بِكَاهِنًا

" I have accepted her in marriage."

\*\*The elder of two brothers can act as *wali* and the younger as a witness.)

Though not possessed of clear eyesight, a person, who is able to know and identify, without the least doubt, the two persons contracting the marriage, may be taken as a witness.

When the proceedings of a marriage ceremony are conducted in an assembly, it will not be necessary to state that the ceremony was conducted in the presence of two witnesses. However, it will be good to state so.

### *Walis* (Guardians)

The *walis*, in the first instance, are

- (a) the father,  
 (b) the father's father.

These two can give away in marriage a virgin who has attained the age of puberty, or a girl who has not attained puberty, without obtaining her prior permission, to a person who is able to pay her *mahar*<sup>2</sup> (dowry) and who is in possession of sufficient means to maintain her. However, it will be *sunnat* on the part of the *wali* (the father or grandfather) in giving away a virgin who has attained the age of puberty, to obtain her prior permission.

When a girl's virginity has been lost in consequence of a sex act, or by any other means, no person can give her in marriage without her consent if she is a girl who has attained puberty.

According to the rules of the *Shāfi'i Mazhab* a girl who has not attained puberty cannot be given away in marriage by any person other than her father or her father's father.

(Marginal Note :

According to the *Hanafi Mazhab* such a girl can be given away in marriage by a *walī* who is not her father or father's father.

Those who are in the *Shāfi'i Mazhab*, may, in order to overcome the obstacle, change over to the *Hanafi Mazhab*, and give the girl away in marriage. Then her *walī* can be one among her '*aṣabā*' (page 415) and thereafter the mother, the son, the maternal uncle.)

After the father and the grandfather those who can act as *walīs* are the '*aṣabā*', previously mentioned in the Chapter on Inheritance (see page 415), in the same order of precedence as there mentioned. However, a son cannot act as *walī* to give his mother away in marriage.

When a person who is an '*aṣabā*' acts as *walī* to a girl who has attained puberty and whose virginity has been lost, he must obtain her oral consent to her marriage. When he acts as *walī* to a girl who has attained the age of puberty, her consent too must be obtained, but her silence can be taken as an indication of her assent.

(Marginal Note

When permission is sought from a girl, whether she gives her assent in an audible voice, or weeps without beating her face or her head, her action will be considered as assent. It will not be correct to say that tears of joy are sweet and tears through other causes are bitter.)

When a *walī* who is an '*aṣabā*' is not available, the *Qādhi* can give in marriage a girl above the age of puberty who lives within his jurisdiction, in the following seven circumstances. —

- 230 1. when the *walī* is himself getting married to the girl,
2. when there is no *walī* at all for the girl,
3. when there is a *walī*, but is not available, his whereabouts not being known;



4. when the *walī* is in a distant place that will take at least two days to reach ;
5. when the *walī* lives in the neighbouring jurisdiction but is prevented from being present for some very good reason, such as severe illness ;
6. when the *walī* is stubborn and does not wish the girl to be married to a suitable bridegroom ;
7. when the *walī* has already got into *ihrām* to perform the Hajj.

When a qualified *qādhī*, as specified in the Section on *Qādhīs*, is not available, then the parties contracting the marriage may appoint as *Muḥakkam*<sup>1</sup> (arbitrator), a suitable person who is just and reliable, and get the marriage solemnised by him.

(Marginal Note :

A *qādhī* should not delay to officiate in a marriage ceremony merely because his demand for a fee has not been met.)

A readily available *walī* may be ignored and another, living at the time in a distant land, summoned, and the marriage solemnised with him acting as *walī*, in seven instances. They may be *walīs* like an elder brother and his son.

The seven instances are :

1. When the *walī* available is a *fāsiq*.
2. When the *walī* available is a *kāfir*.
3. When the *walī* available is a child.
4. When the *walī* available is a slave.
5. When the *walī* available is insane.
6. When the *walī* available is an ignorant person of very low intelligence.
7. When the *walī* available has got into some serious trouble as a result of his folly, and is under restraint.

Even when a *walī* understands the *ṣiḡā* in a marriage ceremony, he may appoint an agent to act on his behalf. This is the practice in our land.

When a father or a grandfather desires to give a virgin girl in marriage to a suitable bridegroom, but, because she desires to marry a different person, also suitable, her father or grandfather refuses to marry her to either of the men, the *qādhī* too should not give her in marriage.

Whether the *walī* be a father or a grandfather or anyone else, he will not give in marriage a girl who has attained puberty, and whose virginity has been lost, to any person other than the man of her choice (see page 427).

- 231 If he refuses to (give her in marriage to the man of her choice), he would be deemed to have abandoned his duty, and the *qādhī* can give her in marriage to the person of her choice.

A father or a father's father can pay to a girl of means the proper *mahar* and accept her in marriage on behalf of his little son/grandson who has not attained the age of puberty.

It is *sunnat* to specify at the time of marriage the amount that has to be paid as *mahar*. When the amount is so specified, payment of it is *wājib*. When the amount specified is not legal, or when the amount is not specified, it is *wājib* to pay to the girl the *mahar mithl*<sup>1</sup>, i.e. an amount as *mahar* similar to the amount generally paid to girls of her status.

(Marginal Note :

Where a marriage has not been consummated, only half the *mahar* will become due.

On consummation of marriage, or on the death of either the bridegroom or the bride before consummation takes place, the full *mahar* becomes due.

If, before consummation of marriage, the girl discovers certain defects of her husband and dissolves<sup>2</sup> the marriage, no *mahar* will become due.

When it is discovered that a marriage already solemnised was void, or when it is found that by some mistake the husband has had marital relations with a different woman, or when it becomes known that the *mahar* specified was not valid, then *mahar mithl* becomes due.)



### Circumstances that Make a Marriage Void

( بَيَانُ مَوَانِعِ النِّكَاحِ )

A marriage will not be valid where it is stipulated : " I give this girl in marriage for so many years," or " I take this girl in marriage for so many years," even though the period specified be 10,000 years.

### Women who are Not to be Taken in Marriage

( بَيَانُ مَا يَحْرُمُ النِّكَاحَ )

It is *ḥarām* to take in marriage women of the following degrees of relationship :—

- (a) mothers,
- (b) grandmothers,
- (c) daughters,
- (d) daughter's descendants<sup>1</sup>,
- (e) sisters<sup>2</sup>,
- (f) sister's<sup>3</sup> descendants,
- (g) maternal aunts,
- (h) paternal aunts,
- (i) brother's<sup>4</sup> descendants.

The woman who fostered you, her mother by fosterage or lineage, and her husband's mother by fosterage or lineage, the woman who fostered your father or your mother, are as mother to you. The husband of any of these women is as father to you.

Any child whom your wife fosters, or any child fostered by your child or your foster child, is as your child.

Whether by lineage or by fosterage, the child fostered by your parents is as your brother or sister.

It is not forbidden to you to take in marriage the woman who fostered your brother or sister, or the woman who fostered your child, or the mother of the woman who fostered your child.

- 
1. Also son's descendants.
  2. All four kinds : sister, half-sister, step-sister, foster-sister.
  3. All four kinds.
  4. All four kinds : brothers, half-brothers, step-brothers, foster-brothers.

## Fosterage

When a child under two years of age has sucked milk at least five times for certain from the breasts of a female over nine years of age, that child can be said to have been suckled and fostered by her.

“Sucking milk once” is defined thus :

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When a child drinks to satisfaction at one effort it is once.

When the child withdraws its mouth having drunk to satisfaction, and then resumes, it has to be counted as twice.

When the child releases the nipple through inattention, or through sleep, and then resumes, or when the child falls into a deep sleep while the nipple is in its mouth, or turns from one nipple to the other, it has still to be counted as once.

The wife of a person who by lineage or fosterage is father or grand-father, and the wife of a son or a grandson similarly related, and the wife's mother similarly related, are *ḥarām* for marriage, in the last case even when no consummation takes place.

Marital relations with a wife render her children through a previous husband *ḥarām* for marriage.

So long as a person's wife is alive and the marriage to her subsists, it is *ḥarām* for him to contract a marriage with his wife's sister<sup>1</sup>, or her paternal aunt, or her maternal aunt through lineage or fosterage.

## (Marginal Note :

If, while a person's wife is alive and the marriage to her subsists, he desires to marry another woman, he can find out whether she will be *ḥalāl* to him by presuming one of the two to be a male and considering whether marriage between them will be permissible. If so, his marriage to that woman will also be permissible. His marrying another woman who does not satisfy this condition will be *ḥarām*, while his touching her will nullify his *wudhū*.)

Equality of Status (*Kufw*<sup>2</sup>)

Looking for equality of status between marriage partners is, in certain instances, *wājib*, and, in others, *sunnat*.

---

1. All four kinds.

2. *كفو*



Looking for such equality is the right of the *wali* and the right of the girl concerned. If these two wish, they can ignore that right.

Even if a girl belongs to the tribe of *Quraish*<sup>1</sup>, she may, if she so chooses, give her consent to be subject to a husband who is a *Habashī*<sup>2</sup> (an Abyssinian).

What is suitable to the free man, the slave, the non-upright in Religion, the upright in Religion, the ignorant, the learned, the labourer, or the merchant, is what is appropriate to his circumstances<sup>3</sup>. To the daughter of a learned person the son of an ignorant man will not be suitable.

Equality of status should not be judged on the basis of wealth or poverty. To the daughter of a millionaire, a person of no property, or the son of such a person, can be a fitting companion. He is like the eye of the mosquito (when compared to the vastness of the woman's wealth).

Assessment of a person's suitability by his worldly possessions  
233 is the act of one who does not possess even an atom of intelligence. Therefore, give no thought to a person's wealth when assessing equality of status.

A free man can get married to a slave-girl in the following three circumstances :—

1. When he is not able to have a wife suitable for marital relations or to have a slave-girl as a concubine ;
2. When he fears he will be led to fornication if he does not cohabit with her ;
3. When the slave-girl he intends to marry is a Muslim.

The marriage of a slave, when he marries without his master's permission, will be void.

1. قریش

2. حبشی

3. i.e., the free man for the free woman, the slave for the slave girl, etc.

## Maintenance

## ( بَابُ النَّفَقَةِ وَالْكِسْوَةِ )

This section deals with the providing of expenses and clothing for the wife, for the parents, and for children who have not attained the age of puberty.

(Marginal Note :

*Nafaqā*<sup>1</sup> means the providing of food and water.

*Kiswa*<sup>2</sup> means the providing of clothing.)

A husband is bound to maintain his wife because of the marital relations he has with her. *Nafaqā* will not be due to a child-wife with whom he is unable to have marital relations.

*Nafaqā* will not be due to a wife, who, being capable of having marital relations, keeps away without a proper cause from her husband.

Maintenance will not be due to a wife, who, not being in any distress occasioned by sickness, refuses to reside in a place where her husband invites her.

That place to which he invites his wife must be a place suitable for her. When the place is not suitable for her, or when the neighbours in that place are not respectable people, or when she fears that if she goes there she will have to undergo unbearable suffering at the hands of neighbours, she is not bound to go and reside there. In such cases, her refusal to go will not make her forfeit her claim to maintenance.

Providing *Nafaqā* and *Kiswā*

Without considering the special type of food that the wife is accustomed to take, but considering the type of food normally taken by most people in the land she lives in, it is *wājib* on the part of the husband to provide his wife daily, at the time of *Subḥu*, with one handful of grain (both hands held together) if he is poor, with one-and-a-half handfuls if he is of average means, and with two handfuls if he is rich.

It is also *wājib* on his part to supply her each day, at the same time, with fuel for preparing that food, with sufficient water, with curries usually eaten, the curries containing sufficient gravy according to the

1. نفقة

2. كسوة



custom of the land, with ghee, cooking utensils, lamps for lighting at night according to the usual custom, and with oil for the head. If she is a woman who does not usually prepare her meals herself, it is *wājib* on the husband's part to provide her with a servant-woman with supplies of food and clothing for her.

It is also *wājib* :

- (a) to supply the wife every year with two cloths for draping round her body, and jackets, if she usually wears them ;
- (b) to supply her with a sheet for covering herself during cold or wet weather, a pillow, a bed and mattress, if it is her custom to sleep on a bed and mattress, and a comb ;
- (c) to supply sufficient water for her baths of purification after marital relations and baths of purification after childbirth, or, in the alternative, to pay her the cost of such water ;
- (d) to supply her with meat once in seven days if he can afford to do so. The most praiseworthy day to do this will be Friday. If it is her habit to take meat twice in the week, his supplying her twice becomes *wājib*. The best days to do this will be Tuesdays and Fridays.

(Marginal Note :

Where marital relations are initiated by her to gratify her desire, as, for instance, when she causes a penetration to occur while he is asleep, it is not *wājib* on his part to supply water at his expense for her bath of purification ; nor is it *wājib* to supply her with water for her health baths, for her *sunnat* baths, for baths after her periods of menstruation, and for her *wuḍḥū*.

In a land where articles of food like pickles, preserves, dates, curd and whey are customarily taken, it becomes *wājib* on his part to supply her with these.

It is also *wājib* to supply her with a nit-comb, and with betel and arecanut according to her habit.

Supplying perfumes, medicines for her ailments, and physician's fees is not *wājib*. On days when she is sick *nafaqā* is *wājib*.)

The husband who provides his wife with a house to live in, as is his duty, and also supplies her with food and clothing in the manner

described above, can prevent her going out anywhere, even to attend the funeral of her parents.

If he gives her instructions on those Religious acts that are *fardh 'ain*, her going out for the purpose of gaining such knowledge will be wrong. Where he does not give such instruction, it will be wrong on his part to prevent her from going out for this purpose, and it will also be wrong on his part to make readjustments to her detriment in the supply of her needs.

### Seeking Dissolution of Marriage by Separation

( مَطْلَبُ الْفَسْخِ )

235 Where a husband ceases to maintain his wife for no fault of hers, or finds that he is unable to maintain her any longer, or sets out on a journey without providing for her maintenance during his absence, or without assigning someone to supply her with her requirements, she will immediately make her complaint to the *Qādhi* of her area. If the *Qādhi* finds it possible to obtain in a few days from the husband the maintenance due to her, she will exercise a little patience. Where she is unable to exercise patience, she will prove by witnesses that she does not have in her possession any property belonging to her husband. The *Qādhi* will thereupon give the husband three days' time to make payment, and on the fourth day, if no payment is made, dissolve the marriage (*faskh*<sup>1</sup>).

After such dissolution of marriage (i.e. *faskh*) has taken place, even if the husband returns and proves to the *Qādhi* that he had property in that place, that dissolution will continue to be valid, unless he proves that the wife was aware of the existence of such property, and that she could have maintained herself with the income derived from such property.

Where a person, not having paid maintenance to his wife for a certain length of time, pays sufficient for only one meal after steps have been taken for the dissolution of his marriage, or, where the wife claims arrears of maintenance but the husband is unable to meet her claims immediately, no dissolution of marriage can take place. The debt attaches to the husband until it is paid.

1. فسخ



Where a husband, after having provided his wife with food, clothing and shelter<sup>1</sup>, refrains from having marital relations with her deliberately, or through inability on his part, or through absence, and the wife, because of the absence of marital relations and her inability to control or master her sexual cravings, fears she might resort to adultery, *faskh* can take place, provided that, despite a person like the *Qādhi* or the wife's *wali* bringing the state of the wife to the notice of the husband, he continues to refrain from having marital relations with her

Though learned men ('Ālims) have not expressed their decision (*fatwā*) on this point, when we consider the ruling given by certain Imāms <sup>236</sup> of the *Shāfi'i Mazhab* and by followers of the *Hanafi Mazhab* that marriage is *wājib* upon those who have a desire for sexual life, and also the ruling that it is *wājib* on the part of fathers or *walis* of children to see that their children or wards remain chaste, and that the children should see that their fathers remain chaste, we find enough ground for concluding that dissolution of marriage is proper. An 'Allāma of *Ḥadhramaut* had given such a ruling on these grounds.

(Marginal Note :

The *ṣiqā* for a *Faskh* is that the *Qādhi* make the following pronouncement :

فَسَخْتُ الْبَيْتَ الَّذِي بَيْنَكَ وَبَيْنَ رَوْحِكَ فَلَا بَيْنَ فُلَانٍ

"I do hereby dissolve the marriage that exists between you and so-and-so the son of so-and-so."

It was my purpose to mention in this Chapter that when a person is in straightened circumstances and is unable to provide his wife with food, clothing and shelter, *faskh* (dissolution of marriage) may be allowed.

The question of the likelihood of a woman losing her chastity through absence of marital relations has not been discussed by learned men ('Ālims) in their writings, but it has been stated in Books on Jurisprudence of the *Ḥanbalī Mazhab*, like *Tafsīr Madārikut-Tanzil*<sup>2</sup>, and by our Master, the Chief of the Learned and the Mufti of the *Shāfi'i* and *Ḥanbalī*

1. نفقة كسوة

2. تفسير مدارك التنزيل



Maghabs, the *Qutub* of *Qutubs*, 'Abdul Qādir-ul-Jailānī<sup>1</sup> in his Book *Gunyah*<sup>2</sup>, in the Chapter on *Ilā*<sup>3</sup>, that the concensus of opinion is that where a husband swears that he will not cohabit for a period of no less than four months, pronouncement of *Talāq* (divorce) can be demanded from him. It is by considering these facts for a long time that it is stated here that *faskh* (dissolution of marriage) is allowed

سَامِحَ اللَّهُ عَنِّي وَعَنكُمْ وَأَرْشِدْنِي وَأَيَّاكُمْ إِلَى الْوَسْطِ

(“ May Allah forgive me and you and guide me and you to the right path. ”)

After a person has met the expenses of food, clothing and shelter (*nafaqā* and *kiswā*) of himself and his wife, it is *wājib* on his part to pay, with what is left over, the expenses on food and clothing of his mother, his father, his grand-parents, his children, both male and female, and his grandchildren who have not attained the age of puberty.

Where any of his children or grandchildren have attained the age of puberty, it becomes *wājib* on his part to bear the expenses on their food and clothing when they are not sufficiently equipped or qualified to get into suitable occupations.

It is not *wājib* to bear the expenses of a mother or father or children who do not observe the *fardh* Prayers. However, on the authority of *Tuhfā*<sup>4</sup> it is said to be *wājib*.

Where a person has both parents living, he is obliged to pay the expenses of his father, even if both parents are in affluent circumstances. If he is a person past the age of puberty, he is obliged to pay the expenses of both.

Where a person has to support his father and his son, he is obliged to bear the expenses of his son.

Where a person's wife, his mother, his father, and his children are all living, he will, in bearing their expenses, give preference first to himself, then to his wife, then to those of his children who have not

1. سَيَرْنَا سَيِّدَ الْعُلَمَاءِ وَالْمُفْتِي فِي الْمَذْهَبَيْنِ الشَّافِعِي وَالْحَنَبَلِيِّ قُطُبَ الْإِسْلَامِ  
عَبْدَ الْقَادِرِ الْكَلِيلِ فِي

2. غَنِيَّة

3. اِيْلَا

4. خَفَّةُ i.e., *Tuhfat al Muhtaj li Sharh al Minhāj* of Ibn Hajar al Haitamī.



attained the age of puberty, then to his mother, then to his father, then to those of his children who are past the age of puberty, then to the animals that are dependent on him.

It is *wājib* on the part of a mother to feed her infant only for a short period after the delivery of the child. According to a certain authority, she is obliged to feed her infant only for three days after birth; according to another authority, for seven days. Thereafter, it is *wājib* on the part of the father to take over the responsibility of looking after the child. When another woman is not available to foster the child, it becomes *wājib* on the part of the mother to continue to feed her infant. If she desires to be paid for doing so, the father is obliged to make payment to her. The responsibility of feeding the child is that of the mother only when the father has no means\* to pay a foster-mother.

(Marginal Note :

\*As, for instance, when a person is not in possession of any substance obtained from any source, even as offerings, gifts or donations. Only then does the responsibility fall on the mother.)

Bringing up a child until it reaches the age of discernment\*\* is the responsibility (in order of priority) of

- (a) the mother, so long as she does not marry another husband ;
- (b) the mother's mother ;
- (c) the father of the child ;
- (d) the father's mother ;
- (e) the child's elder sister ;
- (f) the child's younger sister ;
- (g) the mother's elder sister ;
- (h) the mother's younger sister ;
- (i) the child's sister's daughter ;
- (j) the child's brother's daughter ;
- (k) the father's sister.

(Marginal Note :

\*\*The age of discernment of a child is 5 or 6 or 7 years.)

In the event of the parents separating as a result of divorce after a child has reached the age of discernment, the child will decide with whom it wishes to remain.

A daughter may be prevented from remaining with her mother but it will be wrong to prevent a son from doing so.

At a time when a child is sick, it is better for the mother to look after it.

Where a father and a mother are both agreed a child may be weaned before it reaches two years of age.

It is *sunnat* not to let the fostering of a child continue beyond two years, except when it is feared that harmful effects will come upon the child.

(Marginal Note :

According to the Ḥanafī Maḏhab, a child may be fostered for a period of thirty months, and a child can be said to have been suckled and fostered when it has taken milk from a woman on three occasions (see page 432).)

It becomes *wājib* on a person's part to bear the expenses of his slave(s) in respect of food and clothing, according to the customs of the land.

It is *wājib* on the part of a person who owns animals like goats, cattle, fowls, ducks, &c., to supply them with sufficient water and food, to send them out to graze at the usual times, to enclose them in sheds or pens at the proper time and protect them.

In the event of a person neglecting these duties, the *Qādhi* of the area will have power to sell the animals at average prices prevalent at the time, and, with the proceeds, to meet the costs, if any, of his action, and to hand the balance over to the owner.



## Divorce

## ( بَابُ الطَّلَاق )

238 Of all acts that have been made permissible to man, no act brings upon him the anger of Allah more than the act of divorce (*Ṭalāq*<sup>1</sup>).

*Ṭalāq* is sometimes *wājib*, sometimes *sunnat* and sometimes *ḥarām*.

*Ṭalāq* that is *wājib* :

When a person swears, "By Allah! I am not going to have further marital relations with you," and refrains from having marital relations with her (his wife), distress is caused to her by thus depriving her completely of a sexual life. To avoid such distress *ṭalāq* becomes *wājib*.

*Ṭalāq* that is *sunnat* :

*Ṭalāq* is *sunnat* when a person is unable to gratify his wife's desire, or when his wife is lacking in faithfulness, or when she has evil qualities in her (which he cannot tolerate), or when she entertains evil thoughts and uses foul language that custom will not tolerate, or when his parents request him to divorce her though there has been no coarseness in her<sup>2</sup>.

*Ṭalāq* that is *ḥarām* :

It is *ḥarām* to pronounce *ṭalāq* on a wife when she is in her period of menstruation, or while she is in a purified state after a marital act<sup>3</sup>, or when the husband is in his sick bed and wants to divorce his wife intending to cut her off from inheriting any part of his wealth.

When a person desires to divorce his wife, it will be *sunnat* on his part to restrain himself by making only one pronouncement of *ṭalāq*.

1. طلاق

2. The word used in the original is وَنِيْ

3. After a wife has purified herself at the end of a period of menstruation, if a conjugal act takes place, it becomes *ḥarām* for the husband to pronounce *ṭalāq* on her until she has had her next period of menstruation and purified herself therefrom. The purpose of this rule is to shorten the period of *'idda*. Here, there is a possibility for the woman to conceive, and, if she conceives, the period of *'idda* will have to continue till her child is delivered. If the woman is old and there is no possibility of her conceiving, it will not be *ḥarām*. (Maulavi M. A. C. A. Lāfir.)



When a person has made only one or two pronouncements, he can take her back before her 'Iddā (her period of waiting) ends. Even if her 'Iddā has ended, he can re-marry her without her having to go through *Tahlil*<sup>1</sup> (for description see below).

When a person, after having made two pronouncements of *ṭalāq*, takes his wife back in marriage, only one more pronouncement of *ṭalāq* will remain due from him. If this one pronouncement is also made by him in a later stage, he cannot get married to that wife again until she has gone through *tahlil*. A wife, on whom three *ṭalāqs* have been pronounced, cannot lawfully be taken back in marriage until she has gone through *tahlil*.

*Tahlil* is described thus :

" If, after the 'Iddā of a divorced woman has ended, she marries a different husband and after consummation by a sex act and penetration has taken place, she is divorced by this husband, and there-after completes the period of 'Idda for him, she may lawfully be taken back in marriage by her first husband."

The pronouncement of *ṭalāq* by persons of the following types will not be valid :

- (a) a child ;
- (b) an insane person ;
- (c) a person who refrains from taking a substance he knows to be intoxicating, but, as a result of taking it by some mistake, is intoxicated ;
- (d) a person who gets involved in an unjustifiable quarrel or ribaldry.

The *ṭalāq* pronounced by a person who gets passionately angry, or who is jocular in speech, will be valid.

(Marginal Note :

There is a *ḥadīth* which states :

ثَلَاثُ جِدْمٍ جِدٌّ وَفَرْلَعَنَ جِدُّ النِّكَاحِ وَالطَّلَاقِ وَالْعِتْقِ

" There is seriousness in earnestness as well as in fun in three matters : marriage, divorce and manumission." <sup>2</sup>

1. تحليل

2. . i.e., in these three matters, whether a statement is made in all seriousness or in fun, it is binding.



*Ṭalāq* will be valid when the word *ṭalāq* or its fitting derivative, or its equivalent in vernacular (non-Arabic), is pronounced, whether this is done directly or indirectly or with or without a condition. For example :

*A pronouncement with a condition :*

“ When the new moon of Ramadhān arrives you are divorced,” or

“ If you enter this house you are divorced.”

*A pronouncement without a condition :*

“ You are divorced,” or

“ She (pointing at one's wife) is divorced,” or

“ Amr's daughter Fāṭima (meaning his wife) is divorced.”

*A pronouncement made directly :*

“ I divorce you,” or

“ You are divorced.”

*A pronouncement made indirectly :*

“ I am disgusted of you. Go and join your parents.”

This will be effective only if he had the intention of divorce in his mind. (This has to be ascertained through his denial or admission.)

When a person in saying, “ You are divorced,” intends three *ṭalāqs*, that statement will be valid for three *ṭalāqs*.

When a person says to his wife, with a *ḥarām* thought in his mind, “ You are like my mother,” or “ Your body is similar to that of my sister.” no harm will be done if he separates from her immediately, or pronounces *ṭalāq* on her.

Without doing so, if he continues to keep her as his wife, he will be obliged to do *kaffāra* (atone) for the sin he has committed. His act of atonement will consist in liberating a Muslim slave, or, if he is unable to do so, in fasting continuously for a period of two months, or, if he is unable to do this also, in feeding sixty poor persons with food customarily taken by the people of the land. It will not be proper for him to resume marital relations with his wife until he has expiated his sin in the manner described.

This ruling will not apply when a person says he only used the words with a feeling of love and affection.

### Khul' "Extricating" Oneself (from Marriage Ties)

( فصل في الخلع )

The literal meaning of the word Khul'<sup>1</sup> is "taking off" or "extracting". According to usage, it means "making a payment in order to extricate oneself (from a difficult situation)."

Khul' is the separation sought by a wife from a husband who refuses to pronounce talāq as desired by her, by making a payment to the husband of a sum of money as an inducement to him to pronounce talāq, in addition to her foregoing the claims she has on the mahar due from him.

The practice also prevails of the wife foregoing only her claims of the mahar due to her.

Where a person, through stubbornness, refuses to pay his wife maintenance, desiring to make it a device to let her seek separation by khul', and she performs khul', the resulting separation will have to be treated as talāq and not khul'. Mahar will become due to her.

### 'Iddā or the Period of Waiting

( باب في العدة )

The meaning of the word 'Iddā<sup>2</sup> is "count of the monthly purifications (after menstruation)."

Where a wife, who has had marital relations with her husband, separates from him through talāq or faskh or khul', she has to observe, if she is subject to periodical menstruation, an 'iddā of three purifications after three periods of menstruation.

For example, if the divorce was pronounced at a time when the wife was clean after menstruation, her 'iddā will be considered ended when she has had menstruation for three consecutive periods, and her period of purity thereafter has begun.

1. خلع

2. عده



A slave-girl's period of *'iddā* will be two purifications.

When the divorcee is a little girl in whom menstruation has not begun, or an elderly lady in whom menstruation has ceased, her period of *'iddā* will be three months.

If the divorce was pronounced in the middle of a month, she will remain in *'iddā* for the rest of that month, for the whole of the next two months, and then make up the number of days required to count 30 days in the first month.

- 241 When the divorcee is a woman subject to menstruation, but there is absence of menstruation after divorce, she has to fulfil the requirement of having three periods of purification, however long it may take.

In the alternative, if she is certain that menopause has set in, she will wait a further period of three months after certainty occurs to her.

(*Marginal Note :*

If the divorcee is a woman in gestation, her *'iddā* will continue until her child is delivered.)

When a man other than the husband, through some mistake, has had sexual relations with a woman, her period of *'iddā* will be as described above.

(*Marginal Note :*

When a husband divorces a woman who has conceived after an act of adultery, her period of *'iddā* will not cease with the delivery of that child. After her lochia and parturition has ended, she has to wait further till she has gone through two periods of menstruation and purified herself. This has to be carefully investigated<sup>1</sup>.)

Where a husband who has pronounced one or two *talāqs* dies before the period of *'iddā* of his wife has ended, the wife will observe the *'iddā* she owes for the death of her husband.

Where the husband of a woman dies, it becomes *wājib* on the widow's part to observe an *'iddā* of four months and ten days, counting from the time death occurred, even if she has had no marital relations with him, or even if she is a child or an old woman past the age of menstruation.

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1. ( *هامش* ) : كذا في حاشية المتن

Where the husband dies while he has been absent from his wife, and the wife gets the news of his death within the period of four months and ten days specified above, she will remain in *'iddā* for the rest of the period required to make up four months and ten days.

Where she gets the news of her husband's death after the lapse of four months and ten days, the length of time that has passed will entitle her to consider her *'iddā* as having been observed.

Grieving over a dead person will not be *ḥalāl* for a woman of faith.

However, it is *wājib* that a woman should grieve over the death of her husband during her period of *'iddā*.

It is stated in *ḥadīth* that to a woman who has faith in Allah and faith in the Day of Judgment, it will not be *ḥalāl* to grieve over a dead person other than her husband for a longer period than three days.

It is *wājib* on the part of the wife to grieve over the death of her husband for a period of four months and ten days even if she be a little child.

To refrain from doing the following acts is *wājib* on the part of the widow during her period of grieving or mourning :

- (a) putting on coloured garments that will enhance her beauty ;
- (b) using any sweet scented perfumes ;
- (c) putting on gold or silver ornaments, even though it be a single ring, or ornaments that are gold-plated or silver-plated, or ornaments of pearls and jewellery like necklaces ;

If she is of people who use brass or copper ornaments, such ornaments are also *ḥarām*.

- (d) applying *sirma* to the eyes, even if she happens to be dark in complexion, unless she suffers from ailment of the eyes.

It will be *ḥarām* on her part to apply oil to her hair if the result enhances her beauty.

- 242 If she fears that the absence of baths and the non-application of oil on her head will have consequences that will be dangerous to her health, she may resume those practices.



(Marginal Note :

It will not be proper for her, however, to use scented oil.

It is not becoming of a woman, during her period of *'iddā* to stain any part of her body with henna or to comb and tie up her hair in a knot.

She may, when the necessity arises, apply *sirma* to her eyes at night time and wipe it off in the morning.)

It will be *ḥalāl* for her to have her body rubbed for removal of dirt, and to chew betel and arecanut.

She may wear silk material provided it is white.

The mourning prescribed above will be *sunnat* to a woman who has separated from her husband by *faskh* or *ṭalāq*.

It will be *wājib* for the above-described women not to leave their houses on the death of their husbands, or on separating from their husbands. If any of them happen to be on a journey, or in a house other than her own or in a rented-out house, at the time of the death of her husband or separation from her husband, it will be *wājib* on her part to return to her house immediately.

Leaving their houses will be *ḥarām* except in the case of women who have no means of support. Such women may go out during day-time to earn their living, but returning to their houses for the night is *wājib*.

When fear is present of dangers such as attacks by thieves or by creatures like snakes, outbreak of fire, or collapse of the house itself, they may leave their houses, but it is *wājib* for them to return to their houses as soon as the sources of danger are removed.

If the house in which a divorced woman lives has been taken on rent, the rent for the period of *'iddā* must be paid by the husband (or from his estate).

O Ladies ! Know and understand with resolution that the following acts are all contrary to Religious Law (*Shar'u*) : putting up partitions for the purpose of observing *'iddā* ; not permitting any member of the male species<sup>1</sup> to enter the area so partitioned, while on normal days

1. The original uses the word **انكر**



not feeling ashamed to appear before men, touching whom will nullify *wudhū*; pronouncing *salām* on a person like the Lebbai on the day of entering<sup>1</sup>.

To women who are not free\* the 'iddā prescribed when their husbands die is a period of two months and five days, and the 'iddā prescribed after divorce is a period of two purifications after two menstruations

(Marginal Note :

\*i.e., slave girls, slave girls partly free and partly in bondage, slave girls under written agreements, and slave girls who have borne children to their masters.)

When a wife who is a free woman, or a wife who is a slave-girl has conceived at the time of her husband's death, her period of 'iddā will end the moment a lump of flesh, with features well marked, is expelled from her womb. The passing from the womb of a clot of blood will not terminate her 'Iddā.

If a woman bears a child within four years of her separation from her husband (while not remarried), that child will belong to the husband from whom she was separated; but, if in the meantime she gets married to another husband and bears a child six months after her marriage, that child will not belong to the first husband.

(Marginal Note :

The child she bears in the first instance will have claims both to inheritance and 'aṣabā (page 415).)

This is because it has been stated that a woman's period of gestation can range from a maximum of four years to a minimum of six months. It will be wrong to judge the stage of gestation by the girth of the abdominal region or by the cessation of the menstrual flow.

It will not be proper to question the woman regarding the cause of her pregnancy, nor will it be proper to talk on the subject with inadequate knowledge.

If a woman, who is observing 'iddā claims that her 'iddā has terminated on the ground that her periods of purification occurred irregularly, her claim has to be upheld.

1. The author probably refers to the day on which she gets into 'iddā.



It is possible for the period of 'iddā of a pregnant woman to terminate after a period of gestation that lasts six months and two seconds (i.e., after completing 6 months); for the period of 'iddā of a woman on whom divorce is pronounced while she is in a state of purity, to end on the completion of 32 days and 2 seconds; for the period of 'iddā of a woman on whom divorce is pronounced while she is in her period of menstruation, to end on the completion of 47 days and one second.

### Companionship in Marriage

#### ( باب معايشة الزوج )

At the commencement, when the *walī* holds the bride's hand and introduces her to her husband, it will be *sunnat* for the husband to hold with his right hand the hair just above her forehead, and for both of them to say :

بَارَكَ اللَّهُ لِكُلِّ مِنَّا فِي صَاحِبِهِ

It will also be *sunnat* for both husband and wife, before they resort to any conversation on worldly matters, to offer two *rak'āts* of Prayer with the intention of offering the Prayers of *Shukr* and *Istikhāra* (page 225).

It will be *wājib* on the part of the wife to permit her husband reasonable liberties to satisfy his pleasure, unless she has very good excuses not to do so.

Abu Ḥaniffā (*Rah.*) has said that Allah grants many benefits when a husband and a wife indulge in fondling of each other's generative parts to excite mutual pleasure<sup>1</sup>.

It will be *ḥarām*

to have marital relations while the wife is in her period of menstruation ;

to resort to unnatural association with the wife ;

1. وقد سئل أبو يوسف أبا حنيفة رحمهما الله عن مس الرجل فرج : ( هامش )  
زوجته فقال لا بأس به أرجوان يعظم أجرهما أقول ومثما  
فرجه أبوز لانه من الاستمتاع المستحق له . قل لا .

to cause distress to the wife by having marital relations with her while she is sick ;

to resort to digital rupture of the wife's hymen.

It has not been considered improper, however, for the husband to seek gratification other than *per anum*.

Looking at the rectal orifice of the wife is *ḥarām*. Looking at the wife's generative part unnecessarily, and oral excitation of her clitoris<sup>1</sup>, though permitted, are both *makrūh* acts.

Indulging in conversation while in an act of coition, and *coitus interruptus* in order to avoid conception, are both *makrūh* acts.

Having marital relations with a wife while she is pregnant or has an infant to suckle, will not be *makrūh* so long as there is no fear of any danger or harm.

It will be *ḥarām* for either the husband or the wife to reveal to another person any of the incidents pertaining to their marital act.

When a husband and his wife desire a marital act it will be *mustahabb* on their part to move into a place of privacy, out of others' sight and hearing.

وقول الامام والتلذذ بالذبر بلا ايلاج جائز كالصريح منه : ( هامش ) 1.  
وخالف الداري فقال بجرمة نظره - فلا تُد

وتدعوي الاختلاف في النظر لظاهر الفرج وباطنه وفي  
مص بظرها بين الامامين المجتهدين العلامة الشيخ  
صدقة ابن سليمان القاهري وزين الدين الخدوم  
المعبري الفتاني رحمهما الله حتى قال شيخنا صدقة الله  
شعر والنظر للفرج مكروه وباطنه ؛ اشد كرها فكيف المص  
البظر ؛ فكيف يمتصه كالشور من بقر ؛ بمنفذ الذكر منه  
منفذ الذكر ؛ . الى اخر ما قال رح -

ويكره نظر الفرج لكل منهما حتى من نفسه لغير حاجة  
لما قيل انه يورث العي قال السبكي ولا يجزي في مسه  
في الظاهر لا انتفاء ملة خوف العي - فلا تُد -



Self-abuse is *ḥarām* even when it is resorted to as a preventive measure against falling into adultery or fornication. Imām ibn Ḥanbalī (*Rah.*) says it is permitted<sup>1</sup>.

244 Use of the wife's hand for this purpose is *makrūh*.

Imām Gazzālī (*Rah.*) states<sup>2</sup>, ascribing the authority to Imāms 'Ali, Mu'āwiyā<sup>3</sup> and Abu Hurairā<sup>4</sup> (*Radh.*) that it is *makruh* to have marital relations at the beginning of a month, at the middle of a month and at the end of a month, that Shaitān has coition on these nights, and that Shaitān will be present when human beings have marital relations on such nights.

Having marital relations in the early hours of the night is *makruh*.<sup>5</sup>

It is *makrūh* to have marital relations with one wife in the presence of another wife or concubine, and to convey the news of one to another.

To have marital relations in roofless enclosures or facing the sun or the moon is not *makrūh*.

It is stated in *Iḥyā* that it is *makrūh* to resort to marital relations facing the *qiblah*<sup>6</sup>.

It is *makrūh* to have woman-superior marital relations, and to maintain this position at the time of orgasm is a *makrūh* act of a high order

It is *sunnat* to have marital relations once in four days, if a person is able to do so, and, in the case of a woman with a strong sexual urge, as often as is desired.

The following are all *sunnat* in a marital act :—

- (a) both husband and wife covering themselves with a sheet ;
- (b) both sleeping in the same spread or bedding ;
- (c) applying sweet-scented perfumes when a marital act is intended ;

1. وكذا استعماء الرجل بيده نفسه وقد ورد أن فاعله ملعون وعن أحمد : ( هامش )  
بن عنبيل جوازه وسئل فيه بعض أهل اليمن لمن خشى الزنا أن  
لم يفعل - فلا حد -

2. نعم ينبغي أن يزيروا وينقص بحسب حاجتهما في التقصين فان : ( هامش )  
تقصينها واجب عليه - أحيا.

3. Mu'āwiyā ibn Abu Sufyān. This is Mu'āwiyā I (d. 61 A. H./680 A.D.).

4. Prolific Traditionist, was Companion of the Prophet (Ṣal.) (d. 57-58 A. H./676-678 A.D. at age of 78.).

5. اكراماً للقبلة : ( هامش ) 6. لانه يوجب المثانة : ( هامش )

- (d) embracing each other and kissing ;  
 (e) engaging in speech that is pleasant and sweet, and in amorous preludes ;

- (f) both partners reciting the following *du'ā* at the time of union

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

- (g) reciting the following *du'ā* mentally, with no movement of lips, at the time of orgasm :

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصُقْرًا

- (h) where the husband reaches the climax before the wife, his resorting to amorous preludes and courtship so that, as far as possible, his climax may be reached simultaneously with that of the wife ;

- (i) washing parts affected of both before re-union, when intended .

- (j) both partners performing *wudhū*.

(Marginal Note :

When engaged in a marital act both partners should bear in mind the thought that Allah the Exalted is the Doer (of all actions), the Reality, the Existing, the Fashioner of things.

اللَّهُ تَعَالَى فَاعِلٌ حَقِيقِيٌّ مُوجُودٌ مُصَوِّرٌ لَا شَيْءَ

It will be *makrūh* to engage in vain speech at that time.

It is stated in *Ihyā 'Ulūmuddīn* that before commencing a marital act it will be *sunnat* to recite the *Sūrā* تِلْهُوَاللَّهِ (cxii) followed by :

بِسْمِ اللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ اجْعَلْهَا ذُرِّيَّةً طَيِّبَةً إِنْ كُنْتُ  
 فَدَرْتُ أَنْ تَخْرُجَ مِنْ صُلْبِي

and to recite what is contained in other *Kitābs*, i.e., the following *du'ā* :

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَهُ نِكَاحًا وَلَمْ يَجْعَلْهُ سِفَاهًا وَجَعَلَهُ بَشَرًا  
 وَلَمْ يَجْعَلْهُ هَتَكًا وَجَعَلَهُ حَلَالًا وَلَمْ يَجْعَلْهُ حَرَامًا وَجَعَلَهُ  
 فِي أَحْيَارٍ وَلَمْ يَجْعَلْهُ فِي أَشْرَارٍ .



Though it is *makrūh* to have marital relations during day time it must be mentioned that it is not *makruh* but *sunnat* to have a marital act before attending Jum'ā Service on a Friday.

It is also *sunnat* to engage in marital relations soon after returning from a journey, and at *saḥar* time.

The marital act resorted to when a person is hungry or when his stomach is full causes harm.

The marital act recommended in *hadīth*, when a person's passion is roused on seeing another attractive woman, is beneficial.

On a single night one marital act will satisfy desire, two will give pleasure, three will weaken, four will cause harm, and five will bring about destruction

It has been stated in several *Kitābs* that over-indulgence in marital relations, over-eating or eating when the food previously eaten has not been digested worry in worldly matters, all bring about a person's destruction<sup>1</sup>.

According to *hadīth*, partners in a sex act are advised not to be nude like asses, and the male partner is advised not to fall upon his mate like a bull

Several Books, that are not works on Jurisprudence, describe many acts relating to sex in the Lessons on '*Ilmun-Nisā* (Knowledge of Women). I have not included them in this work because authorities are not given there.

Certain men of learning and wisdom have advised that a sex act on the 27th night of a month (lunar) will satisfy all seven cravings in a woman.

In amorous preludes to a marital act they have advised the male partner to rub his sex organ on his partner's and to erect the nipples softly with the hand by rubbing them gently, and to rub his legs on hers.

They also state that, of various positions in a marital act, it is more decent to adopt the horizontal than the vertical.

كشاف كتاب الايك في علم التيك للجلال السيوطي رحمه الله : شعر ( هامش ) 1.

فَزَلْتُ مِنْ مَمْلَكَةٍ اِلَّا نَامَ ، وَدَائِمَةُ الصَّحَاكِ اِلَى السَّقَامِ ؛  
وَأَمَّ دَائِمَةُ وَدَوَامٍ وَطِي ، وَإِدْخَالُ الطَّعَامِ عَلَى الطَّعَامِ ؛

They also state that it is *makruh* to watch sex acts among animals, but such a sight will excite the sexually weak.

The taking of tested and effective drugs as aphrodisiacs is *mustahabb*

According to a Yūnānī physician the taking of drugs for retentive powers is harmful

Two useful recipes for preparing *legums* (electuary) are given below

The first was prescribed by Imām 'Alī (*Radh*) when a certain Arab complained to him that he was lacking in vitality<sup>2</sup>. It is .

مسئلة في عجالة ابن الصوى ان ابن عمر رض سئل عن شرب المرأة ( هامش ) ١ .  
دواء يقطع به الحيض فلم يربه بأساً ونعت لهم ماء الأراك انتهى  
وعلى قياسه لو انقطع قبل الإياس فتداون لعوده انه يحوز  
نعم في فعله له خيرة لتبلغ به نظراً له تجليل لتكليفهما  
اللازم ومباشرة الذنوب وقد يكون به ضرورة الى ذلك ككوبها  
يتيمة محتاجة للتزويج فيقوى الجواز . فلا يد .

٢. ( هامش ) : A certain Arab come to 'Alī (*Radh*) and said

يَا أَيُّهَا الرَّجُلُ الَّذِي شَهِدْتَ لَهُ : كُلُّ الْوَرَى بِالْجَوْدِ وَالْإِحْسَانِ :  
أَشْكُو إِلَيْكَ وَأَنْتَ خَيْرُ فُقٍّ : أَشْكُو إِلَيْهِ نَوَائِبَ الْحَدَثَانِ :  
بَيْنَ حَوْرٍ مَا الْقَامُ فِي وَقْتِ الْعَنَاءِ : عِنْدَ التَّرَامِ لِضَمِيمَةِ التَّسْوَانِ :  
لِي بِنْتُ عَمٍّ شَبَّهَ بَدْرٌ وَجْهَهَا : وَالْعَدَّةُ مِنْهَا مِثْلُ عَصَنِ الْبَابِ :  
فَأَجِبْهَا وَتَحَبَّبِي لِكَيْتَنِي : فِي الْفَرْشِ مِنْهَا نَاقِصُ الْغَشِيَابِ :

To which he replied

يَا أَيُّهَا الرَّجُلُ الَّذِي قَدْ جَاءَ بِي : يَشْكُو إِلَيَّ نَوَائِبَ الْآخِرَابِ :  
فِي عَشْرِ حَاجَاتٍ دَوَاكَ فَاسْتَمِعْ : قَوْلًا صَحِيحًا ثُمَّ حُسْنُ مَعَارِفِي :



*Chāzikkāi*<sup>1</sup> (Nutmeg)

*Wāl milaku*<sup>2</sup> (Cubeb)

*Tippili*<sup>3</sup> (Long pepper)

246 *Shinappāku*<sup>4</sup>

*Wellai Muṣṭakā*<sup>5</sup>

*Shukku*<sup>6</sup> (dried ginger)

*Qarun-ful*<sup>7</sup> (Cloves)

*Yilawanguppattai*<sup>8</sup>

*Kulal karuvā*<sup>9</sup> (Cinnamon bark from the branches)

Take equal quantities of each (one *kalanji*<sup>10</sup> of each), pound in a mortar, sift, mix to paste with clean honey that is free of froth, place over a slow fire and stir until it turns into a *legium* (electuary). Cool and store in an air-tight vessel.

Take two *kalanjis* soon after rising in the morning before consuming any water, and two *kalanjis* at bed time. Continue this daily, including in your diet cow ghee, milk and meat. Refrain from taking any food that will counteract the effects of this medicine<sup>11</sup>. Make fresh preparations as the quantity prepared is consumed, and continue taking this for forty days. You will gain in vitality, *Inshā Allāh*.

خَذْ زَجْجِيْلًا نَارِجِيْلًا فَلَقْلًا ۖ وَفَرْغَلًا عَدْلَةً بِالنِّمْرِزَانِ ۖ  
وَالدَّارَ فَلَقْلًا وَالْكِبَابَةَ خَذْهُمَا ۖ وَالدَّارَ صِنِيْنِي يَا اَخَا اِلَ تَقَابَ ۖ  
وَالْقَرْفَةَ اللَّقَّ اِلَيَّ مَا مِثْلُهَا ۖ وَالْمُصْطَكِيْ فَاَفْهَمَ بِغَيْرِ تَوَابَ ۖ  
دَقَّ الْجَمِيْعَ وَهَرَهْ فِيْ مِخْلٍ ۖ وَاغْلِيْهِ فِيْ عَسَلٍ عَلَى الْبَتِيْرَانِ ۖ  
اَحْكِمَهُ بِالْقَرْيَكِ وَاخْذِرْ نَارَهُ ۖ تَقَوَّى فَتَذْهَبْهُ اِلَى الْخُسْرَانِ ۖ  
خَذْ مِنْهُ مِثْقَالَيْنِ فِيْ وَقْتِ الْغَدَا ۖ وَالنَّوْمِ مِثْلُهَا فَلَا تَلْكَ وَابَ ۖ

1. چَاذِكَايَ

2. وَاَلْ مُصْكُ

3. تَيْفَلٍ

4. شِيْنَقَاكُ

5. وَضِيْ مُسْطَكِيْ

6. شَكُ

7. قَرْغَلُ

8. يِلَوْنَكَبَدِّي

9. كُضْلُ كَرُوْ

10. 1 *Kalanji* = 1/6 oz.

11. i.e., substances that contain acid.

(Marginal Note :

O Brethren ! May Allah have Mercy upon you ! The secret of preparing this *legium* has been revealed in this Book so that you may make use of it to help you in directions that are lawful or *ḥalāl*. If you make use of it to gain help in directions that are forbidden or *ḥarām*, then

فَأَنَا بِرَبِّي مِنْكَ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ فَعَلَيْ نَفْسِي وَلَا يَصْرَفُنِي  
ضَلَالَتُكَ لَعَلَّ اللَّهَ يُحْفَظَنِي وَأَبَاكَ مِنْ عَوَائِلِ الشَّيْطَانِ رَبِّعَصْمَنِي  
وَأِيَّاكَ مِنَ الْأَثْمِ وَالْعُدْوَانِ -

(" I am free from you (I am not answerable for your sins) ; no soul will bear the burden of another ; my duty is (to look after) myself ; your going astray will not harm me ; may Allāh protect me and you from the guiles of Shaitān : may He save me and you from sin and transgression.")

Another medicine has been prescribed by *ḥakīms*. Its recipe is :

Shell a nutmeg and infuse it with opium. Coat it with the resin obtained from the drumstick tree. Then prepare a paste with crushed *Hash-hasha* seeds and the white of an egg and coat the nutmeg with this paste. Then slaughter a cock-sparrow, remove its entrails, place the nutmeg in its abdominal cavity and stitch up. After roasting the sparrow in cow ghee grind the entire preparation. Mix with clean honey into a thick paste. Convert the paste into little pills of the size of gram seeds.

Take one pill early in the morning and one at bed-time. On days you have marital relations avoid taking fish and sour substances (*i.e.* containing acid). About an hour before your act take two pills.

If strength is to be lowered add lime juice.

If you desire your wife to conceive give her mare's milk on the third night after her bath of purification following menstruation, and let her not take any meal that night. If you have marital relations with her an hour after she has had the milk, she will conceive even if she has been a barren woman, *Inshā Allāh*.

May these medicines help you to gain assistance in acts that are *ḥalāl*, and may you thereby gain Allah's boon.



## Entertainments

( جَنَابُ الْوَلِيمَةِ )

It is *sunnat* to entertain people to a feast on occasions like a marriage, circumcision of a boy, relief from the travails of childbirth, the birth of a child, return from a long journey, occupation of a house for the first time, committal to memory of the entire Qurān or completion of a recital of the whole Qurān.

247 On such occasions it will be *sunnat* to sacrifice a goat, if a person can afford to do so.

It will be *sunnat* for those invited to be present at such a feast.

When a person is invited to a wedding feast that is held after the *nikāh* (marriage), his attending such a feast is *wājib*.

It will be excellent to hold the wedding feast after consummation of the marriage has taken place.

Holding a wedding feast before the *nikāh* ceremony will suffice for the *sunnat*. In this case attendance by the invitees will not be *wājib* but *sunnat*.

The statement that attendance at a wedding feast is *wājib*, does not apply to the *Qādhi*.

There are eleven *sharṭs* that make attendance *wājib*.

1. The person should be invited by specific mention of his name.
2. As far as possible the invitation should be general and not selective.
3. A person should not be invited merely to secure his love, or out of fear.
4. The person inviting should not be a *zālim* (oppressor) or a *fāsiq* (profligate).
5. The food served should not consist mainly of substances obtained by *ḥarām* means.
6. In the venue of the feast there should be no *ḥarām* actions or forbidden seclusions.

7. No paintings or pictures of any type of creature should appear on the walls, beams or cushions in the venue.
8. No adult male in the assembly should wear any article made of silk, gold, silver or an alloy.
9. There should be no annoyances.
10. Articles such as the skins of tigers should not be used as spreads.
11. At the feast, there should be no side-attractions like :
  - recital of funny or humorous verses ;
  - clowns to raise laughter among guests ;
  - persons appearing in various disguises.

The duty of attending a feast remains *wājib* even though at the feast there are in use crockery and other utensils, pillows and spreads which bear the figures of creatures, or canopies, cloth coverings and curtains without such figures, or there is present a soothsayer.

(Marginal Note :

Spittoons, kettles, caskets and trays bearing figures of creatures are permissible, but not rose-water sprinklers or lamps with such figures.)

Pictures (of creatures) without heads, or paintings of trees or plants or the sun or the moon do not come within the class of pictorial representations the existence of which at the venue of a feast renders it not *wājib* to attend.

When it is felt that the objectionable features will be removed if the invitee attends, his attendance will be *wājib*.

It is *ḥarām* to make paintings of creatures or to permit such paintings to be made or used, but it will be permissible to make dolls for the amusement of little girls for use in dolls' weddings which they stage.

When a general invitation is given to all residents of a place, anyone may attend.

248 When no invitation has been extended, it will be *ḥarām* to attend a feast or even be in the company of a great personage who has been invited.

When two persons invite an individual, he will respond to the invitation of the first.



When both invitations come simultaneously, he will give preference to the invitation of the one who is related to him.

When both have equal claims on him, he will choose by lot.

Attendance at a function is *wājib* or *sunnat*, but partaking of a meal is always *sunnat*.

(Marginal Note :

Where it is the custom in a land to reply to an invitation, the custom should be maintained.)

The celebration of feasts was a *sunnat* act of a praiseworthy order in the Religion of Prophet Ibrāhīm ('*Al. Sal.*). Therefore, it becomes necessary for an invitee to intend to fulfil the *sunnat* act of honouring the inviter, and not to intend to do as he desires. It is clear that when an invitation is worded in an unwelcome or unfitting manner, responding to that invitation will not be proper.

Great benefits are said to accrue from treating people to a feast and meeting the guests.

It will be *sunnat* for the host to meet and welcome his guests half-way, and, when they leave, to accompany them to the door-step and withdraw respectfully.

However splendid the entertainment provided for his guests, it is *sunnat* for the host to think little of it; and, however many the shortcomings, it is *sunnat* for the guests, on their part, to extol the host's efforts.

When a person comes as a guest, it is "*sunnat mu'akkadā*" to entertain him for three days and three nights, and to treat him with all the respect that is due to a guest. It will not be proper for the guest to remain longer, unless he is pressed by the host to continue his stay.

The act of placing food before a person amounts to granting him permission to partake of it, unless the host expects another guest soon.

It will be *makrūh* for the host to make a distinction between one selection of his guests and another in regard to the serving of the best food.

In order to please the host, it will be *sunnat* for a guest to eat a little more than is his custom.

It is considered part of a host's good manners to point out to guests, who have arrived from other regions, the correct direction of the *Qibla*, the lavatory and the place for performing ablution; to carry out obligations due to them without delay; and, to sit with them at meals or to depute a child for that purpose.

A host may cause a slight delay to guests who have already arrived if he is expecting other guests who are pious, poor and needy. It will not be proper on his part to delay guests while he is expecting rich people, unless they are men of learning. In any event, it will not be proper to cause guests inconvenience by delaying them too long.

### Manners relating to Meals

( فَضْلُ فِي آدَابِ الْأَكْلِ )

The following are all *sunnat* acts :

- (a) washing both hands and the mouth before and after a meal ;
- (b) eating a little salt (before commencing a meal) ;
- (c) before commencing a meal, saying aloud : بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

When a person forgets to say this, he will say

بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ

as soon as his remissness is

brought to mind.

It will be a very good habit to say بِسْمِ اللَّهِ every time one takes a handful or swallows a portion, even if he or she is in a state of impurity from a sex act or menstruation.

- (d) Saying after بِسْمِ

اَللّٰهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا وَقِنَا عَذَابَ النَّارِ

- (e) the host saying this ahead of the guests ,
- (f) the host getting his servants to wait on the guests ;
- (g) pouring water over the hands of the guests and collecting the water so used in vessels like spittoons ;



- (h) when serving water for washing of hands of guests before a meal, beginning with the children, and then going on to the adolescents, the elders and, lastly, the old people ;
- (i) when serving water for washing of hands after a meal, adopting the reverse order ;
- (j) when pouring water, moving from guest to guest towards the right ;
- (k) when food is served in large dishes, placing over the food substances like herbs and pickles ;\*
- (l) using three fingers of the right hand to gather up the food, if doing so will suffice ;
- (m) sitting on the soles of the feet, or sitting on the sole of the left foot and resting the right foot by its side.

(Marginal Note :

\*As herbs and pickles have been the food of Prophets, they are used as decorations of the food served.<sup>1</sup>

We need not consider the customs of the land beyond what is mentioned here. Let us appreciate these in the light of the knowledge that has come to us through *ḥadīth* and in the light of our intelligence. Any change made will be similar to getting the elderly people among the guests to wash their hands first and causing them to wait thereafter without partaking of the food ; and when all have completed eating, causing them to wait till the others have washed their hands.)

250 It is *makrūh* to partake of a meal in the reclining position, or seated with the weight of the body resting on one hand.

I have not come across any rule or prohibition against a person eating bare-headed, or while seated in the squatting position or cross-legged.

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1. ( هامش ) : لما روي زينو اطعامكم بالابتال .  
وايضاً سيد الادم في الدنيا الخل والبقول .  
ادم الا نبياء البقول وادم الا مرء اللحوم .

In eating, it will be necessary

- (a) to commence with the Fruits, then a portion of the food with meat, and, lastly, a portion of the food with sweet substances such as jaggery, sugar or honey.\*\*
- (b) to commence with three morsels of the food without mixing it up with curries.
- (c) to refrain from eating anything that is steaming hot.
- (d) to refrain from blowing into food.

(Marginal Note :

\*\*Imām Gazzālī (Rah.) has advised the eating of soft substances like egg-pudding at the commencement.<sup>1</sup>

In the following Quranic passage fruits are mentioned first : therefore has it become advisable to eat fruits first :

وَمَا كَفَىٰ مِمَّا يُخْتَارُونَ ۚ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتُمُونَ ۚ

(" And with fruits, any that they may select ; and the flesh of fowls, any that they may desire."—Qurān lvi : 20-21—Yūsuf Ali))

When eating off a common dish, it is *sunnat* for a person to eat the food before him at the edge of the dish.

It will be *makrūh* for a person to put his hand on food before another ; it will also be *makrūh* to use a knife for cutting *Rottis* (unleavened bread) or meat.

To eat or drink while standing is contrary to praiseworthiness.

In eating, it is *sunnat*

- (a) to masticate unhurriedly the food in the mouth and to swallow it before taking the next morsel ;
- (b) to indulge in pleasant conversation of a proper kind ;\*
- (c) not to stare at a person who eats much ; instead, to close one's eyes to what he does ;

لَا تَهْ إِذَا أَكَلَ أَوَّلًا لَمْ يَحْتَجْ بَعْدَ لَكْثَرَةِ الْأَكْلِ . : ( هَامِسٌ ) 1.



- (d) to retrieve and eat any particle of clean food that may drop on the spread ;\*\*
- (e) to clean up the dishes and plates after use .
- (f) to lick the fingers and swallow the saliva ;\*\*\*
- (g) for the host to stand by and politely urge the guests to eat well.

(Marginal Note :

\*It is stated in *ḥadīth* : " Do not eat as cattle do, keeping your mouths closed. Indulge in conversation that is pleasant and proper. Even when eating alone, say such words as : " Praise be to Allah ( اَلْحَمْدُ لِلّٰهِ ). This food is good."

\*\*It is also stated in *ḥadīth* . " Collecting and eating up every particle of food in the dish (plate), and refraining from adultery and fornication, will bring prosperity."

لَقَطَ اِلَّا نَا تَرَكَ الرِّزْقَ يُورِثُ الْغِنَا

\*\*\*It has been stated that the Prophet (Ṣal.) used to lick his fingers so much after a meal that they became reddish.)

Doing the following will be *makruh*<sup>1</sup> :

- (a) eating dates two at a time ;
- (b) ejecting directly from the mouth the seeds of dates or any fruit that is eaten ;\*
- (c) bringing the mouth close to the dish (in eating) .
- (d) drawing out phlegm from the throat, or blowing the nose while people are at meals ;
- (e) speaking of things repulsive while people are at meals ,
- (f) spattering the hand over the dish ;
- (g) rubbing or cleaning the hands on articles of food such as *rottis* (unleavened bread).

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1." كما في القلا ئد . : ( هـ امش )



(Marginal Note :

\*It is stated in a certain *ḥadīth* that after Allah created Ādam ('*Al. Sal.*) : He used the clay left over to create dates. The date therefore appears to us like our paternal aunt, and for that reason we have been requested to respect it. The respect that we can show lies in our not spitting out the stone (i.e., seed) when we eat dates. We are asked to withdraw it from the mouth with our left hand.

The date spathe and its juice have the smell of human sperm. Fertilization takes place only when the spathe of the male palm is placed over the spathe of the female palm<sup>1</sup>.)

When eating together with a blind man, it becomes *wājib* to direct his hand to articles of food that he cannot see.

When circumstances cause a person to eat with one who is suffering from a disease such as leprosy, he will recite the following *du'ā* without his companion becoming aware that he is doing so :<sup>2</sup>

بِسْمِ اللَّهِ وَثِقَةً بِاللَّهِ وَتَوَكَّلْ عَلَيْهِ

After all who sat for a meal at a service have completed eating it is *sunnat* to recite the *sūras* : قُلْ مَوْلَاهُ (cxii) and لَا إِلَهَ إِلَّا قَرِيشُ (cvi), and to give praise to Allah.

(Marginal Note :

According to *Qalā'id* the recitation of the *sūra* لَا إِلَهَ إِلَّا قَرِيشُ (cvi) at the commencement has also been recommended.)

It will be *sunnat* to pick the teeth and spit out substances like bits of meat, and to rinse and wash the mouth until the smell of fish or meat has disappeared. When such smell does not disappear, a deodoriser like soap or gingely punac<sup>3</sup> must be used.

251 We must look upon all food as nourishment granted us by Allah. It will be *ḥarām* to look upon food as earned by our own effort, ability or skill. We should seek its aid, by the nourishment it gives us, to do acts of piety and devotion, and to give *nafaqā* and *kiswā* to whom they

1. ( ما مش ) : كما في شرح الفصوص
2. ( ما مش ) : كما في القلائد
3. ( ٢ ) اَرَقِي



are due. It will be *ḥarām* to seek its aid to do forbidden acts such as injustice, adultery, levy of interest, unlawful trade, &c.

By no means will it be proper to cast articles of food among things that are filthy or *najīs*, or to revile food, or to look upon food and say "Chi!" (*marginal note* : however much such an article of food may have deteriorated or bloated).

(*Marginal Note* :

لَا تَنْكِرُ مِنْ إِكْرَامِ الْمُنْعِمِ إِكْرَامَ نِعْمَتِهِ

"Our respecting the gift that has been bestowed upon us amounts to our respecting Him Who is the Bestower of that gift."

When food gets stale or spoilt, feed creatures such as goats, cattle and birds with it. If they do not eat it, dig a pit and bury it. It will not be correct to despise any food so long as the term "food" can be applied to it.)

### Drinks

( فَضْلُ فِي الشَّرْبِ )

Do not drink off goblets or vessels like kettles that are closed. When you desire to drink the liquid contained in them, taste it before drinking. Drink it in three draughts, pausing and withdrawing your lips from the vessel after each. Do not breathe or belch into the vessel.

It will be *sunnat* to say بِسْمِ اللَّهِ at the beginning of each draught, and to say الْحَمْدُ لِلَّهِ at the end of the first draught, رَبِّ الْعَالَمِينَ at the end of the second, and الرَّحْمَنُ الرَّحِيمُ at the end of the last.

It has been further stated that when a person recites the *Fātiḥa* from الْحَمْدُ to يَوْمَ الدِّينِ at the end of the first draught, from تَاكُ to نَسْتَعِينُ at the end of the second, and from إِهْدِنَا up to the end of the *sūra* after the third, Allah will protect him from tooth-ache and other allied diseases

It is *makrūh*

to drink off a vessel from which one ate when there is no need to do so.

to drink off broken vessels;

to drink as cattle do by putting the mouth into the vessel when there is no need to do so,

to blow into vessels.

When serving out cups of coffee or when distributing little presents that may be carried away as blessings, begin with a person of importance and then serve those on his right in the order in which they are seated. before serving those on his left, even if those on his left happen to be respectable people.

It is considered good manners for guests, when they leave after partaking of food and after receiving whatever gifts that have been distributed, to obtain the permission of the host.

By making a request to recite a *Fātiḥa*, or a *du'ā*, the benefits of giving a feast will be reduced. It will be good for such a recital to be made unsolicited. All these are excellent customs of the world. However, when guests have been invited for the purpose of reciting a *Fātiḥa*,  
 252 or completing the recital of the whole *Qurān*, such purpose will only be fulfilled when the recitals are made according to the desire of the host, unless there is a glitter about it.<sup>1</sup>

Imām *Qazzālī* (*Raḥ.*) says:

“Imām *Shāfi'ī* (*Raḥ.*) has said that the following four actions give physical strength to a man:

1. eating meat;
2. smelling sweet scented odours;
3. bathing much independently of the obligation to do so by marital acts;
4. wearing garments made of coarse material such as hemp.

“that the following four actions weaken a man.”

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يعني ان دعاه واضافه لاجل القراءة فهي معوضة له فلا ينال به: (عامة) 1  
 ثواب الضيافة.



1. indulging much in marital relations ;
2. being in great sorrow ;
3. drinking much water on an empty stomach ;
4. mixing substances that are sour in large quantities with articles of food.

“ that the following four actions increase keenness of eyesight :

1. keeping the face turned in the direction of the *Qiblā* ;
2. applying antimony to the eyes before retiring to bed ;
3. looking at fresh green vegetation ;
4. being neat and tidy in dress.

“ that the following four actions will weaken eyesight :

1. looking at things that are revolting ;
2. looking at bodies hanging from the gallows ;
3. looking at females ;
4. keeping one's back turned in the direction of the *qiblā*.

“ that the following four actions will increase a person's vitality for marital relations :

1. eating the flesh of sparrows ;\*
2. eating the yam known as *perum mūlāk-kilangu*<sup>1</sup> ;
3. eating *kottak-kilangu*<sup>2</sup> ;
4. eating the herb known as *Jirjīr*<sup>3</sup> (water-cress.)

(Marginal Note :

\*Eating other kinds of meat also yields the same result.)

“ that there are four methods of sleeping :

1. sleeping on one's back. This is the sleep of Prophets.

While lying in this position they used to meditate on the creation of the objects in the Heavens and the Earth.

2. sleeping on the right flank. This is the sleep of the learned (*Ālims*) and of the devotees of Allah (*Ābids*).

1. بَرْمَ مَوْضًا كِضْعَكَ 2. كِدَّ كِضْعَكَ

3. المرجير بقلة معروفة . يقال انه مركري ويقا غيره فلم : ( هامش )  
يحقق انه شرفش والله اعلم .

3. sleeping on the left flank. Kings and physicians have adopted this posture to help the digestion of the food they had eaten ;
4. sleeping in the prone position. This is the sleep of Shaitāns.

(Marginal Note :

That females are permitted to sleep in this position has been mentioned earlier.)

“ that the following four actions will increase a person's intelligence :

1. giving up vain and useless speech ;
2. using the *miswāk* (brushing the teeth) ;
3. being in the company of the learned (*‘Ālims*) ;
4. being in the company of pious people (*Ṣālihs*).

“ that the following four actions are considered great acts of devotion :

1. remaining in a constant state of *wudhū* ;
2. increasing a person's Prayers (*Ṣalāt*) ;
3. remaining within a Mosque ;
4. reciting the Qurān much.

“ that it is a surprise how a person can bathe on an empty stomach, continue to remain hungry and still remain alive, and that it is also a surprise how a person who has been bled, by application of horns, can take a meal soon after and still remain alive.”

All the above sayings have been attributed to Imām Shāfi'ī (*Rah.*) according to what has been stated in *Iḥyā*.

(Marginal Note :

It is mentioned in other Kitābs that several physicians have advised, on the authority of Imām Shāfi'ī (*Rah.*).

- “ not to eat mutton and eggs together ;  
 not to take curd at night time ;  
 not to take milk and fatty fish together ;  
 not to retire to sleep after a meal without having walked at least forty paces ;  
 not to take milk that has become thick by over-heating.”)



## CHAPTER XIII. MISCELLANEOUS

( كِتَابُ الْمَسَائِلِ الْمَنْثُورَاتِ )

### (A) Types of *Fardh* and *Sunnat*

**253** *Fardh 'Ain.* *Fardh 'Ain* is that part of knowledge and that part of action which every person of the age of responsibility is obliged to learn and to do.

For example :

The manner of belief (*'aqida*) ;

The Creed or *Kalima* ;

Faith (*Īmān*) ;

The principles of Islām ;

Prayers and other important acts of devotion, their *fardhs* and their *sharṭs* ;

Knowledge of what is *ḥarām* and what is *ḥalāl*.

*Fardh Kifāyā.* A *fardh kifāya* is an obligatory act the performance of which by one person in the community will remove the obligation from all others; when it is done by all in the community all will be rewarded alike, but when no one in the community does it all will become sinners.

For example :

Offering the *Janāza* Prayers ;

Gaining much knowledge of Jurisprudence (*Fiqh*), of traditions (*Ḥadīth*), of interpretation of the Qurān (*Tafsīr*) ;

Establishing congregational Prayers (*Jamā'a*) ;

Learning the Science of Medicine ;

Replying to a person's *salām* ;

Appointing a magistrate or *Qādhī* ;

That the 'Ālim and the Ḥakim (Physician) should reside within helping distance<sup>1</sup> (*Haddul qauṭh*)\* is *sunnat*.

(Marginal Note :

\*The meaning of *Haddul qauṭh* is "the distance from where, at a time of emergency, a person can be easily summoned to render assistance.)

*Sunnat 'Ain*. These are acts like supererogatory Prayers, *Ṣadaqā*, and other acts of devotion not included above, which everyone should do. By some people doing those acts, for instance, making responses to a Call for Prayer, the responsibility on others will not be lifted.

*Sunnat Kifāyā*. These are the supererogatory acts the performance of which by even one person removes the obligation from all others in the community.

For example :

Conducting a Festival Day Service ;

Making the *Azān* and the *Iqāma* Calls for a congregational Prayer ;

One in a crowd pronouncing *salām*<sup>2</sup>.

1. حدّ الخوٹ

2. ( هامش ) مسألة مما يومر به صلاة العيد وإقامة أوقات الصلوة ومما ينكر تطويل الأئمة في المساجد المطروقة والجهري محلاً لا سرار وعكسه ومنه كشف العورة الكبرى أي السوأتين عند غيره ولو في الحمام لا مع إعمى أو متقي عنه ونحوه ولا غيرهما ما بين السرة والركبة للرجل إلا بطريق النصيحة والالطاف للتعليم كما افق به ابن عبد السلام قال لأن بعض العلماء لا يراء عورة ولا ينكر على من قلّد بعضهم ممن لا يرى حرمة إلا أن يكون بعيد المأخذ بحيث ينقض الحكم به فينكر - فلا تُد .



## (Marginal Note :

The merit for doing a *fardh* act is stated to be greater than the merit for doing a *sunnat* act, except in the following three instances where the merit of the *sunnat* act is greater :

1. Making the *Azān* Call is *sunnat*, but the merit for performing this *sunnat* is greater than the merit of leading a congregational Prayer.

Making this Call, according to Imām Nawāwi, (*Rah.*) is *fardh kifāyā*.

2. Pronouncing *salām* is *sunnat* but replying to a *salām* is *fardh*

3. Giving a feast is *sunnat* (for the host) but attending it is *fardh* (for the invitee).

It is necessary for a person to remember these three matters.

(B) Pronouncing *Salām* and replying to *Salām*

( فَضْلٌ فِي السَّلَامِ )

Initiating a *salām* is praiseworthy, and it eliminates partiality.

Offering *salām* to a person engaged in any of the following acts is not *sunnat*.

- answering a call of nature ;
- bathing ;
- eating or drinking (if food or water is in the mouth) ;
- reciting the *Qurān* ;
- making an *Azān* or *Iqāmā* Call ;
- Praying ;
- delivering a sermon ;
- sleeping ;
- engaged in a marital act.

Their replying to a *salām* too is not *wājib*.

It is *sunnat* for the person eating or bathing to offer *salām*.

When two or more people meet, it will be *sunnat*, before opening conversation or discussion on worldly matters, to begin with *salām*.

It will be *sunnat* for the rider to offer *salām* to the pedestrian, for the one who is walking to offer *salām* to the one who is seated, for those who are young to offer *salām* to those who are older, and for the few to offer *salām* to the many.

The opposite of this will not be *makrūh*.

254 It will be *sunnat* for a female to offer *salām* to another female or a male *maḥram*, and for a male to offer *salām* to another male or a female *maḥram*.

It will be *ḥarām* for a female, when she is by herself, to offer *salām* to a male who is an outsider, or to reply to the *salām* offered by him.

His offering *salām* to her and his replying to her *salām* will be *makrūh*.

It will be *sunnat* to offer *salām* to a group of females or to an old lady. It will be *wājib* for one of the females to make reply.

It will not be *sunnat* to offer *salām* to a person who is outwardly a profligate or an innovator, unless it is feared that he will do harm.

It will be *ḥarām* to offer *salām* to a *kāfir* or a *murtadd*. If it becomes necessary, in writing to him, to offer *salām*, it will be *sunnat* to write :

السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

It will be *sunnat* for a person to convey his *salām* to one who is absent either by messenger or by letter, and, on the news reaching that person, it becomes *wājib* on his part to reply either by word or by letter.

When the *salām* is conveyed by messenger, it is *wājib* to say  
عَلَيْكَ وَعَلَيْهِ السَّلَامُ . This is the correct form of conveying one's *salām* to a person who is absent. To mention his name and say عَلَيْهِ السَّلَامُ will be wrong. This form will only be used when the names of Prophets, or personages like Mariam ('*al. sal.*') or Luqmān ('*al. Sal.*') or any of the Angels are mentioned, and not with the names of others. The Rāfidhis say :  
مَاطِمَةُ عَلَيْهِمَا السَّلَامُ ، حُسَيْنٌ عَلَيْهِ السَّلَامُ ، عَلِيٌّ عَلَيْهِ السَّلَامُ .

(Marginal Note :

Though it is customary to say مَعْدِي عَلَيْهِ السَّلَامُ , because it is certain that he has not arrived up to this time, and it is not certain that he has not been born, and therefore he is regarded as present, it will be fitting, when referring to him, to say (رَحِمَهُ اللَّهُ or رَضِيَ اللَّهُ عَنْهُ)



*Salām* may be said when the names of Prophets are mentioned first and the names of others thereafter.

As stated before, replying to a person's *salām* is *fardh*, but it will be sufficient if one person in a group replies; however, it will be praiseworthy for all in the group to reply.

When offering *salām* to a person it will be sufficient to say *السَّلَامُ عَلَيْكَ* and to reply *عَلَيْكَ السَّلَامُ*; however, it will be praiseworthy to say *عَلَيْكُمْ* and to add *وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ* both in the *salām* and in the reply.

When addressing a group it will not be sufficient to say *عَلَيْكَ السَّلَامُ* or *السَّلَامُ عَلَيْكَ*

(Marginal Note :

On a person entering his house, it will be *sunnat* on his part to say the *بِسْمِ* and then to recite :

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَى وَخَيْرَ الْخُرُوجِ بِسْمِ اللَّهِ وَلَجْنَا  
وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبَّنَا تَوَكَّلْنَا

and then to offer *salām* to those in the house. If there is no one in the house at the time it will be *sunnat* to say :

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ عَلَيْكُمْ  
1. أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

When a single female is addressed, the term *عَلَيْكِ* may be employed, and, when several are addressed, the term *عَلَيْكُمْ*.)

255 When two males or when two females meet it is *sunnat* to touch each other's hands and to greet each other with *du'ās* and words of good wishes, unless one of them is suffering from a disease like leprosy or white leprosy.

It will be *harām* to touch an adolescent boy of tender age and pleasing appearance on whose face beard has not grown.

Devotees touching each other's hands after offering the *Subh* Prayers and the *'Aṣr* Prayers is an excellent innovation.

The method of touching hands is for one to grip the right hand of the other with his right, and the left with his left.<sup>1</sup>

While doing so they will shake each other's right hand, at the same time pressing upon the ridge at the base of the right forefinger. The nerve at that point is said to be directly connected to the heart; and, by pressing upon that nerve, a feeling of affection will be created between the two who have gripped each other's hands.

It is said that it is for this same reason that the right forefinger is lifted on coming to the *hamz* (ء) of **إِلَٰه** while reciting the **الْقَمِيَات**. When the finger is so lifted the One-ness of Allah<sup>2</sup> (*Wahdā-niya*) gets firmly established in the heart.

(Marginal Note :

When one person meets another with the purpose of getting acquainted with him, it will be *sunnat* to touch hands (in the manner described above) provided touching is allowed.<sup>3</sup>)

The custom of shaking hands prevailing in our country is different from what has been described above. It will be better to follow the ruling given by Imāms<sup>4</sup>.

When one Muslim meets another their practice of lifting hats, as in Malabar<sup>5</sup>, their practice of removing the shawl worn round the shoulders, as in Madura<sup>6</sup>, their practice of inclining their heads as in the Coromandal Coast<sup>7</sup>, and their practice, as in Ceylon, of saying *Ain Om ! (Ay Bowan !)* in addition to inclining their heads, are all not proper.

1. كما في جمع الجوامع وكتاب الاشياء والنظائر وغيرهما : ( هامش )

2. وحدانية

3. كما في القلائد - : ( هامش )

4. ونسب المصافحة بالبشاشة عند ابتداء كل لقاء حيث يجوز : ( هامش )

المس ويجوز للشخص اظهار خلاف ما يبطنه وليس من

المداينة المحرمة لانها فيما كان على باطل قاله الشيخ

عز الدين - قلائد -

5. بشيرت

6. فاند

7. شوض



(Marginal Note :

The Hindustanis (*i.e.*, the Hindus) place one hand on the forehead, and the Javanese (*i.e.*, Malays) bring both hands up to the face as in an act of worship, which they call *Sumbā*. These practices are also improper.)

In most places, children feel shy to say *salām* to their parents, and females are not bashful in the presence of relatives who are *ajnaḥīs*.

All the above practices are incorrect, and it will not be proper to call those people proud who do not follow the practices of the land.

Your hearts are all possessed of knowledge, and, with the intelligence that Allah has granted, you should be able to make reply accordingly.

أَرْشَدَنَا اللَّهُ إِلَى الْقُدَى ("May Allah guide us in the right direction.")

Rising on seeing people of knowledge or virtuous people or teachers of children, kissing the hands, feet and head of pious people, kissing the cheeks and fingers of little infants out of love for them, kissing the face and putting the arms round the neck of him who returns after a long journey, are all *sunnat*.

Kissing a person because of his worldly prosperity or honour, or out of partiality for him, and putting the arms round the neck of one who has not returned from a journey, are both *makrūh* acts of a severe type.

When death occurs in a household and a person very closely connected to the deceased is in a state of flutter and excitement, he may be embraced in the manner described above, if such action will give  
256 him fortitude

Inclining the head for the purpose of showing respect is stated to be *makrūh*, and bending forward *ḥarām*. If the body is only slightly bent forward it will be *makrūh*.

A person's approval of the conduct of others in their rising on seeing him, is stated to be *ḥarām*<sup>1</sup>.

It will be *sunnat* to visit frequently pious people (*Ṣaliḥs*), neighbours and relatives, if it is not difficult or inconvenient to do so.

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من اراد ان ينظر الى اهل النار فليتنظر الى رجل يحب ان يقام له : ( هامش . ) 2.

The practice among Arabs of saying, after pronouncing *salām*, **صَبَّحَ اللَّهُ بِالْخَيْرِ** in the morning, and **أَمْسَكَ اللَّهُ بِالْخَيْرِ** in the evening, is an excellent innovation.

(Marginal Note :

Using congratulatory terms such as **عِنْدَ مُبَارَكٍ** and **نَوْمٌ مُبَارَكٌ** on happy occasions like Festival Days, and saying **هَنِيئًا** on seeing a person give water to another, are also good innovations.)

### (C) Sneezing

When a person sneezes<sup>1</sup>, his placing some substance (like a handkerchief) on his face, and his saying **الْحَمْدُ لِلَّهِ** are both *sunnat*. It will be most praiseworthy to use the full expression :

**الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ** <sup>2</sup>.

(Marginal Note :

When a person sneezes while at Prayer, he will say softly **الْحَمْدُ لِلَّهِ**. If he sneezes while reciting the *Fātiḥa* and says **الحمد لله**, it will become necessary to recite the *Fātiḥa* over again from its beginning. The rules referring to sneezing while at Prayer have been given earlier.

Even at Prayer it will be *sunnat* to close the mouth (while sneezing<sup>3</sup>).

On another person hearing this it will be *sunnat* on his part to reply immediately : **يَرْحَمُكَ اللَّهُ**

1. وروى البخاري في الادب المفرد له يستد رجاله ثقات كما قال : ( هامش )  
ابن حجر عن علي كرم الله وجهه قال من قال عند عطسة سمعها  
الحمد لله رب العالمين على كل حال ما كان لم يجد وضع الفرس  
ولا لاذن اسدا .

2. الحمد لله رب العالمين على كل حال ما كان . قلائد . : ( هامش )

3. كما في القلائد : ( هامش )



If the person who sneezes happens to be an infant it will be *sunnat* to say **أَسْتَغْفِرُكَ اللَّهُ**

(Marginal Note :

When a person has sneezed and another has replied to his *hamdu*, it will be *sunnat* to reply to the reply by saying :

(. ) **يَغْفِرُ اللَّهُ لَكُمْ** or **نَقَرْتُكُمْ اللَّهُ وَنُصَلِّحُ بِأَلْفَم**

When a person sneezes and does not say **أَلْحَمْدُ لِلَّهِ** it will be *sunnat* to remind him to do so

When a person sneezes when he is all by himself it will be *sunnat* to say **أَلْحَمْدُ لِلَّهِ** and then to give the reply **رَحِمَنِي اللَّهُ**.

When a person sneezes more than three times repeatedly the person replying will say **رَحِمَكَ اللَّهُ** to the first three sneezes, and thereafter he will say **يَسْغُفِرُكَ اللَّهُ**, thus offering a short prayer for the good health of the person who sneezes<sup>1</sup>.

When a person sneezes while he is engaged in answering a call of nature or in a marital act, he will say mentally **أَلْحَمْدُ لِلَّهِ**.

When a person sneezes while he is making a Call for Prayer or while he is reciting the Qurān, he will pause awhile to say the *hamdu* and the reply.

Both in offering *salām* and in replying to a sneeze of a deaf or dumb person, make reply according to your understanding of the rules given herein. Giving a reply is necessary according to the Rules of Religion (*Shar'u*), and the *hamdu* and the *salām* have to be said in a tone audible to a person of normal hearing.

#### (D) Yawning

It is *sunnat* for a person who yawns to control his yawn as far as possible and to cover his mouth with his left hand, even if he is at Prayer at the time. It will be *makrūh* to raise the voice while yawning.

1. وروي ان من بدأ العطس بالحمد من ذلك ومن وجع البطن : ( عامش )  
فان مكر ذلك ثلثا ناكث دعي له بالعافية ولا يشمت فوق  
الثلث ومن عطس في صلاة استر به او بول او جماع حمد  
في نفسه بلا لفظ - فلا ثناء

## (Marginal Note

A yawn is caused when a person is overpowered by drowsiness or laziness. It is believed to be caused by Shaitān, that is why it is the general custom to say, when a person yawns

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

("I seek protection in Allah from Shaitān the accursed.")  
If authority can be produced for this practice, it will be welcome<sup>1</sup>.)

## (E) Calls

When a person is called or summoned, it will be *sunnat* on his part to say لَبَّيْكَ

257 When a person has been helped by another, it will be *sunnat* to pray for him saying : جَزَاكَ اللَّهُ خَيْرًا

## (F) Circumcision

( بَابُ الْخِتَابِ )

It is *wājib* to have every male and every female circumcised by a person who, having reached the age of puberty, has gained in intelligence

What is necessary to be done in the case of a male is to have the entire foreskin cut off. What is necessary to be done in the case of a female is to cut off a small bit of the flesh of the cock's-comb-like clitoris that lies above the urinary duct.

It is *sunnat* to have the circumcision of a male made known, and the circumcision of a female kept secret.

It is *sunnat* to have the circumcision done quickly, either on the seventh day after birth or on the 40th day after birth. Failing these two days, it may be done when the child is in its seventh year of age.

## (Marginal Note :

The removal of warts and tumours may be done by the father or grandfather.)

When it is felt that a child is too weak to be circumcised, the circumcision may be delayed

1. لاته قريب للقباس : ( هامش )



If a person dies before he could be circumcised<sup>1</sup>, it will be *ḥarām* to circumcise the corpse. It has already been stated, in the lesson on "bathing corpses" (page 309), that, when washing the body of an uncircumcised person, water should not be forced into the organ, but that *tayammum* should be done for that part instead.

As soon as a child is born, it is *wājib* to tie the umbilical cord and to cut the rest off

### (G) Piercing of Ears and Noses

Piercing the nose of any female or male, and piercing the ears of any male are both *ḥarām*.

The ears of females may be pierced, though differences of opinion have been expressed. The strongest opinion condemns the practice as *ḥarām*, but contrary views have been accepted, since Imām Zarkashī<sup>2</sup> (*Rah.*) has allowed it, and, in the Hanafi Mazhab it is stated that there is no harm in the practice. In the Hanbali Mazhab the practice is lawful for females and *makrūh* for males.\* Piercing of ears is the acknowledged custom in any land and in any age. The contrary views have therefore been strengthened. Further evidence (in favour of the practice) has been provided in the *ḥadīth* narrated by Ummu Zar'u Umma<sup>3</sup>.

There is no Rule to prevent females from wearing nose studs with clips without piercing their noses.

(Marginal Note :

\*That is, little children.

Imām Gazzālī (*Rah.*) has said that pain is the reason for the decision that piercing of ears is *ḥarām*. Those who have said that this decision is proper have expressed the view that the pain may be tolerated because of the general practice.

1. مسئله لایب و الجید قطع سلعة طفله بلا خطر اوان زار : (مامش)  
 خطرو ابتعاد ما عليه لا لولي غيره اخر ولكل حجمه و قصده حيث  
 لا خطر. فلا بد الخراش و فواشل للعلامه مامسر الحضرمي .

2. امام زركشي رحمه الله  
 3. امر زرع امّا

No differences of view have been expressed in regard to the practice of piercing the nose. All are unanimous in ruling that piercing of the nose is definitely *ḥarām*, but no one has objected to the wearing of rings<sup>1</sup> and *fulāk*<sup>2</sup> on noses that have been previously pierced.

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1. وَاصٍ

2. فُلَاكٌ



## CHAPTER XIV MELTING OF THE HARDENED HEART

( مُرَقَّاتُ الْقُلُوبِ )

I am writing hereunder a little jewel of a Book entitled

كِتَابُ يُذَكِّرُ فِيهِ بَعْضُ مَا فِي الْمُرَقَّاتِ

i.e., (concerning) the Melting of the Hardened Heart and the shedding off of the Disease of Sin.

\* \* \* \* \*

258 Ka'bul Aḥbār<sup>1</sup> (*Radh*). said :<sup>2</sup>

“ I have read through the Scriptures of the Religion of *Taurāt*. In it Allah has revealed : “ O son of Ādam ! if thou wilt accept what I have apportioned to thee, I shall cause contentment to enter thy heart. If thou wilt not accept it, I shall assign the world to thee. Overpowered by its desire, thou shalt wander in it as do the animals in the forests. Upon my Greatness ! Upon My Power ! Thou shalt not gain from it anything other than what I have ordained for thee.”

1. Abū Is-ḥāq Ka'b biḥ Mānī' al Ḥimyārī al Aḥbār (al Ḥabr) (d. 32 A. H./651 A.D.).

2. قال كعب الاحبار رضي الله عنه رأيت في التوراة قال الله تعالى : ( هامش )  
يا ابن آدم ان رضيت بما قسمت لك ارضيت قلبك وبدنك وانت  
محمود عندي وان لم ترض بما قسمت لك سلطت عليك  
الدنيا حتى تركض فيها كركض الوحش في البرية فوعزتي  
وجلاي لا تنال منها الا ما قدرت لك وانت مذموم عندي .

In this place there is a verse :

لَوْ طَرْتُ بَيْنَ السَّمَاءِ وَالْأَرْضِ مُتَحِدًا  
مِنْ شُرْبَةِ الْمَاءِ فَوْقَ الرِّزْقِ لَمْ تَجِدْ

“Even if thou fliest between heaven and earth, not a drink of water wilt thou get beyond the nourishment I have ordained for thee.”

\* \* \* \* \*

1 The Prophet (Sal.) has said :<sup>1</sup>

“If thou desirest to have a friend, Allah is sufficient ; if thou desirest to have an object that will lead thee to ecstasy, the Qurān is sufficient ; if thou desirest to have a teacher to give thee good advice, thought of death is sufficient ; if thou desirest to have prosperity, then contentment in what thou possessest is sufficient ; but, if thou canst not get stability through these four, then Hell will be sufficient for thee.”

\* \* \* \* \*

Ka'bul Ahbār (Radh.) said:-<sup>2</sup>

“I read through the Scriptures of all four Religions and picked out from them twelve practices. These I wrote out on a sheet

1. ( هامش ) : قال النبي صلى الله عليه وسلم من اراد صاحبا فالله يكفيه ومن اراد مؤنسًا فالقرآن يكفيه ومن اراد واعظا فالصوم يكفيه ومن اراد غنا فالقناعة تكفيه فان لم يتعظ بهذه الاربعة فالنار تكفيه .

2. ( هامش ) : وعن كعب الاحبار رضي الله عنه انه قال قرأت التوراة والانجيل والزبور والفرقان العظيم فاخترت منها ١٢ كلمة كتبتها في ورقة وعلقتها في عنقي وانا انظر اليها كل يوم ثلاث مرات - الاول . قال الله تعالى يا ابن آدم لا تخف موت الرزق مادامت خزانتي مملوءة فان خزانتي لا تنفذ ابدا - الثاني . قال تعالى يا ابن آدم انا بحقك



of paper and hung round my neck. I read them three times every day and thus gained stability of mind. They are :

1. Allah revealed : " O son of Ādam ! My store-house (*Khazānā*) will never at any time become empty. While it is always full, do thou not entertain any fear that thou shalt miss thy share of provision."
2. " O son of Ādam ! I swear by thee that I truly love thee ! Upon my soul ! Do thou also love Me ! "
3. " O son of Ādam ! Until thou hast crossed the Bridge *Širāṭul Mustaqīm* and set both thy feet within Paradise, cease not to have fear of My chastisement."

محبتي لك وبحقي كن لي محباً - الثالث - قال تعالى يا ابن آدم  
لا تأمن مكري حق تجوز الصراط وترى قدميك في الجنة -  
الرابع - قال تعالى يا ابن آدم خلقتك لا شياً كلما لاجلك  
وأنا خلقتك لا اجلى - الخامس - قال تعالى يا ابن آدم لا تخف  
من دوني مادام سلطاني باقياً - السادس - لا تغضب  
على من اهلك بل تغضب على نفسك من اجلى -  
السابع - قال تعالى يا ابن آدم من وراء العرش الى تحت  
الثرى كلمهم يطلبونني وأنا اطلبك وانت تفر مني -  
الثامن - قال تعالى يا ابن آدم لا تانس بخيري متي  
تطلبني وجدتي - التاسع - قال تعالى يا ابن آدم لا تطلب  
مني رزق غد وأنا لا اطلب منك عمل غد - العاشر - قال  
تعالى يا ابن آدم خلقتك من نطفة فلم ادع رزقك  
اسوقه الى جوفك الحادي - الحادي عشر - هو المذكور  
اول المرات - الثاني عشر - قال تعالى من لم يرض بقضائي  
ولم يصبر على بلائي ولم يشكر على نعمائي فليخرج  
من تحت سمائي وليطلب رباً سوائى -

4. "I created all things for thy sake, and I created thee for My sake."
5. "So long as My Kingdom lasts, have no fear for any being other than Me."
6. Do not bear anger towards Me for thy sake, but, for My sake, be thou angry against thyself."
- 259 7. "All creatures between the 'Arsh, (the Throne), and Tahtāth-tharā (the lowest depths) are in search of Me, but I am in search of thee, and thou art fast running away from Me."
8. "Do not take for fellowship any other but Me; whenever thou lookest for Me thou shalt find Me."
9. "Do not seek tomorrow's provision from Me and I shall not seek tomorrow's good deeds from thee."
10. "I created thee from one little drop of sperm and I have not left thee destitute of provisions."
11. "It has been writ at the beginning."
12. "If there be any who will not abide by My Judgment, who will not be patient with calamities, and who will not be thankful for favours, let him not abide 'neath My Heaven but get out thence and seek a Lord other than Me."

\* \* \* \* \*

Luqmān al Ḥakīm<sup>1</sup> ('Al. Sal.) said :<sup>2</sup>

"From the knowledge I gained from four-thousand Prophets by serving them for four-thousand years, I have selected eight things :

When thou sittest at Prayer, guard thy heart ;  
when thou sittest among people, guard thy tongue ;

1. Sūra xxxi.

2. روى في الخبر عن لقمان الحكيم أنه قال خدمت أربعة آلاف سنة : ( صامش )  
اخترت منهم ثمانى كلمات الأول اذا كنت فى الصلوة فاحفظ  
قلبك الخ .



when thou sittest at meals, guard thy throat ;  
 when thou art in the house of a stranger, guard thine eyes ;  
 always have Allah and Death in thy mind ;  
 remember the help that others have rendered thee and forget  
 the help thou hast rendered others."

\* \* \* \*

It has been stated that Allah, among His revelations to Dāwūd ('*Al. Sal.*), bade him offer a seat to Luqmān-al-Ḥakīm ('*Al. Sal.*) and seek from him wisdom. He did as he was bidden, and Luqmān-al-Ḥakīm ('*Al. Sal.*) said :

" O Dāwūd ! Learn five things from me. The good actions of all those who lived before and all those who will live hereafter are contained in them :

1. Consider the length of time thou thinkest thou wilt abide in this earth, and let thy desire for worldly things be proportionate to that time ;
2. Consider the length of time thou wilt abide in the hereafter and do good proportionate to that time ;

(*Marginal Note :*

Not a soul anywhere can say with certainty that he will remain one fleeting moment longer in this world.)

3. Consider the amount of patience thou hast to endure the chastisements of Hell, and let thy wallowing in sin be proportionate to that amount of patience ;
4. Consider how much thou needest thy Lord, and let thy service to Him be proportionate to that need ;
5. When thou desirest to disobey thy Lord, seek out a place where He will not see thee, and then disobey Him."

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\* \* \* \*

The Prophet (*Ṣal.*) has said :

" An age will dawn upon my followers when they will love five things and forget five things :

1. They will love life and forget death ;
2. they will love wealth and forget the Day of Judgment ;

3. they will love palaces and forget the grave ;
4. they will love the world and forget the Hereafter ;
5. they will love the creatures (*Khalq*) and forget the Creator (*Khaliq*)."

\* \* \* \* \*

According to a *Hadīth Qudsīy*<sup>1</sup> Allah said :

" O My servant ! There are six matters that belong to Me and six matters that belong to thee :

1. Paradise is with Me ; obedience to My Laws is with thee.
2. Lordship is Mine ; servitude and carrying out of behests is thine.
3. Acceptance is with Me ; it is for thee to ask.
4. The sending down of calamities is with Me ; bearing them with patience is with thee.
5. All provision is Mine ; thankfulness and gratitude is thine.
6. Forgiveness of sins is with Me ; *Taubā* (Repentance) is with thee."

\* \* \* \* \*

The Prophet (*Ṣal.*) has said :

" He who is satisfied with the few things that Allah has provided him will have his few deeds of goodness accepted by Him.

\* \* \* \* \*

The Prophet (*Ṣal.*) has said :

" The learned man who does no deed of goodness is like a cloud that bears no rain<sup>2</sup>.

" The rich man who does not give is like the tree that bears no fruits.

" The poor man with no patience is like the river that contains no water.

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1. i.e., direct inspiration to the Prophet (*Ṣal.*) and not through Jibrīl ('*Al. Sal.*).

2. قال صلى الله عليه وسلم العالم بلا عمل كالسحاب بلا مطر الى : ( ما مشن )  
الخر .



“ The King with no justice is like the sheep with no shepherd.

“ The youth without repentance is like the house with no roof.

“ The woman without bashfulness is like the food that contains no salt.”

\* \* \* \* \*

The Prophet (*Ṣal.*) has said :

“ It is very seldom that five things can be obtained from five other things :

1. Good advice from an enemy ;
2. Service from fools ;
3. Paradise without good deeds (*‘Amal*) ;
4. Truth and fulfilment of promises from a woman ;

(*Marginal Note :*

The fifth may be said to be :

5. Seeking Allah while engrossed in the distractions of the world.”

\* \* \* \* \*

The Prophet (*Ṣal.*) has said :

“ He who acts in obedience to Allah will gain Paradise even though he be an Abyssinian slave.

He who acts in disobedience to Allah will gain Hell even though he be a Quraish chieftain.”

\* \* \* \* \*

The following saying is attributed to Anas ibn Mālīk<sup>1</sup> (*Radh.*) :

“ Be as kind to an orphan as a father. Be as kind to a widow as a loving husband. Make her happy, and Allah will reward thee with a palace in Paradise for every breath she breathes in her happiness.”

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1. Anas ibn Mālīk Abū Ḥamza (traditionist, companion), d. 91-93 A. H. (709-711 A.D.) when 97 years old.

The Prophet (Sal.) has said :

“Guard thy tongue, check (the cravings of) thy *nafs* (soul), think of thy sins and weep over them. O my followers! I give you advice in five matters.

1. Think more of thy Lord than of men.
2. Think more of the Hereafter than of this world.
3. Think more of sins than of good deeds.
4. Think more of death than of life.
5. Think more of thine own defects than of the defects of others.”

وَلَا خَيْرَ فِيمَنْ لَا يَرَى عَيْبَ نَفْسِهِ  
وَيَعْمَى عَنِ الْعَيْبِ الَّذِي بِأَخِيهِ

“There is no good in him who is blind to the faults in him and who is not blind to the faults in others.”

\* \* \* \*

The following is a saying of one of the sages :

“Three actions in a man are regarded as excellent qualities :

1. Loving to render assistance to those who are in distress ;
2. Forgiving the faults committed by the weak and loving them ;
3. Behaving humbly towards everybody.”

\* \* \* \*

The Prophet (Sal.) has said<sup>1</sup>:

“Of all man's good qualities the most esteemed and the most honourable are :

Reconciling those who have parted ;  
Forgiving those who have done wrong ; and,  
Giving to those who are deprived.”

---

جاء حبريل الى رسول الله صلى الله عليه وسلم او تيت مكارم ( : هاشمى )  
الاخلاق يا رسول الله قال وما مكارم الاخلاق يا حبريل قال  
نصل من قطعك وتعفو عمن ظلمك وتعطي من حرمك .



Abū Yazīd al Bisṭāmī<sup>1</sup> (*Radh.*) said :

“ In my effort to seek answers to four questions I sought out 4,440 ‘*Alims* who preached from 4,440 *minbars* and questioned them, but not one of them could provide me with an answer. Greatly perturbed, I entered the Ka‘bā, stood at the entrance, and, holding the framework with my hands, called out :

‘ O Lord ! None of Thy creatures could provide me with answers to four questions I asked them. I beseech Thee, O Lord ! Thou alone hast the power to provide me with the knowledge I seek ! Tell me Lord, wherein lies the safety of my Religion (*Dīn*), the safety of my Faith (*īmān*), the safety of my self (*Nafs*) and the safety of my soul (*Rūh*) ? ”

262 Immediately there burst forth from the sky above me, a voice without the caller :

“ O Abu Yazīd ! the safety of thy Religion lies in thy attention to the fulfilment of the promises thou makest, the safety of thy Faith lies in guarding thy tongue against false utterances, back-biting, foul speech and vain discourse, the safety of thy soul lies in thy forsaking worldly desires, and the safety of thy self lies in denying thyself all the wishes and pleasures of this world.”

\* \* \* \*

Ibrāhīm ibn Ad-ham<sup>2</sup> (*Radh.*) said :

“ During the time I roamed about in the deep forests while I was on a mountain named *Jamal Lubnān*<sup>3</sup>, I made the acquaintance of several *Auliya*s (saints). They said to me :

“ O Ibrāhīm ! when you go back to the peoples of the world advise them on four matters :

Say unto them :

“ He who seeks delight in food will not find delight in worship ;

He who indulges much in sleep will not attain the blessings of life ;

1. Abū Yazīd Tayfūrī b. ‘Īsā b. Surushān al Bisṭāmī (d. 260 A.H./874 A.D.).

2. Ibrāhīm bin Ad-ham bin Maṣūf bin Yazīd bin Jābir (Abu Ishāq) al Tamīmī al ‘Ijlī. Famous ascetic of Balkh. (d. 160-198 A.H./777-784 A.D.).

3. جبل لبنان

He who seeks the pleasure of people will not obtain the pleasure of Allah ;

He who indulges in backbiting and vain speech will not depart from this world in the fold of the Religion of Islām."

\* \* \* \*

Sahl ibn 'Abdullāh Tustarī<sup>1</sup> (*Radh.*) said :

" In four matters lie all modes of worship, all devotion and all meditation :

- Remaining in a state of hunger ;
- Remaining in a state of loneliness ;
- Remaining in a state of silence ; and
- Remaining awake at night."

\* \* \* \*

I have included the above sayings of *Ṣūfīs* in order to obtain blessings. May Allah help us all, through their prayer, to act even a hundredth part, nay a thousandth part of the way in which they acted. Āmīn !

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1. A great and venerable *Ṣūfī*, founder of the Order of *Ṣūfīs* known as " The Sahlīs " (203-283 A.H. 818-896 A.D.).



## CHAPTER XV. TAUBĀ OR REPENTANCE

( عِتَابُ التَّوْبَةِ )

The purpose of my concluding this Book with a Lesson on *Taubā* (Repentance) is that we should all keep in mind that we are bound at all times to keep ourselves free from sin. It is our duty to be so. No one knows at what moment Death will come upon us. Allah has stated in many places in the Qurān<sup>1</sup>, and the Prophet (Ṣal.) has mentioned in several *ḥadīth*<sup>2</sup>, that it is our duty to make every effort to be free from sin. It will therefore not be proper on our part to keep ourselves away from this thought even for one breath of our lives.

(Marginal Note :

All that is contained herein has been taken from *Iḥyā* and other Books.)

When a devotee repents of his sins, Allah will be greatly pleased. 263 Allah's pleasure at such a time is said to be even greater than the pleasure of the man who sets out on a long journey upon his camel laden with provisions of food and water (and goes through the following experience) :

The man passes through large forests and after many days of travel comes to a deserted place where there is not a drop of water to be had. He selects a spot where he decides to rest and sleep awhile before resuming his journey.

When he awakes from his sleep, to his great consternation, he finds his camel gone. He becomes greatly excited as the camel is still laden with all the provisions and water he had brought. He searches

1. ( هامش ) . توبوا إلى الله جميعا

تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا

(Qurān lxvi : 8 : " Turn to God with sincere repentance."—Yūsuf 'Alī)

2. ( هامش ) : التائب كمن لا ذنب له التائب حبيب الله

for the animal high and low but finds no trace of it anywhere. He walks hither and thither like a man out of his wits, until he is completely exhausted and is unable to take one step further. Overcome with fatigue and hunger and thirst, and in a state of utter despair, he breaks down completely and falls. He thinks he will soon die and while still bemoaning his sad misfortune, enters into a deep swoon.

After a while he regains consciousness but is completely dazed. Imagine his joy when, while brooding over the sad fate that has overtaken him, he sees the camel standing at his feet with all the provisions and water he had placed upon it.

"The Prophet (Ṣal.) has said that Allah's pleasure on seeing his devotee repenting for his sins is even greater than the joy of this traveller on seeing his camel", says Imām Gazzālī (Rah.).

Reference has been made to *Taubā* in several places both in the Qurān and in *hadīth*<sup>1</sup>. It has been stated that the person who does *taubā* becomes a friend of Allah, that he becomes as innocent as a newborn infant, that in addition to his sins being forgiven, all his past sins will be converted into good acts ('amal).

Addressing all those who have sinned much, Allah says :

"Because you have committed many sins do not despair of My Mercy<sup>2</sup>, and do not keep away from doing good acts. If all of you become a people who will not commit a single sin, then I shall get rid of you all and replace you with a people whom I shall cause to commit sins<sup>3</sup>. They shall beg for My forgiveness and I shall forgive them all."

When sinners think of their sins and weep and utter words of sorrow and regret, those words are loving words in the eyes of Allah, and are dearer to Him than the glorification of Him by Angels<sup>4</sup>. When those who have repented rise from their graves, they will be seen to come out smiling and laughing with an air of confidence and contentment.

1. ناولك يبدل الله سيئاتكم حسنات - ( هاشم )

2. لا تقنطوا من رحمة الله ان الله يغفر الذنوب جميعا - ( هاشم )

("Despair not of the Mercy of God; for God forgives all sins."—Qurān xxxix : 35—Yūsuf Ali)

3. لو لم تذنبوا لذهب بكم شه يأتني بقوم يذنبون فيستغفرون الله : ( هاشم )  
فيغفر لهم -

4. انين المذنبين احب الى الله من دخل المسرة ... - ( هاشم )



There are countless references to Repentance both in the Qurān and in *ḥadīth*. The repentance a person professes will not amount to repentance unless its *sharṭs* are fulfilled. When a person pays no attention to these *sharṭs* but says repeatedly *أَسْتَغْفِرُ اللَّهَ , أَسْتَغْفِرُ اللَّهَ*, ("I seek forgiveness from Allah, I seek forgiveness from Allah,") his action will not amount to repentance. When a person has done *taubā* with the *sharṭs* that govern it, he must not entertain any doubt that he will be forgiven. Imām Gazzālī (*Rah.*) says that the action of *taubā* is similar to the action of the sun that expels darkness with its appearance, or the action of soap that removes dirt from linen. (No one can doubt that the sun expels darkness or that soap makes things clean.)

### The *Sharṭs* for *Taubā* (Repentance)

#### ( شُرُوطُ التَّوْبَةِ )

There are four *sharṭs* that govern *Taubā* :—

1. *النَّدَمُ* , i.e., Regret.

While entertaining a fear for the punishment that will be meted out for a sin committed, feeling at the same time regret for having committed it.

When you take your sick child to a physician and he feels its pulse and tells you what the ailments are, and prescribes a medicine, consider the care you take over that child, and the great pains you take to find the medicinal herbs that have been prescribed. When the most truthful of all physicians, the Messenger of Allah, whose word all men of faith (*Mu'mins*) have accepted, tells a *Mu'min* what the ailments of his "*nafs*" (*self*) are, how can he refrain from sorrowing ?

2. *وَالْعَزْمُ عَلَى أَنْ لَا يَعُودَ*.

Having a sincere intention not to commit the same sin, or a similar sin, again.

3. *وَأَدَاءُ مَا افْتَرَضَ اللَّهُ مَعَ اجْتِنَابِ مُحَارِمِهِ*.

Refraining from doing those actions that Allah has forbidden, and doing those actions that Allah has made obligatory. The



*qadhā* of *fardh* actions that a person failed to do at the time such actions were due, must be done as quickly as possible.

4. وَرَدَّ الْمَظَالِمَ وَالْأَمَانَاتِ إِلَى أَهْلِهَا .

Returning to their respective owners all substances that one took into possession by unfair means, and all things that are held in trust, including *zakāt* that was held back and not paid when it became due. After calculation is made for all the years when *zakāt* became due, the amount has to be paid to those people who are entitled to receive *zakāt*. Unless this is done a person's *taubā* will not be acceptable. If, at the moment of professing *taubā*, he does not have the means to pay off the *zakāt* that has long been overdue, it will be *shart* to make a sincere intention of paying off the amount as soon as he gets sufficiency of means.

When a person has among his possessions, or in the inheritance 265 he has gained, any thing over and above what is lawfully his share, or any amount that has accrued to him by illegal trade, or any thing obtained by false testimony or by false oaths, or any interest that has accrued on money lent out, it is obligatory on his part to return all such things to their respective owners. Only by doing so will his *taubā* become acceptable.

Where the whereabouts of the true owners of such possessions or the heirs of such owners, are not known, or where such owners have not left any heirs, it will be necessary to do *ṣadaqā* in their name with the amounts due to them.

Where the owners are not known, it will be necessary to make the intention, with all sincerity, of returning the amounts to them whenever they become known.

Where a person remembers to have used abusive words against another, or remembers to have hit another, he must create opportunities for them to return such abuses or blows, or he must obtain their pardon.

Where a person has been guilty of backbiting, his sin will be forgiven him by his begging for forgiveness from Allah before the evil words he spoke become known to that person against whom the words were spoken, and by praying for that person, and by sorrowing for the sin committed.



If the evil words spoken become known to the person against whom they were spoken, and if that person does not reply in like manner, it will be necessary for the backbiter to go to him and obtain his pardon in order that his sin may be forgiven him.

When a person steals some possession of another and later regrets that he did so and desires to return it, but fears that if he does so he will be called a thief, and manhandled, and, if he is unable to adopt some device by which he can return it, he may retain that substance as on trust, and keep it clear from his own possessions, and return it to the owner as soon as that fear is removed. If he finds that he can get over that fear only by resorting to a lie, he may even utter a lie for the purpose.

Where a person, by sneaking, or by bearing false witness, has caused numerous losses to another, or occasioned defamation, he must bear the responsibility for such loss or defamation, and if it is likely that his bearing false witness will become known or be proved and that he will be punished by the King of that land, he must make payment for the losses incurred to the extent of the damage caused and conceal the rest of his crime.

In those actions where a person causes sorrow or suffering to fellow-beings, he will, as far as possible, conceal\* such actions from them, and it will be necessary for him to sorrow and repent and weep for what he has done and beg Allah to forgive him, and to increase his good actions. Just as he was active in committing the crime, so must he be more active in seeking redemption from it, and do much good and guard his tongue and his hand.

(Marginal Note :

\*Where, in such instances, a person's word can be said to be worth a silver coin, his remaining silent will be worth a gold coin<sup>1</sup>.)

266 After a person has professed *taubā* in the manner described above, if he falls again into the temptations of Shaitān either through ignorance or through folly, and he is led to commit further sins, he must immediately

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كما قيل لو كان الكلام فضة لكان السكوت ذهباً. (هامش 1.)

return to *taubā*. While a person is in a state of repentance, he cannot be led to commit any of those crimes that fall into the category of "great sins"<sup>1</sup>.

(Marginal Note :

When a person has committed a sin, his keeping it secret is *sunnat*.

Whoever speaks of his own sin, either in a sense of pride or in a mood of jocularly, will have as witness to his crime all those who listen to him. It is because revealing a sin does not appear to be just that concealing it has been made *sunnat*. Therefore, while a person conceals his sins, if he also does *taubā*, Allah will Himself conceal that sin and grant him forgiveness.

It will be *sunnat* for a person to say in general terms without giving details of his sins: "I am a sinner", "I am a *fūsiq*", "I am an ignorant fool", with the intention of belittling himself. Such action can even become *wājib*, especially when he belittles himself in order to check his *nafs* (self). However, as the feeling can come over a person that such words were only spoken by great men of piety, or a feeling of conceit or vanity can enter his mind, it will be more praiseworthy to remain silent. The meaning of this will become clear to you if you ask psychologists.)

When a person habitually commits little sins, considering them to be only "little", those little sins will make him commit greater sins. Therefore, if you keep away from any type of sin, little or great, and seek Allah's forgiveness with constant fear, sorrow and weeping, Allah, Who is the Most Merciful of the merciful ones<sup>2</sup>, the Best of Forgivers<sup>3</sup>, the Forgiving<sup>4</sup>, the Merciful<sup>5</sup> will grant you His Forgiveness.

However, do not rely solely on this saying and fall deeper and deeper into sin. Remember that Allah is also "the severest in Punishing"<sup>6</sup>, "the Punisher of those who disobey Him"<sup>7</sup>. Let us therefore not cease to continue to fear Allah and to weep and lament for our sins.

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كما ثبت لا صغيرة مع الاصرار ولا كبيرة مع الاستغفار : ( هامش )  
 1. رحيمة 2. غفور 3. خير الغافرين 4. ارحم الراحمين 5.  
 6. مستقيم عصاة 7. شديد العقاب



Let us take firm hold of the Rope of *Taubā*, and at the same time continue to do good acts both outwardly and inwardly, desisting from all those actions that are *ḥarām*, and performing, as far as possible, those actions that are *ḥalāl*, and act cautiously.

Therefore may Allah help us to achieve the benefits of *Taubā* even as did the *Naṣūḥā*<sup>1</sup>, and may He bless us with the happiness of this world and the hereafter.

I beseech the Lord, Most Mighty, Most Majestic<sup>2</sup>, Who granted me assistance to compile this *Kitāb*, and also granted me the inspiration to name it *Fat-ḥud-Dayyān*, I beseech Him, with hands uplifted in all humility, to grant me forgiveness through His Mercy and Benignity, for all the sins that may have been caused through lack of clarity in my explanations, for slips of the tongue, and for errors in writing. I beseech the Lord to grant that this act performed in the desire of pleasing His Benign Self<sup>3</sup>, be considered an '*amal* of purity, and to grant that it become a saving that will help me in the world to come. I beseech the Lord to grant that in my list there be also written a reward similar to the rewards granted to my brethren for performing '*amal* according to this (the details given in this Book).

إِنَّهُ أَكْرَمُ مَسْتَنُوْلٍ وَأَرْحَمُ مَأْمُوْلٍ وَهُوَ خَيْرُ النَّاصِرِيْنَ وَهُوَ خَيْرُ الْغَافِرِيْنَ  
وَأَرْحَمُ الرَّاحِمِيْنَ وَأَكْرَمُ الْأَكْرَمِيْنَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِيْنَ .

("Verily He is the Most Generous of those appealed to, the Most Attainable of those in whom hopes are placed. He is the Best of Helpers, He is the Best of Forgivers, the Most Merciful, the Most Bounteous. Praise be to Allah, the Lord of the Worlds.")

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Further, I implore Allah to grant Forgiveness and Mercy to me, to my parents, to my wife and children, to my brethren and to their children, and to their children's children who have already come and who are yet to come, to the teachers who taught me and to their relations, to those who assisted me, to those loved by me, to all my relations, to those learned men who will read this *Kitāb* and correct

1. نَصُوْحَاءَ i.e. sincere and true men. 2. عَزَّوَجَلَّ

3. وَجْهَهُ الْكَرِيْمُ

any mistakes they may find, and to those who are unable to read this *Kitāb* but who are anxious to learn what it contains through others who know.

Just as a tree growing on loathsome rubbish provides shade and comfort to those who stand beneath it, and just as they eat of its fruits and in joy pray for its owner and give thanks to Allah, may Allah's Forgiveness and Mercy rest upon those who pray for this loathsome, sinful slave

سَيِّد مُحَمَّد ابْن اَحْمَد لَبَّيْهِ الْعَالَم الْقَاهِرِي الْكَرْكُرِي

Sayyid Muhammad ibn Ahmad Lebbai al-‘Ālim al Qāhirī al Kirkarī who brought out this *Fat-hud-Dayyān*.

اٰمِيْنَ اٰمِيْنَ وَاسْئَلُهُ السَّلَامَةَ وَالسَّعَادَةَ اِلٰى وَلَهُمُ اَجْمَعِيْنَ وَالْحَمْدُ لِلّٰهِ  
رَبِّ الْعَالَمِيْنَ وَصَلَّى اللّٰهُ وَسَلَّمْ عَلٰى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَاٰلِهِ وَصَحْبِهِ  
وَتُتَابِعِهِ اَجْمَعِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ .

("Āmīn ! Āmīn ! I ask from Him safety and happiness, for me and for them all. Praise be to Allah, the Lord of the Worlds.")

(THE END)

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First Edition 1291 A.H. (1856 A.D.)

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(" *Fat-hud-Dayyān* " consists of 660 pages, of which only 267 pages deal with " *Fiqh* " or Islamic Jurisprudence. These 267 pages have been translated into English and appear as the Text of this Book. The rest are " *Maulids* ", " *Rātibs* " and general recitals. These have been left out.

At the end of the section on " *Fiqh* " the author sets out a Chapter entitled " *Bid'ā* " (i.e. Innovations). A translation of this Chapter is given below).

## INNOVATIONS

( مَبَادِئُ الْبِدْعَةِ )

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ فَسَوَّى ، وَالَّذِي قَدَّرَ فَقَضَى ، وَأَصْلًا فَمَهَّدَى

صَلَّى اللَّهُ وَسَلَّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

After praising Allah and offering blessings (*Ṣalawāt*) and peace (*Salām*) to the Prophet (*Ṣal.*) and his family and his Companions, listen to what I am about to say.

- 268 As many strange *bid'ās*<sup>1</sup> (innovations) have taken place in this age (in the practices of Islām) it becomes *fardh* on the part of Muslims to examine these *bid'ās* with a view to keeping themselves aloof from those *bid'ās* that are evil. For this purpose it is necessary to know what actions direct us on the right path, what actions lead us astray, what the *bid'ās* are and what Islām teaches. Then it will be possible for us to follow those practices that are in accord with our Religion and to discard or keep away from the rest.

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1. بدعة

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صَلَّى اللَّهُ وَسَلَّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

After praising Allah and offering blessings (Ṣalawāt) and peace (Salām) to the Prophet (Ṣal.) and his family and his Companions, listen to what I am about to say.

- 268 As many strange *bid'ās*<sup>1</sup> (innovations) have taken place in this age (in the practices of Islām) it becomes *fardh* on the part of Muslims to examine these *bid'ās* with a view to keeping themselves aloof from those *bid'ās* that are evil. For this purpose it is necessary to know what actions direct us on the right path, what actions lead us astray, what the *bid'ās* are and what Islām teaches. Then it will be possible for us to follow those practices that are in accord with our Religion and to discard or keep away from the rest.

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1. بدعة



Allah has stated in the Qurān :

وَإِنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ

“This path (of Islām) is the right path, therefore, follow it.”  
(Qurān : vi: 153)<sup>1</sup>

It is stated in the most authentic Book on *Hadīth*, the *Ṣaḥīḥ al-Bukhārī*<sup>2</sup>, that the Prophet (Ṣal.) once said :

“There will come an age upon my followers when they will get divided into seventy-two divisions. Only one of these divisions will gain Paradise, all the rest will fall into Hell.”

In order to help us avoid those *bid'ās* that are evil, some of them have been described in *Kashful Zulmatī fī Bayān Firaq hāẓikil-Umma*<sup>3</sup> of Imām Tājuddīn ibn Zakarīyah un-Naqshabandī (Raḥ.)<sup>4</sup> and in works such as *Tanbīhul Anām*<sup>5</sup> and *Tanbīhul Jāhilīn*<sup>6</sup>, and in verses appearing in *Sharī'at Mālai* sung by our leader and teacher 'Abdul Qādiril 'Allāma (Raḥ.)<sup>7</sup>. Since detailing what has been in the minds of those who introduced the evil *bid'ās* and pointing out those acts that are strange in them, and since quoting them in the original Arabic and giving a translation thereafter will make this work very lengthy, I am setting out very briefly only the substance of what they have explained.

Those who follow *bid'ās* may be divided into seven classes :—

- |  |  |
|--|--|
| 1. The <i>Rāfudhīs</i> <sup>8</sup> ,                | 2. The <i>Khārijs</i> <sup>9</sup> ,       |
| 3. The <i>Jabariyās</i> <sup>10</sup> ,              | 4. The <i>Kādariyās</i> <sup>11</sup> ,    |
| 5. The <i>Mushabbihās</i> <sup>12</sup> ,            | 6. The <i>Mu'ṭalās</i> <sup>13</sup> , and |
| 7. The <i>Ahlus Sunnat wa Jamā'a</i> <sup>14</sup> . |  |

1. Yūsuf Ali translates: “Verily, this is My Way, leading straight : follow it.”

2. صحيح البخاري 3. مشق الظلمة في بيان فرق هذه الامة

4. تنبيه الانام 5. تاج الدين ابن زكرياء النقشبندى رحمه الله

6. تنبيه الجاهلين 7. عبد القادر العلامة رحمه الله

8. رافضي 9. خارج 10. جبرية

11. قدسية 12. مشبهة 13. معطلة

14. اهل السنة وجماعة

With the exception of the *Ahlus Sunnat wa Jamā'a* the remaining six classes are divided into twelve groups each, thus making the seventy-two groups. These seventy-two groups differ from the *Ahlus Sunnat wa Jamā'a* in their '*aqīdā*' (manner of belief).

The Prophet (Ṣal.) has said :

269 " If a person introduces any strange practice that has not already been laid down in my *Shari'ā*<sup>2</sup> then he does not belong to my community."

Therefore it does not become proper for anyone to introduce any strange practice. Hence, any practice that was not in vogue in the time of the Prophet (Ṣal.) must be considered a *bid'ā*. All *bid'ās* that have been introduced fall into one or the other of five groups :

1. The "*bid'ās*" that are "*wājib*".

Examples are :

The study of Arabic Grammar and Syntax.

Gaining of knowledge that is *fardh 'ain*, acting according to such knowledge, and assisting others in gaining such knowledge.

Gaining knowledge that is necessary to a person to earn a livelihood that is *halāl* ; learning Arithmetic to keep proper accounts ; gaining sufficient knowledge to carry on a trade or occupation for the purpose of earning a livelihood honestly.

Though in the time of the Prophet (Ṣal.) people were not in pursuit of certain of these studies, gaining knowledge of them can be said to be a *bid'ā* that is *wājib*.

2. The "*bid'ās*" that are "*mustahabb*".

There are many *bid'ās* in this group.

Examples are :

The practice of touching each other's hands and reciting *ṣalawāt* and *salām* at the end of the *Ṣubḥu* and the '*Aṣr* Prayers offered in congregation.

Though no mention of this practice has been made in Books on *Fiqh* it may be considered a good practice since there is no *ḥadīth* and no *fatwā* condemning it.



"Maulid" <sup>1</sup> recitals.

Though the practice of reciting *Maulids* (Birthday recitals) did not exist in the time of the Prophet (Ṣal.) it may be considered a praiseworthy *bid'ā* as bearing love towards our Prophet (Ṣal.) is a *fardh* act, and the recital of *maulid* on his Birthday tends to rouse a feeling of esteem. It may therefore be considered a *bid'ā* that is *sunnat*.

Just as *Maulid* recitals are made in the name of the Prophet (Ṣal.) so may they be made in the name of members of his family, of his Companions and of Saints (*Walīs*). Doing such an act is similar to visiting the graves of members of his family, of his Companions and of Saints. This is *sunnat* just as much as visiting his own grave is *sunnat*.

3. The "*bid'ās*" that are "*Jā' iz*" <sup>2</sup> (allowed).

Any *bid'ā* that does not come within the two groups already mentioned and that does not belong to either of the two groups mentioned below, may be termed "allowed." Following such a *bid'ā* does not bring credit or discredit, gain or loss. They are not distractions to worship (*'ibādat*) or to good acts (*'amal*). Examples are :

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Erecting, as a mark of identification, a flag-mast beside the grave of an important personage, feeling that others may visit that grave.

Winnowing food grains with a winnowing fan ; and many such innovations.

4. The "*bid'ās*" that are "*maḵrūh*"

Examples are .

Lighting more lamps than are necessary in a Mosque.

Ornamenting with chandeliers and lamp shades.

Not going to the Mosque early in the day to attend *Jum'ā* Service.

Offering the Magrib Prayer only after stars have become clearly visible ;

and *bid'ās* similar to these.

5. The " *bid'ās* " that are " *ḥarām* ".

Examples are :

- Organising and holding " Pagoda " Processions in the name of certain saints.
- Spending money on such celebrations.
- Organising and holding Music and Dance recitals beside the grave of a Saint, or engaging professional artistes for such entertainments.
- Permitting such entertainments to be held.
- Making vows and fulfilling them so that directly or indirectly they aid such entertainments.
- Vowing to let tufts of hair grow on the heads of children and to gift them to shrines of Saints after a specified period of time.
- Visiting the graves of Saints in order to fulfil such vows.
- Piercing the ears of males.
- Vowing to make children wear anklets, even when they have passed the age of adolescence, and fulfilling such vows.
- Intending to be present or being present in groups at celebrations such as " pagoda " processions.
- Holding " Devil Dancing " Ceremonies beside tombs of Saints.
- Holding the belief that after such ceremonies *Jinns* or *Shaitān* leave the bodies of the patients so " possessed ".
- Officials such as *Lebbais* planting themselves at such centres of attraction with a view to making financial gains.
- Fumigating houses with incense smoke in the belief that such houses are frequented by spirits such as *minnālṭi*<sup>1</sup> and *Chiyyā-chi*<sup>2</sup>.
- Before commencing important undertakings such as building a house or embarking on a ship, seeking the advice of non-Muslims, and adopting, on their advice, such practices as the breaking



of coconuts, rubbing substances like sandal wood paste or saffron or incense on parts of the body.

Accepting the decisions of *kāfirs* that certain sites are the haunts of demons and ghosts, and making sacrifices and offerings in order to pacify them according to the advice of non-Muslims.

During the month of Muḥarram, observing fasts in the name of Imām Ḥussain (*Radh.*), assuming various disguises, participating in displays, holding *Panja* ceremonies and fire walking.

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Men and women vowing to spend a certain number of Friday nights and Monday nights<sup>1</sup> at the shrines of Saints, and their fulfilling such vows.

Erecting decorative structures over the graves of Saints at great expense; conducting "Pagoda" processions and *Tābūt*<sup>2</sup> processions through the streets carrying the flags of Saints in boxes.

Lighting of lamps over graves for purposes other than visiting such graves at night; when graves are visited at night, keeping the lights on after the formalities are concluded.

All these are *ḥarām 'bid'ās*. The *bid'ās* associated with the 10th day of Muḥarram are many and strange, as for instance, adopting various disguises, wrapping coloured material round the hands, carrying in procession the metallic representation of a hand in the belief that when Imām Ḥussain (*Radh.*) was martyred he lifted up one of his hands.

Because Imām Ḥussain (*Radh.*) was a beloved and noble personage, recounting his martyrdom with wailing and beating of breasts; wearing black; jumping into pits of burning ember; crying out "O Ḥussain! O Ḥussain!"; rubbing ash and charcoal on the body.

Glory be to Allah! Don't you see what is happening around you? No Saint, either in his lifetime or at the time of his death, has approved

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1. The Muslim day begins with the evening. Therefore, according to non-Muslim reckoning "Friday Nights" will be Thursday Nights, and "Monday Nights" will be Sunday Nights.

2. تابوت *Tābūt* Processions are processions in which chests and caskets are carried.

of a *ḥarām* act. How can you enter his mausoleum, and, as if in mockery, indulge in vain jokes, vain songs and sex-appealing dances, and look at sights that are forbidden to be seen. How many obligatory prayers you miss sleeping at those sacred precincts discarding all modesty.

On the Day of Judgment, when you stand before Allah, the Judge of Judges, and the Saints bear witness against you in regard to your **272** actions beside their tombs, how can I describe your agitation? You take off your foot-wear in order to enter the site made sacred by the burial of the Saint, you recite *du'ās* and passages from the Holy Qurān on his behalf in great awe, and you stand before him most respectfully with folded arms and beg for Allah's favours, but, the moment you turn your head away from him you indulge in *ḥarām* acts in the very precincts where you were so humble and god-fearing before.

Muḥarram is a sacred month, and pious people look forward to the coming of this month for the doing of certain good acts. What shall I say of the condition of the man, who, in this sacred month, with the excellent name of "O Ḥussain! O Ḥussain!" on his lips, dons the guise of a non-Muslim and takes on himself actions that are *ḥarām*?

O ye people! While we expect the tiger that is Death to come and take us away from this uncertain life of a fleeting moment, let us repent for our sins. Repentance at the time the "tiger" arrives will not benefit us. Let us, therefore, not waste the time presently with us on vain and useless matters. May Allah protect us from falling into sinful *b'd'ās* and may He help us to do actions that are good. May He number us among those pious people (*Ṣāliḥs*) who will be in the company of the Prophet (*Ṣal.*) and the members of his family and his Companions.

رحمنا الله وغفر ذنوبنا وستر عيوبنا وبدل سيئاتنا وضاعف حسناتنا وجمعنا  
فيه اباؤنا وامهاتنا واخواننا وقرباتنا واحبابنا واساتيدنا ومن لهم  
حق علينا والمسلمين والمسلمات اجمعين وصلى الله وسلم  
على خير خلقه سيدنا محمد وآله وصحبه اجمعين والحمد  
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- Mārūt. (Angel).  
5.
- Maryam ('*Al. Sal.*). (Mother of 'Isā ('*Al. Sal.*)).  
12, 27, 298, 473.
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74.
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6, 25.
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297.
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14.

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6, 7, 10, 70, 84(N), 288, 289, 350(N).

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421(N).

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8(N), 395.

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269.

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290.

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335.

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296.

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14.

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10, 282, 362.

Numrūd. (Assyrian Ruler).  
395.

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395.

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173, 450(N).

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296.

Sa'd bin Abī Waqqās. (Companion. d. 50 (or 55)/670 (or 674) at age of 70).  
26.

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491.

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26.

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296.
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79, 173(N).
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128, 373(N).
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290.
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## APPENDIX

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### A BIOGRAPHICAL SKETCH OF IMĀM SHĀFI'Ī

(Gathered mainly from extracts taken from A. R. Gannī's "Imām-gal Sarithai" (A Life History of the Imāms written in Tamil), Madras City Printers, 1958, with the kind permission of the Author.)

The *Ahl al-Sunnā wa 'l Jamā'a* (people of the *Sunnā* and the Community), who follow the *Qurān*, *Hadīth* (traditions), and *Sunnā* (Customs of the Prophet (*Ṣal.*)) are distributed over four *Mazhabs* (Schools of Jurisprudence), the *Ḥanafī*, *Mālikī*, *Shāfi'ī* and *Ḥanbalī*, named after the Imāms Abū Ḥanīfa Nu'mān ibn Thābit (80/150 ; 700/767), Abū 'Abdullāh Mālik ibn Anas (94/179 ; 713/796), Abū 'Abdullāh Muḥammad ibn Idrīs (150/204 ; 767/820) and Aḥmad ibn Muḥammad ibn Ḥanbal (164/241 ; 780/855) respectively.

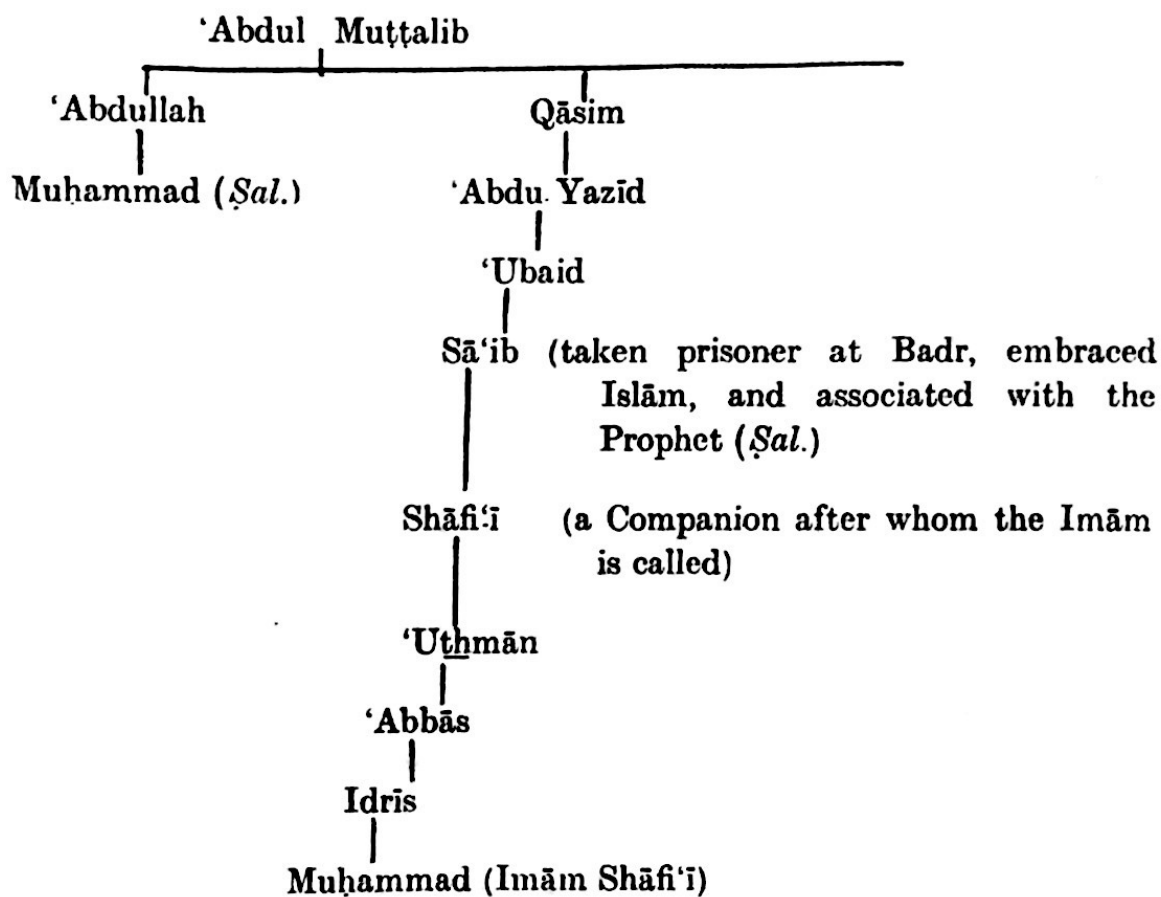
From the *Shāfi'ī* the *Ḥanbalī Mazhab* differs little, the *Mālikī* to a greater extent, and the *Ḥanafī* about thrice as much as the *Mālikī*. A follower of one may, when no other course is available for a particular purpose, act according to another. Illustrative of the differences between the *Ḥanafī* and the *Shāfi'ī Mazhabs* in matters of general importance are the following :—

A *Ḥanafī* may carry a *Mushaf* of the *Qurān* without *wudhū* but a *Shāfi'ī* cannot ; a mature virgin *Ḥanafī* girl may marry a man of her choice without her guardian's permission, but not a *Shāfi'ī* ; *Ṣalāt* (ritual prayer) is invalid if a *Shāfi'ī* does not face the true *Qiblāh*, but to a *Ḥanafī* it is sufficient that the *Qiblāh* is approximately correct ; to a *Shāfi'ī*, *nīyat* (intention) and *tartīb* (sequence of actions) are requirements for a valid *wudhū*, while to a *Ḥanafī* they are not compulsory. Loud laughter at *Ṣalāt* renders a *Ḥanafī's ṣalāt* and *wudhū* void, but a *Shāfi'ī's ṣalāt* only. Taking a little water forgetfully or unintentionally nullifies a *Ḥanafī's* fast but not that of a *Shāfi'ī* ; a *Ḥanafī* must pay *zakāt* on articles of wear and ornaments worn by a female, but not a *Shāfi'ī* ; horse-flesh is *ḥarām* to a *Ḥanafī* but *ḥalāl* to a *Shāfi'ī*.

The *Shāfi'ī Mazhab* had its origin in Baghdad during the illustrious Hārūn al Rashīd's *Khalifate* (179/193 ; 786/809), established itself in Egypt, Sultān Ṣalah-ud-dīn (b. 564 A.H.) (Saladin of the Crusades) making it the legal code for Egypt, and within the course of four centuries,

his disciples and pupils spread it over all Muslim lands. Shāfi'is predominate in S. Arabia, Bahrein, Egypt, East Africa, South India, Ceylon, Malaya, Indonesia and Central Asia.

Imām Abū 'Abdullah Muḥammad b. Idrīs al-Shāfi'ī al-Hejāzi, Nāṣir al Ḥadīth, was born in Ajja, a village between Ghazzā and 'Asqalān in Syria on 2nd of Sha'bān 150 A.H./767 A.D., the day Imām Abū Ḥanīfa passed away; his father, Idrīs, a native of Ṭabala in Medina, was a Quraishi, whose ancestry is traceable to Qāsim, the paternal uncle of the Prophet (Ṣal.) as shown in the following geneological table:



The Imam's mother was Fāṭimā of the 'Azd tribe of Yemenite Arabs; she too is said to be a Quraish descended from the Khalifā 'Alī (Radh.).

It is believed that it was to al-Shāfi'ī that the Prophet (Ṣal.) referred when he prophesied the advent of a Quraishi of great learning who would perfect the sciences and spread wisdom over the world; Imām Ibn Ḥanbal commented that it could be no other, for no other possessed such wisdom.



The Imām is reported to have related that he saw the Prophet (Ṣal.) in a dream once when 18 years old and again when 21 ; on the first occasion, the Prophet (Ṣal.) called him near and enquired for his name and lineage ; when the information had been given, the Prophet (Ṣal.) spat into al-Shāfi'ī's mouth a little saliva which, as bidden, he swallowed ; the Prophet (Ṣal.) invoked Allah's kindness and mercy on him ; thenceforth he had no defect in speech and his voice never faltered.

On the second occasion, when he, like others, sought the Prophet's blessings after worship behind him at the Ka'bā, the Prophet (Ṣal.) took out a pair of scales from his pocket and bestowed it on al-Shāfi'ī as his loving gift. The dream was interpreted to mean that al-Shāfi'ī would be one taking after the Prophet (Ṣal.).

The Imām's parents lived in Medina City for a short period before moving to 'Asqalān, where, while al-Shāfi'ī was still an infant, his father died, leaving the widow and child in indigent circumstances. They moved to Yemen where, despite his own poverty, the widow's brother supported them. Here al-Shāfi'ī began his study of the Qurān, and, by the time he was 8 years old, had committed it to memory. In later years, he would in a single night master hundreds of pages of *Fiqh* (jurisprudence) ; after once listening, he would reproduce long *Ḥadīth* expositions without an error ; assiduously he would gather the folklore of his mother's tribe ; he never missed an opportunity to associate with the 'Ulemā, and before long he had gained much proficiency in Grammar and Etymology ; recognising the boy's intelligence, his mother sent him when but 8 or 10 years old to his paternal uncle at Mecca.

(According to another account, the mother and child came to Mecca when the latter was 2 years old and al-Shāfi'ī remained there till he attained maturity.)

In Mecca, as was the Arab custom, he familiarised himself first with his family genealogy and traditions. Too poor to attend a school, he would, while running errands for his uncle, lose no opportunity to listen to *Ḥadīth* expositions and discourses by the 'Ulemā. Later, as a free scholar, for want of writing materials, he would scratch up notes on pieces of flat bone, a number of which were to be found at his home ; to induce better attention from his teacher, he would in his leisure hours collect and deliver to the teacher twigs and date-palm leaves for fuel ; when, on account of his immaturity in his early teens, he was refused



admission to the classes in *Hadīth* for over 20s conducted by the Meccan Muftī Muslim b. Khālīd al Zanjī (d. 180 A.H.), he would stand in a corner listening and using his spittle to write on his palm as a means of memorising; when on one occasion the Muftī, thinking the boy was at play, reprimanded him, he explained that his thirst for knowledge of the sacred utterances of the Prophet (*Ṣal.*) was insatiable, that he could not afford writing materials, and that before the saliva with which he wrote the Muftī's words on his palm could dry he had committed the passage to memory. Challenged, he proved his assertion; the Muftī's anger gave place to admiration, and the boy was admitted to the class, and he continued there for nearly three years.

(According to another authority, the teacher was Imām Mālik, but al-Shāfi'ī was 20 before he met the former under different circumstances as set out below.)

Associating with savants of the time like Sufyān b. 'Uyainā (107–198; 725–814), he learnt much from learned discourses in the sacred Mosque. His teacher's references to and quotations from the works of Imām Mālik aroused in him a desire to enrol in the latter's classes on *Hadīth* and *Fiqh*; with the Muftī's blessings and a letter commending his fitness to follow Imām Mālik's classes, and a gift of 100 dinars from a wealthy friend of al-Shāfi'ī's friend Muṣ'ab b. Zubair, he left for Medina.

On arrival at the house of Imām Mālik in Medina, he was received with kindness and hospitality but on reading the Muftī's letter, Imām Mālik angrily remarked, "*Subhānallāh!* Has this age so degenerated that *Rasūlullāh*'s sacred words have to be imparted on letters of recommendation?" Al-Shāfi'ī's plea for forgiveness was elegantly expressed, and Imām Mālik's anger and agitation soon turned to pleasure by the content and manner of the youth's answers to various questions put to him. With the advice that he should adopt *taqwā* (fear of Allah; piety) and avoid worldly vanities, the youth was admitted to the Class, Imām Mālik adding "I foresee in thee a man of great wisdom and eminence."

Imām Mālik's classes were conducted, so al-Shāfi'ī says, in an atmosphere of reverence for the Prophet (*Ṣal.*), whose words were the subject of study; fragrant incense and sweet perfume would fill the class-room; a pupil would read the lesson and the Imām would explain the circumstances attending the *ḥadīth*; there would be no distracting



sounds, not even of a leaf being turned over ; students as well as listeners would be dressed in clean clothes and would perform *wudhū* before entering the class-room.

With Imām Mālik he remained four years, or, according to some authorities, till the former's death in 179 A.H., when al-Shāfi'ī was 29 years old. He diligently studied the *Muwattā* which had just been completed by Imām Mālik, and committed the greater part of it to memory ; of any point that was not clear to him, he sought and obtained the author's clarification. He became proficient not only in *Hadīth* but also in *Fiqh*, and the biographies of *Ṣaḥābās* and *Tabi'in* ; he was adept also in pronouncing *fatwās*.

It is related that once, in al-Shāfi'ī's hearing, Imām Mālik had ruled that a pigeon seller was in terms of his oath bound to divorce his wife if the pigeon he sold as one that would crow failed to do so. Al-Shāfi'ī followed the man out of the room and having ascertained from him that the pigeon did crow most of the time, brought the man back to Imām Mālik and suggested that since the pigeon did crow most of the time, the man need not divorce his wife.

Surprised that the pupil of whom he was fond and whose talents he appreciated had challenged his *fatwā*, Imām Mālik desired al-Shāfi'ī to cite *Hadīth* for his view. With all respect, al-Shāfi'ī quoted a *ḥadīth* related by the Imām himself, where, when Fātimā bint Qais sought advice as to whether she should accept Mu'āwiyā or another of the *Ashābīs*, both of whom had proposed marriage, the Prophet (*Ṣal.*) had remarked : " Know that Mu'āwiyā is a person who does not lay down his armour," and al-Shāfi'ī urged that the remark only meant : " Mu'āwiyā had his armour on most of the time," since, to the knowledge of the Prophet (*Ṣal.*), Mu'āwiyā laid aside his armour for meals and for sleep ; on that analogy, the pigeon's habit of crowing most of the time must be accepted as its characteristic.

Complimenting al-Shāfi'ī on his judgment and loving him the more for it, Imām Mālik revoked his earlier decision. When, on completion of studies under the Imām, al-Shāfi'ī desired to associate with other men of learning and wisdom, the former granted him permission, and invoked Allāh's blessings on him and protection of his knowledge against error.

According to Ḥāfiẓ ibn Ḥajar al 'Asqalānī (852 A.H./1449 A.D.), besides *fatwās*, al-Shāfi'ī had gathered from Imām Mālik and memorised



over 10,000 *ḥadīth*; he also learnt much from Fudhail ibn 'Iyādh (d. 187–803), Sufyān b. 'Uyaina, al-'Wāqidī (130–207 A.H.), Yahya b. Sa'id al Qattān (120–198; 756–813), Muḥammad bin Ḥassan al-Shaibānī (132–189; 749–805), 'Abdullāh b. Mubārak, the Ṣūfī scholar, Ibrāhīm b. Sa'd, the Ṣūfī, and 'Abdullāh b. Nāfi.

Back at Mecca from Medina, he renewed his family contacts and studied a few months under Imām Sufyān b. 'Uyainā, an authority on *Ḥadīth*. Having attained his 30th year, and desiring to take the place of his deceased teacher Imām Mālik in pronouncing *fatwās*, al-Shāfi'ī sought authority for it from Sufyān b. 'Uyainā; aware though he was of al-Shāfi'ī's knowledge, the latter, as a test, required al-Shāfi'ī to explain the *ḥadīth* where, when two persons saw the Prophet (Ṣal.) leaving the Mosque and walking along with Lady Safiyā, he spoke to them, and saying, "This is my wife", added,

"Shaitān penetrates every blood vessel of man and circulates with his blood."

Al-Shāfi'ī commented that the Prophet (Ṣal.) talked to the men and introduced his wife to them to counteract a wrong notion that may have entered their minds; by the words he added, the Prophet (Ṣal.) meant to convey that, though he was Allāh's messenger, those who knew him not might entertain suspicions of him, that they should not let suspicion enter their hearts, that they should avoid slander in all its forms, and that they should divest themselves of such wickedness, for Shaitān penetrates every blood vessel of man and circulates with his blood.

Pleased with the interpretation, Sufyān blessed him and invested him with authority to pronounce *fatwās*.

At 34, he returned to his mother's people as their Qādhī (magistrate) a post to which he was appointed by a representative of Khalifā Harūn al Rashīd.

There he associated with the tribe of Huḏayl; he devoted his leisure to sharpening his knowledge of grammar, history, rhetoric and prosody, and to adding warfare and archery to the subjects of his study.

As Qādhī, he was just and impartial; himself sympathetic towards the poor, he exhorted his subordinates to avoid harassing the poor, and to be just and fair in the performance of duties, even at personal risk; he prohibited his subordinates from accepting bribes in any form.



Two tribes who by bribery had induced his predecessors to overlook their crimes and thus terrorised the poor and weak, found al-Shāfi'ī incorruptible; Muṭrīb, one of their leaders, with influence in the Khalifā's court, made capital out of the conflict at the time in Arab countries between the Ummayyads and the 'Abbāsides, to petition al-Rashīd, charging al-Shāfi'ī with conspiracy and treason, and suggesting that he be removed from office. The general unrest in Medina and the suspect loyalties of descendants of Imām Ḥusain (*Radh.*) prejudiced the Khalifā when he learnt that al-Shāfi'ī was a quraishi too; on the Khalifā's orders, in 187 A.H., Ḥammād Barbarī arrested al-Shāfi'ī and other Ṣādāt, and took them in chains to Bagdad, where they were imprisoned.

When charged before the Khalifā with treachery and conspiracy, while being a responsible officer of the State, he answered that a question that should have been put to the mean was being asked of him. Being informed by Ḥarsamā, a courtier, of the Imām's attainments, and being vain about his own prowess, the Khalifā asked al-Shāfi'ī for his opinion of the religion of Allāh. Having ascertained that the Khalifā referred not to the earlier religions but to the Qurān, al-Shāfi'ī inquired which aspect of it interested the Khalifā, enumerating 72 aspects, the commands and prohibitions, or the metaphors and parables, the Meccan or the Medinite Sūrās, the diurnal or the nocturnal revelations, the abrogated verses or ambiguous or synonymous ones, or the total number of letters, etc.

The answer so impressed the Khalifā that he had the chains which bound al-Shāfi'ī removed, and asked whether one man could know so much; al-Shāfi'ī naively remarked that none but those who possessed all that knowledge could truly be called a *Hāfiẓ*; when asked how many letters the *Sūrā Fātiḥā* contained, having verified that the answer expected was exclusive of the *Bismillā*, he promptly gave the number as 128. *Hadīth*, grammar, literature, prosody, pre-Islamic and Islamic poetry, history, physics, *Fiqh*—over all these subjects the questions ranged, and the torrent of his answers flowed. Finally the Khalifā asked: "How is it that a person of such vast learning has fallen into this trouble?" Al-Shāfi'ī commented:

"The troubles that beset the wise are like the fire that transforms gold ore into pure gold."



Eventually, at the Khalifā's request, al-Shāfi'ī gave him this advice :

"Banish pride and listen in humility ; the Lord will cause thee to become one of His humble servants,"

and addressed the gathering so eloquently that the audience including the Khalifā was visibly moved. The Khalifā remarked at the end :

"Truly Muḥammad bin Idrīs excels Muḥammad bin Ḥasan."

(Muḥammad bin Ḥasan was one of the chief disciples of Imām Abū Ḥanīfa ; he and Abū Yūsuf Ya'qūb (d. 182 A.H.) arranged and wrote the Ḥanafī precepts.) The Khalifā immediately ordered the release of al-Shāfi'ī and the other *Ṣādāt*, presented al-Shāfi'ī with a gift of 1,000 dinars, and accorded him, when leaving for Yemen, a farewell befitting royalty.

Declining the Yemenite requests to consent to be reinstated as their *Qādhī*, al-Shāfi'ī proceeded to Mecca. There he was appointed *Muftī* ; he opened a Madrasa where he taught *ḥadīth* and *fiqh*, and discussed *fatwas*, and attracted to it scholars from the remotest parts of the world.

In his 41st year (191 A.H.), at the request of many including the Khalifā, he left for Bagdad, then the capital of the Islamic empire, the cultural centre and focal point of the intelligentsia. At the Khalifā's reception to him, his eloquence moved the assembly of nobles and 'Ulemā to tears. Of the 50,000 dirhems which the Khalifā gave him in token of appreciation, al-Shāfi'ī gave away 40,000 to widows, orphans, 'Ulemā, *Ṣūfis* and the poor, explaining his conduct thus :

"Has not the Qurān said 'there is a share for the poor too in a person's wealth ?' Did not all this money go from the poor to the Khalifā ? Allāh has made me the instrument for restoring their wealth to them. I am answerable to Allāh and I have to answer Him when He asks me how I fulfilled my task."

He declined Hārūn al Rashīd's offer to appoint him Chief Magistrate of any district he chose ; remembering the disadvantages attaching to Government office and the sad fate of Imām Abū Ḥanīfa, he preferred to put his knowledge to better use in the way of discourses and sermons. His classes attracted all who sought instruction ; they were so popular that of 50 'Ulemā holding classes in the Masjid, sixteen left for other regions soon after al-Shāfi'ī began.



In Bagdad al-Shāfi'ī first resided in the house of Bishr al Marīsī, a Mu'tazilī, who set apart a section of his palatial residence for al-Shāfi'ī's classes, but vacated it later when, on the occasion of a visit, his mother commented adversely on his staying with a Mu'tazilī; he then moved to the house of Abu Ḥasan, spending one year there, and thereafter resided with Ṣagbarānī till he left Bagdad after six years. Though Hārūn al Rashīd followed the Ḥanafī Code, his Chief Qādhī Abu Yūsuf Ya'qūb, and his Chief Counsellor Muḥammad b. Ḥasan al Shaibānī, both of whom framed the laws of the land, accepted many of al-Shāfi'ī's decisions.

Hārūn al Rashīd having died on 4th Sha'ban 193 A.H., his son, the pleasure loving and spendthrift Amīn, ruled for 4 years and 8 months, during which time the Mu'tazilīs began to reassert themselves; men of learning hardly entered the Khalifā's court. Between al-Shāfi'ī's leaving for Mecca on pilgrimage in 197 A.H. and his return to Bagdad in Muḥarram, 198 A.H., Amīn had been murdered and Ma'mūn was in power, with the Mu'tazilīs firmly entrenched. Al-Shāfi'ī quitted Bagdad in 198 A.H. for Egypt.

At Cairo, knowing him to have been Imām Mālik's pupil, the Mālikīs welcomed al-Shāfi'ī; people flocked in thousands to listen to him; he started a Madrasa and taught *Ḥadīth*, *Fiqh* and allied subjects; creative activity occupied a good part of his leisure. When, However, the Mālikīs found his expositions of *Ḥadīth* different from Imām Mālik's, they began to oppose him. Al-Shāfi'ī wrote.

"The knowledge that comes from me is a string of glittering pearls. Why waste it on one who grazes camels. He who attempts to impart knowledge to one who scorns knowledge becomes guilty of waste."

Opposition did not deter him from his noble work till death nearly 7 years later. Many of his opponents later followed his teachings, but some continued to campaign against him. Ashhāb b. 'abd al 'Azīz (140-204; 757-820) used to pray openly everywhere for al-Shāfi'ī's death. On hearing of it, al-Shāfi'ī remarked:

"Many desire that I should die and they alone should survive. Can such a thing happen?"

(Ashhāb died 18 days after al-Shāfi'ī.)



Aggrieved by a decision of al-Shāfi'ī, a Mālikī chief named Fithān bin Abī Sam'ū, hurled abuses at al-Shāfi'ī and was punished for the offence. Vowing revenge, he awaited a suitable opportunity. One night, while al-Shāfi'ī was walking alone, Fithān hit him on the head from behind with a hammer. He lay bleeding for some time before he was carried in and his injury was attended to. When asked how he felt, he replied :

“Death approaches me. This day I shall leave my brethren behind and go to my Master, Who will pay me my wages. I do not know whether my soul will reach Heaven and gain salvation, or whether it will be cast into Hell to suffer its torments. Only Allah's Mercy can save me.”

Then he prayed for forgiveness of himself and all Muslim brethren. It was obvious he had not long to live but he performed the Magrib and 'Ishā prayers before his noble soul parted from his body “*Innā lillāhi wa innā ilaihi rāji 'ūn.*”

Al-Shāfi'ī married the poetess Ḥamadā, a descendant of Ḥadhrat 'Uthmān (*Radh.*), when he was in Mecca ; he had three sons, two of whom died young, and two daughters, Fātimā and Zainab. His surviving son Abu 'Uthmān Muḥammad studied under Imām Ḥanbal, was appointed a Qādhi and died in 240 A.H.

Very fair in complexion, of medium height, slim and long-limbed, al-Shāfi'ī had a large and broad forehead, long nose, pearl-white teeth, some facial scars, a beard of average length which in later years he dyed with henna. He wore soft or coarse dress, over which he put on a cotton sheet, and preferred socks for his feet, an average sized cap and turban.

Al-Shāfi'ī never had a full meal till he was 24 ; even when in later years he was rich, there were days when there was nothing in his house for a square meal. The gifts of rich admirers seldom remained long with him, for, before dawn, he would give away 3/4ths, praying meanwhile that Allah may save him from worldly desires. According to Imām Muzanī, he once saw al-Shāfi'ī thankfully accepting a gift of a bag of gold, and, shortly after, handing it over to another man who complained that a child had been born in his house but he had no money for expenses.

One festival eve in Bagdad, on the suggestion of his wife, he borrowed 70 dinars from a friend for expenses ; on the way back home he had



given away 50 dinars to the poor who sought his aid. After he had reached home a Quraishī came to him for help.—Al-Shāfi'ī placed the 20 dinars before the man and said,

“This is all I possess ; take what you need.”

The man said his need was great and took it all. At dawn, al-Shāfi'ī was sent for by the Khalifā's Chief Minister, who told him of a dream where al-Shāfi'ī had given away in charity what he had borrowed for his need, and wished to know if it happened in fact. On being told what had occurred, the Minister induced al-Shāfi'ī to accept a gift of a thousand dinars.

Al-Shāfi'ī encouraged men to place the needs of others above their own, and to give to others of the best, not what was damaged or unusable. His kindness extended to animals too ; on one occasion, observing a dog in great distress through thirst, walking helplessly round a well, al-Shāfi'ī, for want of rope and bucket, dipped his turban in the well and squeezed out the water into the dog's mouth.

He never preached what he did not practise. When a lady asked al-Shāfi'ī to advise her sweet-toothed son against sweets, he did so only a week later, meanwhile giving up sweet halvas of which he was fond. He explained that he could not have asked another to avoid what he himself was taking.

He revered and wherever possible followed every *ḥadīth* he came across relating to the Prophet (*Ṣal.*) or a Companion. According to Ibn Ḥanbal, when a man queried whether al-Shāfi'ī acted in keeping with a *ḥadīth* he had explained, he replied :

“Do you take me for one who has come out of a temple set apart for idol worship ? Do I have a thread round my neck ? Whenever a sacred tradition comes into my hands, it becomes my *Mazhab*.”

He would not hesitate to amend his judgment if a *ḥadīth* that reached him made it necessary ; he took care to find authority for what he wrote ; he never claimed to be infallible, and, if any rule or decision of his was contrary to the Qurān or *ḥadīth*, he directed that it be altered ; he said he should be considered deficient if he failed to act according to any *ḥadīth* he knew ; he claimed he gave his decisions on *ḥadīth* that he was aware of, and requested that he be informed of any contradictory *ḥadīth* ;

he held that no advice of however great a man could run counter to the words of the Prophet (*Ṣal.*).

As in his handling of the law, al-Shāfi'ī observed system in conducting his classes : from *Ṣubḥu* till sunrise the subject was *Fiqh* ; thereafter *Ḥadīth*, followed by discourses and discussions ; after *Zuhr*, grammar, prosody and literature. Even in the ordering of his daily life, there was nothing of the haphazard ; he would rest awhile after '*Aṣr*, then devote himself to *Zikr Ilāhī* till *Maḡrib* ; after '*Ishā* he would retire to bed for the first third of the night, write on *Ḥadīth* and *Fiqh* in the second, and engage himself in *nafl* prayers and Quranic recitation during the third ; he would complete one recital of the Qurān daily.

He was proficient in the various forms of Qurānic recitation, having studied the art under *Qārī* Ismā'il, whose ancestors from the inception of Islām were *Qāris*, and also under Shiblī and Ma'rūf Mashkāni, pupils of 'Ali 'Abdullāh, who learnt from 'Abdullāh ibn 'Abbās, the founder of Qurānic exegesis, a pupil of 'Ubay ibn Ka'b, the Secretary to the Prophet (*Ṣal.*), who, according to Imam Fakhr ud-dīn al-Rāzī (543–606 ; 1149–1209), was taught by the Prophet (*Ṣal.*). His pleasant voice and manner of recitation induced a feeling of awe in listeners, who would sit in absolute silence, as if entranced ; some who prayed under his leadership would weep ; when that happened, he would soon pass on to *Rukū'*.

He was well versed in Astronomy and Astrology too, but, according to Ibn Ḥajar al-'Asqalānī in *Tawālī 'l-ta'nis bi-ma'ālī b. Idrīs fi manāqib al Shāfi'ī* he burnt all his books on those subjects, when, on reading a lady's horoscope, his prediction proved correct that a child would be born to her on the 17th day with a birthmark on its left thigh and it would die 24 days after.

Al-Shāfi'ī was familiar with the works of Galen, Aristotle, and Plato. According to him, medicine was as necessary to man as religious knowledge ; he once advised his friends not to reside where there was no sympathetic physician, no upright man, and no running water ; for fever, he recommended water melon and pomegranate juice ; for jaundice, bees' honey and garlic ; for cholera, violet flowers ( *بَنَفْسِي* ) ; where remedies were unknown, grapes, cow's milk or camel's milk and sugar cane ; he was of the view that fat accumulates in persons free of cares, resulting in animal habits ; he preferred early dawn meals because



the water then had been cooled the whole night, the breeze was pleasant. there were less flies, and no question of desire for food others took. When invited by certain physicians of Cairo to write a book on medicine, he declined, indicating that his work with his pupils at Al-Azhār would not permit it.

Al-Shāfi'ī was adept at *'Ilm al-frāsā* (physiognomy), and could judge character from physical features with remarkable accuracy. Humaidī says al-Shāfi'ī referred to a stranger as being either a carpenter or a tailor, and it was found that the man had been a carpenter once and a tailor now. On one occasion, when in search of lodgings in a little village in Yemen, he judged a man to be mean but his conduct in accommodating him, seeing to his comforts and attending to his horse, seemed to indicate the contrary, until, in the morning, when al-Shāfi'ī prepared to leave, the man charged heavily for his services and yet later hovered about to collect a charge for the bed that was used.

In his early years al-Shāfi'ī was fond of writing poetry but abandoned the art when, while leaning against a wall of the Ka'bā, he heard a voice bidding him to give up writing verses and to pay attention to *Fiqh*. He concentrated on religious subjects thereafter. Judging by the exquisite verses he composed when the fancy took him, scholars believe that he could have been among the greatest poets had he so desired.

Al-Shāfi'ī ranked high among Muslim intellectuals. On one occasion, Ibn Ḥanbal, Imām Ishāq (?) and Imām Yaḥyā (probably Yaḥyā b. Yaḥyā (d. 234/849)) found a large gathering in the sacred Mosque at Mecca listening to al-Shāfi'ī. To test him, Imām Ishāq asked him to explain the saying of the Prophet (*Ṣal.*):

“Let the birds remain in their nests; do not disturb them.”

The young Ibn Ḥanbal thought the words self-explanatory, but al-Shāfi'ī related the words to the pre-Islamic custom of casting stones at birds' nests before undertaking a journey in order to draw an omen from the direction in which the birds flew. It was then that Ibn Ḥanbal decided to become al-Shāfi'ī's pupil (A. H. 195), and continued to be so till 197 A.H.

Al-Shāfi'ī drew generously from his encyclopaedic knowledge to solve practical problems. Once, as a result of an oath, the question

of whether or not Harūn al Rashīd should divorce Zubaidā his wife turned on whether "the Khalifā was created for hellfire", the words Zubaidā had used in a quarrel. None of the 'Ulemā would grant the Khalifā a *fatwa* as to his condition after death, but, when al-Shāfi'ī was consulted, he asked the Khalifā if he could remember an instance when having desired to commit a sin he had refrained from it for fear of Allāh. When the Khalifa related an occasion when fear of Allāh made him send back unmolested a lady of wondrous beauty whom he had intended to molest, al-Shāfi'ī exclaimed:

"You are an inmate of heaven, for Allāh has said in the Qurān,

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ

("To those that fear the standing before their Lord (I have created) two gardens."—Q. lv. 46)

Again, Zubaidā dared an oath to divorce and offered a Sunnat prayer in defiance of the Khalifā's order. When al-Shāfi'ī was consulted as to whether divorce was due, he got Zubaidā to offer two *rak'āts* of prayer behind a screen, and, since there were mistakes in her recitals, he held her prayer to be void, and therefore divorce was not due.

'Ulemā in Harūn al Rashīd's court amused themselves by setting posers to each other, the answering of which called for a high degree of intelligence and wide knowledge. Al-Shāfi'ī was never at a loss to solve the most abstruse problems which others set connected with the laws of inheritance, punishments for various classes of offences, rights as between slaves and masters, husbands and wives, consequences of conversion to Islām, etc., but to questions he asked, none but he could provide the answers.

To one question as to how the complaint of a man that, due to an assault, he was blind in one eye, had no sense of smell, and could not speak, could be verified, al-Shāfi'ī's answer was that the man's complaint would be true if, looking at the sun directly, he did not blink, inhaling smoke of sappy leaves, he had no discharge from his nose, and, on the pricking of his tongue with a needle, black blood oozed out.

Asked how a woman could have three husbands in a month, al-Shāfi'ī answered that the first husband divorced her 10 days before she was delivered of a child, thus freeing her from 'Iddā, the second divorced her before consummation of marriage, and, 'Iddā being unnecessary in such a case, she married the third within the month.



Where words would not suffice to bring home a point, al-Shāfi'ī resorted to more convincing methods. While in Bagdad, a man wanted direct answers to these three Questions:—

1. If I am to believe in the existence of Allah, I must see Him ; can I do so ?
2. If Allah is the cause of all acts, and not an atom moves without His knowledge, is it proper for Him to punish me for my wrongs ?
3. Allah has said He would cast Iblis into Hell to suffer the torments of its fire. Can hellfire torment him who was created of fire ?

Al-Shāfi'ī picked up a stone and threw it at the man, causing an injury. The man complained to a Qādhi, who summoned al-Shāfi'ī. When, on the application of al-Shāfi'ī, he was arraigned before the Khalīfā, he explained that his act in throwing the stone provided the answers to the man's questions thus :

1. If the man could not believe in Allāh without seeing Him, he could not have suffered pain without seeing it ;
2. If Allah is the Causer of all acts, al-Shāfi'ī's act was also His act, and he should not be charged ;
3. Since the man was made of clay and likewise the stone that hit him, how could he be hurt.

Al-Shāfi'ī took a middle path between traditionalism and freedom to frame new laws. He was the first to set out the principles of Muslim jurisprudence. In *Usūl al Fiqh* he dealt with the science of proofs which lead to establishment of legal standards. His creative activity while in Bagdad has been distinguished from his later work in Cairo ; the Shāfi'ite scholars Ibn Ḥanbal, Zafarānī (d. 260 A.H.), Abu Thaur (d. 246 A.H.) and al-Karābīsī, gathered and transmitted his earlier works, while Ismā'īl b. Yahyā al Muzanī (d. 264/878), Rabī'u b. Sulaimān al Jizī (d. 256 A.H.), Rabī'u b. Sulaimān al Murādi (d. 270 A.H.), Yūsuf b. Yahyā al Buwaitī (d. 231/845), Ḥarmalā (d. 293 A.H.), and Yūnus b. 'Abdul A 'lā (d. 264 A.H.) performed the same function with respect to his Cairo writings.



Al-Shāfi'ī is credited with 113 works, 14 of them dealing with *Fiqh* and some dealing with the *Maḥabs* and their differences, but these figures are probably reckoned on the basis that the following :—

*Jimā al-'Ilm*

*Kitāb Bayān al Fardh*

*Kitāb Ikhtilāf Mālik wa 'l-Shāfi'ī*

*Kitāb Ikhtilāf Irāqiyain*

*Kitāb Ikhtilāf al-radd 'ala Muḥammad b. al-Ḥasan*

*Kitāb Ikhtilāf 'Alī wa 'Abdullāh b. Maṣ'ūd*

*Kitāb Ibtal al-istiḥsān*

*Kitāb Ṣifat al-Amr wa 'l-nahy*

and others are separate works, whereas they form part of his greatest work, the *Kitāb al 'Umm*, running into 4,000 pages. In *Kitāb al Risāla*, a work he undertook at the request of Abd al Raḥmān b. Maḥdi, he explained Quranic verses with reference to *ḥadīth*. In *Risālā Qudīm*, *Risālā Jadīd* and *Kitāb as-Sunan*, he investigated the methods and principles of jurisprudence. *Aḥkām al-Qurān*, *Kitāb Wasīyat al-Shāfi'ī*, *Kitāb al Amālī*, *Ikhtilāf al-Ḥadīth*, *Fadhāil al Quraish*, *Kitāb al Mabsūt fi'l fiqh*, *Fiqh al Akbar* (smaller than Imām Abu Ḥanīfa's work of the same name) are other works from Al-Shāfi'ī's pen which add testimony to his erudition.

Al-Shāfi'ī admired men of learning ; he considered that there was none so perfect as Imām Mālik in knowledge, but for whom and Sufyān b. 'Uyainā, he said, *ḥadīth* would have disappeared in the Ḥijāz ; though his teachings differed from Imām Abu Ḥanīfa's, he once remarked, " in matters concerning *Fiqh* all of us are followers of Imām Abū Ḥanīfa." When he spent a night in the shrine of Imām Abū Ḥanīfa, he led *'Ishā* and *Ṣubḥu* prayers as a Ḥanafī, omitting to recite *Bismilla* aloud or *Qunūt* at *Ṣubḥu*, and explained that he acted so out of respect for the Imām Abū Ḥanīfa in whose presence they were. Next to the Prophet (*Ṣal.*), he venerated the Ṣaḥābās. and considered them several degrees superior to himself.

What had his contemporaries to say of him ? According to Qāsim b. Salām, he had not seen anyone more learned in the Arts and Sciences. Muzanī had never seen one who excelled al-Shāfi'ī in generosity and kindness to fellow-beings ; to Ibn Ḥanbal, he was unique in knowledge



and as essential to the Islamic community as good health is to man ; no one was so just in decision and clear in his explanations ; for 30 years, Ibn Ḥanbal said, he had recited a *du'ā* for al-Shāfi'ī after *Ṣalāt* and before sleep ; when asked why he, a sick man, ran behind the conveyance of al-Shāfi'ī who had visited him, Ibn Ḥanbal replied, " Even if I hold the reins of his horse and run along, I shall gain some knowledge from him." Muḥammad b. Ḥasan al Shaibāni (d. 189-805), as adviser to Harūn al Rashīd, eulogised al-Shāfi'ī before the *Khalifā*, once cancelling an urgent mission so as to receive al-Shāfi'ī when he was expected to visit Bagdad. Imām Mālik considered that no other pupil of his could equal al-Shāfi'ī in intelligence and understanding.

Among the 160 Shāfi'ite pupils and disciples listed by Ḥāfiẓ b. Ḥajar al 'Asqalāni (d. 852-1449) are Imām Ḥumaidi, the teacher of Imām Bukhārī the traditionist, Ḥabīb Muḥammad, Ḥarmalā, Abu Ibrāhīm, Ismā'il b. Yaḥyā al Muzanī (d. 264 A.H.), Abu Thawr Ibrāhīm b. *Khalid* (d. 246 A.H.), Rabī'u b. Sulaimān, Abū Ya'qūb (al Ishāq ?), Baihaqī (d. 458 A.H. ), Ibn Ḥajar al Haitam (909-974 A.D.).

There was an affectionate spiritual attachment between al-Shāfi'ī and Lady Nafīsa (al Miṣriya) (145-208 ; 762-823), grand-daughter of Imām Ḥasan, each recognising the other's great and sincere character ; they prayed together the special prayers of Ramadhān for about three years. He prayed at her Mosque, which is separated from his mausoleum and the mosque over it by the *Qarāfā* of Fātimid *Khalifās*.

During the latter part of his stay in Egypt until death, he suffered from bleeding piles ; sometimes it was so severe that upholstery in conveyances he used would be soaked with blood. Notwithstanding this and the opposition of some Mālikīs in Cairo, he pressed on with the task of systematising Islamic law, until on Friday eve, the 30th of Rajab, 204 A.H. (20th Jan. 820 A.D.) his spirit passed on from *Dār al Fanā* to the *Dār al Baqā*. Like the countless heroes of Islām who laid their lives so that Islām may live, he died on the path of Allāh.

Though some friends desired to bury him the same night, the funeral was put off for Friday after Jum'ā. Imām Muzanī washed and bathed the body. Before *ʿAṣr* he was laid to rest in the *Qarāfā* as-Sugrā in Fuṣṭāt at the foot of the Muqāṭṭam hills near Cairo. Sultān Mālik al Kāmil, the Ayyūbid, built a mausoleum for him in 608-1211, while Sultān Ṣalāḥ ud-dīn built a Madrasa beside it.

May Allāh be pleased with him.



## AN APPRECIATION

The English reading Muslims owe a deep debt of gratitude to Saifuddin J. Aniff Doray for making available an English Translation of FATH-HUDDAYYĀN compendium of Muslim Theology and Jurisprudence.

FATH-HUDDAYYĀN, written in Arabic - Tamil and compiled by the renowned South Indian Sufi scholar Mapillai Alim, was in common use amongst the Muslims during the latter part of the 1800 and the early part of 1900. With the Muslims taking seriously to the study of the English Language the use of Arabic - Tamil receded and today only the older generation are conversant with it.

Aniff Doray, former Headmaster of Zahira College, Colombo, Sri Lanka, has devoted his time and energy to produce this translation. It is not an easy task to translate religious treatises such as the FATH-HUDDAYYĀN from one language to another. The choice of words and the use thereof in an easily understandable manner by the average person requires linguistic skill and understanding of the subject matter and Aniff Doray has succeeded, I should say, in full measure in presenting this English translation of FATH-HUDDAYYĀN

The Book contains the *Shari'ah* Law dealing with the principles of Islam and the elements of Islamic Jurisprudence. I have great pleasure in commending this book to the English-reading Muslims.

**Hon. H. S. Ismail**

Former President

Aroosiyathul Quadhiriyyah world Sufistic Order  
Sri Lanka Branch

Ex - Speaker of the House of Representatives  
of Sri Lanka (Then Ceylon)